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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

A  
DESCRIPTIVE CATALOGUE  
OF  
BARDIC AND HISTORICAL MANUSCRIPTS.

SECTION I:  
*Prose Chronicles.*

PART I:  
*Jodhpur State.*

14474



BY  
DR. L. P. TESSITORI.  
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Bardic = historical survey of Rajputana.  
A descriptive catalogue of Bardic & Historical  
Manuscripts - section 1. Prose chronicles  
Pt 1. Jodhpur State.  
By

L. P. Tessitori

Fasciculus 1

Under the general title of "Prose Chronicles," the present section of the *Descriptive Catalogue of Bardic and Historical Manuscripts* includes all kinds of works in prose, such as those meant by the Marwari terms *khyāta*, *vāta*, *vigata*, *vamsāvalī*, *pīḥīs* and similar ones, all of which partake more or less of an historical character. Bardic poems and songs, as well as works on non-historical subjects, when found interspersed in the same manuscripts, have also been described, though much more cursorily. In quoting extracts, preference has often been given to passages containing dates, figures, names, etc., or supplying some new information.

The importance of this section of the *Descriptive Catalogue* is increased by the fact that the works described in it form the richest source of information available in connection with the mediaeval history of Rajputana, and one of the scopes of the present *Catalogue* is to collect and classify all such materials— which to this day have mostly remained scattered and ignored— so as to make identification and reference possible and easy. Almost the generality of these works being anonymous and titleless, the number under which they are registered in the present *Catalogue* will enable one easily to cite them in any work of historical research that may be compiled in future.

L. P. T.

Jodhpur, August 1915.

C. Alcutt - 1917



## A DESCRIPTIVE CATALOGUE OF BARDIC AND HISTORICAL MSS.

### MS. 1 :—फुटकर ख्यात .

A MS. consisting of 262 sheets of paper, folded in the middle and bound so as to form a book of 524 leaves and 1048 pages. Each page measures 9½ to 6 inches, and contains from 15 to 17 lines of about 10 to 13 *akṣaras*. On both sides of the writing there is a narrow margin, on which, at the left, the mere word ख्यात is written. The MS. originally numbered only 193 sheets, *i.e.* 386 leaves, of which only 315 were written, apparently by the same hand. Subsequently the remaining leaves were also filled with writing and 69 sheets, making 138 new leaves, were inserted in the middle between the two leaves of sheet 193, thereby cutting the original MS. in the middle and causing an interruption in the context. The insertion of these new leaves has been dissimulated by continuing in them the progressive numeration of the first 193 leaves. The MS., as it stands now, consists therefore of the parts following :—

(a) The original फुटकर ख्यात, being a collection of miscellaneous notes on historical subjects, compiled at about the time of mahārājā Abhè Sīngha of Jodhpur, who is mentioned in leaf 41b, or shortly afterwards. Like all *khyātas*, it is in prose, but all sentences are numbered and the progressive numeration goes from 1 to [2]293. It is a curious *zibaldone* of summary informations on the most different subjects, given one after the other without any order, probably as they occurred to the mind of the writer, or as he came across them in reading or conversation. A few extracts will best help one to get an idea of the nature of the collection :—

पुरसोत्तमपुरी मै पहला रहियौ जिण ब्रह्मचारी कासीजी  
असीघाट माथै जगन्नाथजी रौ भिंदर करायौ ॥ १ ॥ गोगाजी रौ मा  
वाक्कलदे बाप जीवराज घोड़ी नीलौ सहर ददरेवौ ॥ २ ॥ खातख मोती  
रांगां भीमसिंघजी रै मरजी रौ खवास जिण रै गुर साहपुरा रौ साद  
आनदासजी ऊतौ ॥ ३ ॥ ..... रूपसिंघजी रतनसिंघजी [ ..... ] इयां  
तीनां राजवियां नै अभैसिंघजी मराया ॥ ५२० ॥ ..... विलायत सू  
मिसरी आवै है जिका तुरसाई लियां है है जवासा रा पांनं माथै यहै

ओस बरष जिण स्रं उवा ऊँ है ॥ ६०१ ॥ ..... गुजरात [ रा ]  
नाम मै आवै है रात जिण स्रं इण मै अंधारौ है ॥ ६०५ ॥ रुपियां भई  
गागरी जदी वरै नागरी ॥ ६०६ ॥ ... महाराज राजसिंघजी है पांच  
बेटा ऊँ सामतसिंघ जिके नागरीदास कहांणा १ फतेसिंघजी  
डूंगरपु[र] स्रं परण घरां नूं आवतां मही नदी री तीर देवकोक ऊँ  
२ मुखसिंघजी कानां है चौरौ हाथां स्रं लियो राजसिंघजी उगां नूं  
कैद मै हीज राखिया ३ वीरसिंघजी ज्यां है वडा बेटा [ अमरसिंघजी ]  
केकड़ी उगां स्रं कोटा सुरतसिंघजी रलावतै ४ बाह्यदरसिंघजी  
किसनगठ कौ राज बांधियो [ ५ ] ॥ ८६२ ॥ ... etc.

The collection ends :—

चातक दादुर मोर तीनों ही मेघ रा मित्र है वाला है जिणां मै  
मयर अतउत्तम है ॥ [२] २६१ ॥ मेघ चातक है फायदौ करै दादुर है  
अत फायदौ करै मोर है क्यूं ही फायदौ करै नहीं ॥ [२] २६२ ॥ सोक  
संदोह पाथोद पटलानिलं ॥ [२] २६३ ॥

(b) A continuation of the same फुटकर ख्यात, written on the  
69 sheets inserted in the middle of the book. This is also  
made on the same lines as the former, and is at least posterior  
to Samvat 1825, which seems to be the most recent date men-  
tioned in it. About 25 leaves in the middle are left blank, on  
the margin of each there being mentioned the subject for which  
they were reserved, namely: जिनमत, राजा, चारण, वेदान्त, वैस, मेढ,  
नाम, व्यवहार, सामान्य. At page 209a and ff. there is a long list of  
names of Cāraṇas, grouped under their different *khāpas*. Page  
236a gives the following summary account of the Jain philo-  
sophy :—

नेत्र ज्ञापण मै अनंत समय वितौत वै जैन मै कहै ॥ [१] ३२६ ॥  
जिनमत मै सब्द नूं पुद्गल मानै ॥ [१] ३३० ॥ रूपी द्रव्य रा परमाणु  
कहीजै अरूपी द्रव्य रा प्रदेस कहावै ॥ [१] ३३१ ॥ जीव १ धर्मास्ति-  
काय २ अधर्मास्तिकाय ३ आकास ४ यां आरां रा प्रदेस कहीजै जिण  
रौ खंड न होय सो प्रदेस ॥ [१] ३३२ ॥ आकास रा धर्मास्तिकाय रा  
अधर्मास्तिकाय रा जिता प्रदेस इता एक जीव रा प्रदेस ॥ [१] ३३३ ॥  
त्रसरेण रौ तीसमौ हैसौ परमाणु ॥ [१] ३३४ ॥ ... etc.

(c) A continuation of the same फुटकर ख्यात, written by the same hand as (b), on 39 of the blank leaves at the end of the original MS. Beginning:—

मुंहणौतां रौ पीठी लिखते ॥ धहड़ १ रायपाल २ मोहण ३  
सुभटसेन ४ महेव ५ देवीचंद ६ ..... जैमल २२ नैयसी २३ करमसी  
२४ ... राव रियमलजौ राणा लाखा नू ले आया संवत १४४४ नागौर  
लीवी ...

The last six leaves contain a series of dates in chronological order, ranging from Samvat 1671 to 1765. Then comes:

(d) An anonymous work in 137 Sanskrit verses beginning ये मर्जति निमज्जयति च, and ending अमति पुलिनष्टे चक्रवचक्रवाकः १२७ . and after that:

(e) Three *gītas* of 4 verses each, by Vākī Dāsa, the great-grandfather of the actual possessor of the MS., beginning: बलां जौत नित पास लीधां भडां बहोदां . and ending: गुडा केस जेसां वाला भेटिया गुमान ॥ ४ ॥

The MS. is in the possession of the Kavirājā Cāraṇa Āsiyō Gaṇesa Dāna of Jodhpur.

### MS. 2 :—फुटकर ख्यात वात तथा गौत .

A MS. consisting of 192 sheets of rough paper folded and stitched in the middle so as to form a book of the same description as the preceding MS. Almost all written by the same hand, probably Vākī Dāsa's. In this case too, owing to the particular character of the collection, it is impossible to give a brief and at the same time exhaustive description of its contents. The MS. properly begins page 4a, with the words:

श्रीगणेशाय नमः और पौधियां माहे सू न्यायादिकां रौ वात ह्य  
पौधी मै लिखणी !,

which show that the author derived his information from different books. At page 5a there is the following definition of the terms: *itihāsa*, *vāta*, *prasaṅga* and similar ones:

जिण खिसा मै दराजी रहै सो खिसौ इतिहास कहावै १ जिण  
खिसा मै कम दराजी सो खिसौ वात कहावै २ इतिहास रो अवयव  
प्रसंग कहावै ३ जिण वात मै एक प्रसंग हीज चमत्कारीक होय तिका  
वात दासतान कहावै ४ .....

The first pages contain many extracts from some *Jaina Paṭṭavali*. At page 24a the following account of the origin of some of the different *gacchas* is given :—

संवत ११६७ वर्षे श्रीजिनवल्लभसूरिवारके मङ्गकरागच्छो जातः ॥  
१ ॥ संवत १२०]५ वर्षे श्रीजिनदत्त[सूरि]वारके श्रीजिनसेखरतः रुदे-  
लीयागच्छो जातः ॥ २ ॥ संवत १३३० वर्षे श्रीजिनसिंहसूरितः लङ्गडा-  
खरतरगच्छो जातः ॥ ३ ॥ संवत १४२२ वर्षे श्रीजिनोदयसूरिवारके  
वेगडागच्छो जातः ॥ ४ ॥ ...

At page 96a we find a quotation of some Sanskrit verses giving a definition of the four *bhāṣās*, viz. Sanskrit, Prakrit, Apabhraṃśa and Paisācī:

संस्कृतं प्राकृतं तम्यापभ्रंसं भूतभाषितं ।  
इति भाषाश्चतस्रोऽपि यांति काव्यस्य कायतां १  
संस्कृतं खर्गिणां भाषा सव्यसास्त्रेषु निश्चिता ।  
प्राकृतं तज्जततुल्यं देस्यादिकमनेकधा २  
अपभ्रंसस्तु यच्छुद्धं तत्तद्देशेषु भाषितं ।  
यद्भूतैरुच्यते किञ्चित् तद्भौतिकमिति स्मृतं ३ ...

Pages 101a—108a give a list of 233 Prakrit words with their Sanskrit equivalents. The words are in alphabetical order and go from the letter अ (अज्जो जिनः ?) to the letter द (दुमद परितापयति २३३).

The historical information contained in the MS. is comparatively very scanty, most of the subjects being of a non-historical character. The *gītas* are interspersed with the prose, and they are mostly by Vāki Dāsa. Occasionally, quotations of Sanskrit *ślokas* are also met with.

The MS. is in the possession of the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāsa of Jodhpur.

## MS. 3:—जोधपुर रा राठौड़ाँ री ख्यात .

An anonymous work in four huge volumes, leather-bound, giving a detailed history of the Rāthōra rulers of Jodhpur with many particulars, names, dates and figures concerning Rajput chiefs, grants, income, etc., from the creation (see MS. 4) to the reign of mahārājā Māna Siṅha. Modern, but very accurate copy. Size of the leaves 16 to 13½ inches. Each page generally contains 16 lines of about 22 *akṣaras*, a blank margin of 2 inches being left on all the four sides of the writing. Mār-wārī script. The original was probably compiled, from similar chronicles, in the last years of the reign of Māna Siṅha. The first volume is missing.

The second volume consists of 269 leaves, of which 265 contain the text of the *śhyāta*. The remaining 4 leaves had been left blank, 2 at the beginning and 2 at the end. Subsequently, the two blank leaves at the beginning were partially filled by other hands (apparently Murāri Dāna's and Gaṇeśa Dāna's): the first with a copy of two letters by mahārājā Māna Siṅha to *thākura* Nāthū Siṅha of Pisāgaṇa, dated Saṃvat 1862 and 1863, in both of which Nāthū Siṅha is earnestly requested to go with an army to the help of Māna Siṅha at Meratō; and the second with the *janmapatrī* of Karaṇōta Mahāvīra Durgā Dāsa (Saṃvat 1695, dvitīya śrāvana sudi 4 somavāra ghaṛī 20 pala 25). The volume contains:—

(a) महाराजा अजितसिङ्गजी री ख्यात, from p. 1a to p.

166b. After four preliminary lines giving the principal dates in the life of mahārājā Ajita Siṅha, the narrative begins from the very death of Jasavanta Siṅha:—

समत १७३५ रा पोस वद १० माहाराज जसवंतसिंहजी पिसोर  
में देवलौक ऊखा पोस वद ११ राठोड़ रिगकोड़दास सूरजमल सग-  
रामसिंह ऊदेसिंह दुरगदास पंचोली अण्णदरूप रुघनाथ हरकिसन  
हरीदास पंचांयणदास वगेरे सारे साथ सलाह कर पातसाहाजी मुं  
सुलेह राखण वास्ते सेकूलाखां रो हिलाखां रो बेटा ने भतीज — — —  
— — — — — काजी वाकानवस ने वुलाय नै संभालो  
दिशयो ने कारखांना ऊपर महोरां कराई । .....

Pages 38 and ff. contain a description of the glorious battle fought by the Rāthōras in the streets of Dillī (Saṃvat



1736) to defend their baby prince and their honour, and the list is given of all Rāthōras who were killed or wounded on that occasion. The account of the parricidal murder of Ajita Singha is given p. 159a, and Bakhat Singha is represented as the perpetrator of it, at the instigation of Abhe Singha. The *khyāta* ends with a list of the wives and concubines of Ajita Singha who mounted his funeral pyre.

(b) महाराजा अभैसिङ्गजी री ख्यात, from p. 167a to p. 225b.

After five lines giving the dates of mahārājā Abhe Singha's birth (Samvat 1759), installation (S. 1781), and demise (S. 1805), the chronicle begins :—

जोधपुर माहाराज अजीतसिंघजी देवलोक ऊवा आंण दुवाई  
माहाराज अभैसिंघजी री फिरी ने वखतसिंघजी वडा माहाराज  
देवलोक ह्वां री हकीकत अभैसिंघजी ने लिखी सो दिली खबर  
पोहती तरे अभैसिंघजी संपाडो करण जमनाजी पधारिया संवत  
१७८१ रा सांवण वद ८ सुकर राजतिलक विराजिया । .....

The narrative ends with a list of the *satīs*.

(c) महाराजा रामसिङ्गजी तथा महाराजा बखतसिङ्गजी री

ख्यात, from p. 226a to p. 265b. The reason for the two above-mentioned kings being grouped together is, of course, that the former was dispossessed by the latter. The chronicle begins with a description of the gifts distributed by Rāma Singha on the event of his accession (Samvat 1806) :—

माहाराज श्रीरामसिंघजी गढ ऊपर राजतिलक विराजिया तरै  
इतरौ इनायत कौयो तिण री विगत ॥ १ धायभाई देवकरण ने पचास  
५००००) हजार रुपियां री पटो ने हाथी घोड़ो पालखी जड़ाऊ  
तरवार कटारौ मोतियां री कंठो किलंगी सिरपेच ऊठण बैठण री  
कुरब ...,

and ends with the names of the ten *satīs* of Bakhat Singha. The account of the circumstances under which the latter prince died, differs from that given by Tod, and is, indeed, much more likely. It will be seen from it, that the chronicler simply relates the particulars of the sudden illness and death of the prince as they are positively known to him, and refrains from casting any suspicion on anybody as to the cause of the same. Here is the sober account of the chronicler :—

पक्षे अजेनकवर बाई सुं मिलण मांछ पधारिया अजेनकवर बाई  
 किसनगढ रा राजा — — — — सिंघजी री बेटो था सो पक्षे माधो-  
 सिंघजी रा डेरां सु पाछा पधारतां माथा मे दरद ह्ज्वा सो हाथी सुं  
 खासै अखार होय गया ताव चढ गयो डेरां पधारिया तहै उलटी ह्ज्ई  
 तरे वेद सुरजमलजी नाडु देखतां ह्ज्ी कह्यो के आ जुर आकी नहि  
 चाकरां रा करम पतला है ..... तीजे दिन समत १८०६ रा भादवा  
 सुद १३ तेरस विरसपतवार दोफार रा माहाराज श्रीवखतसिंघजी  
 देवलोक ऊआ .

The third volume consists of 196 leaves, of which 189 are filled with writing. It contains the following chronicles:—

(d) महाराजा विजैसिंघजी री ख्यात, from p. 1a to p. 171 $\frac{1}{2}$ .

It begins:—

माहाराज श्रीविजैसिंघजी ॥ समत १७८६ रा मिगसर वद ११  
 ब्रसपतवार री जनम समत १८०६ रा भादवा — — — — नु माहारोट  
 मे टीके विराजिया समत १८०६ रा माहा वद १२ मंगलवार जौधपुर  
 पधार सिधगरचोकी राजतिलक विराजिया समत १८४६ रा असाठ  
 वद ११ (?) देवलोक ह्ज्वा । .....

It will be noted that the last date differs from that in Tod, which is Samvat 1850. The day of the demise is again given in p. 153b as Samvat 1849, Aṣāḍha vadi 14, midnight. The chronicle of Vijè Siṅgha does not end with page 153b, nor with the list of his *satīs* and of the public works completed under his reign, but an addition of 12 more pages is made, in which some subsidiary information is given and some particular events are related, which had been omitted in the main narrative. This addition is introduced p. 158b with the words:—

माहाराज श्रीविजैसिंघजी रा वखत री वातां बाकी रह्यो सो  
 अठे लिखी री विगत ॥

This addition exhibits, besides less important information, a copy of two letters, dated Samvat 1829, by rānā Ara Sī, in which he commits the province of Goḍhavāra to the care of Vijè Siṅgha (pp. 161b—162b), and a detailed account of how the latter wrested Ūmarakoṭa from the Tālapuriyās, got rid of

Vijara, etc. (pp. 162*b*—171*b*). At the end the date of the loss of Ūmarakoṭa (Samvat 1869) is anticipated.

(e) महाराजा भीमसिङ्गजी री ख्यात, from p. 172*a* to p. 188*b*.

After four lines giving the principal dates, the chronicle begins :—

माहाराज श्रीभीमसिंघजी पोहोकरण सुं जेसलमेर परणीजग  
पधारिया था सो उठे माहाराज श्रीविजेसिंघजी देवलोक ऊवां री खबर  
पोहोती तहै ताकीद सुं कूच कर पोहोकरण पधारिया । . . . . ,

and ends with the list of *satīs*. The last page gives the date of birth (S. 1818) and demise (S. 1848) of Gumān Sīngha, son of Vijē Sīngha, and the date of birth of his son Māna Sīngha (S. 1839).

The fourth volume consists of 313 leaves, of which 4 are blank, 2 at the beginning and 2 at the end. It contains :—

(f) महाराजा मानसिङ्गजी री ख्यात, from p. 1*a* to p. 313*a*.

This begins :—

माहाराज विजेसिंघजी रे माहाराज कवार फतेसिंघजी पाटवी  
ह्वा सो चलियां पकै पासवांनजी अरज कर ने कवरजी सेरसिंघजी नू  
जुगराजपदवी दिराई थी ने पासवांनजी रा बाभा तेजसिंघजी चल गया  
तरे मानसिंघजी ने पासवांनजी आष रे खोलै जू राखिया था . . . . .

In pages 46*a*—49*b* a list is given of the chiefs, officers and Cāraṇas who in the fort of Jodhpur sustained the siege of Samvat 1863; the number of the Cāraṇas being seventeen, whereon Māna Sīngha composed the following couplet :—

ठोड़ ठोड़ त्रंवक ठहठहिया । भड़ यहिया के कोड़ भव ।

वाली लाज तजे के वहिया । सतरै जद रहिया सकव ॥ १ ॥

In pages 104*a*—106*a* the chronicler gives the Marwari text of the treaty concluded with the East India Company, Samvat 1875, and in pp. 158*a*—168*b* that of the conventions with Colonel John Sutherland. Pages 172*b*—243*a* contain a table exhibiting the names of the chiefs and fiefs of Marwar, and the figures of their respective income. In pages 169*b*—170*a* it is stated that the aforesaid table or report was caused to be drawn up by Māna Sīngha at the instance of Colonel Sutherland. From p. 244*a* to p. 289*a* we have a :—

सिरदारों री पीढ़ियाँ री विगत, containing genealogies of the different chiefs, with occasional particulars concerning the fiefs in their possession, as in the following genealogical account of the Cāpāvatas of Āūrō:—

खांप चांपावतां रा ठिकाणां री पीढ़ीयां । १ गांव आऊवो ।  
राठोड़ देवीसिंघ १ कुसालसिंघ २ खोले लांबियां सुं आया वखतावर-  
सिंघ ३ माधोसिंघ ४ सिवसिंघ ५ जेतसिंघ ६ कुसलसिंघ ७ तेज-  
सिंघ ८ आईदांन ९ दलपत १० गोपालदासोत ११ मांडण १२ जसो  
१३ मेरूदास १४ चांपावत १५ आईदांनोत वाजै आऊवो जसाजी  
रो वसायो है पेहलो मुरजमलोतां रे हो तेजसिंघजी सुं इणां है छबौ  
नाराज अजीतसिंघजी दीयो ॥

The chronicle is resumed p. 289b. with the composition of the *pañcāyata*, in Samvat 1896. The demise of Māna Siṅgha is described p. 300a.

The MS. belongs to the Kavirājā Cāraṇa Āsiyō Gaṇesa Dāna of Jodhpur.

#### MS. 4:—जोधपुर रा राठौड़ां री ख्यात .

The same work, complete in three volumes, leather-bound, in the shape of a *vahī* or account-book, each leaf measuring  $32\frac{1}{4}$  to  $7\frac{1}{2}$  inches<sup>1</sup> and containing from 45 to 60 lines of 16 to 23 *akṣaras*. The MS. contains the same and identical text as the preceding one (MS. 3), and, being somewhat older, appears to be the original from which the latter was copied. It is itself a copy of an older original, of which no mention is made.

The first volume consists of 118 leaves, of which the first two were originally left blank, and are therefore not included in the original numeration, though afterwards they were also filled with some subsidiary information and all the leaves were numbered afresh. The volume contains:—

(a) मंडोवर का वर्णन, p. 1b, a very short description of Mandora, in Hindī, not going beyond 29 lines of writing. It begins:—

<sup>1</sup> This is the size of the first volume. The other two measure only 26 to  $6\frac{1}{2}$  inches.

अबल में यहां मांडव्य रिखी का आखम था इस सबब से इस जगे का नाम मांडव्याखम ऊवा इस लफज विगड कर मंडोवर ऊवा है...

It states that the first inhabitants of Mandora were Nāgas and supports the statement by quoting the word *Nāgadārī*, the name of the torrent which flows at Mandora in the rainy season, and the *Nāgapañcamī* festival, which is still held there.

(b) क्वितरीक वाताँ नीचला पागाँ माँहै बाकी रहौ तिके अठै

लिखी, pp. 2a and 3a-b, some subsidiary information to be added to the text of the *khyāta* below. It comprises three notes: one on Jè Canda and Prithī Rāja to be inserted p. 5, one on Saḷakhò to be inserted p. 10, and one on the ancient history of Marwar. This is written in Hindi. The note on Jè Canda begins:—

राज जेचंद राजसु जिग कियौ जि[ग] मै सारा राजा आया  
चवांग प्रिथीराज नही आयौ .....

(c) राठौड़ाँ री वंसावली, from p. 4a to p. 5a. A genealogy

of the Rāthōras from the creation to Bharatha—the 123rd in descent from Nārāyaṇa—, who is represented as having installed himself on the throne of Kanòja, after killing its Pamvāra ruler Ajè Pāla, in the year Samvat 516, or shortly afterwards. The first lines are in a kind of Hindi, corrupted by Māravāḍī peculiarities:—

ईसवर अरुप है जिस कौ जिहान बनाने कौ म[न]सा ह्वै जब  
जमीन पांगी आग हवा आसमान वगैरै पेदा ह्वै .....

(d) राठौड़ाँ री वंसावली तथा ख्यात आदिनारायण सूँ महाराजा

जसवन्तसिङ्गजी ताँई, from p. 6a to p. 117b. In the beginning it is a mere genealogical list of names borrowed from the Purāṇas, with occasional biographical notes, which become more and more diffuse as we go on, till with *rāva Sīhò*—the 131st in the genealogy—the *vamsāvalī* takes the form of a real *khyāta*. The origin of the Rāthōras is traced to Kalyāṇī, in the Karaṇātaka, and thence to Kanòja:—

उतन कुंकणदेस गठ कल्याणी करणाटक पछे कनवज थी  
कनोजीया कहाणा (p. 6a).

Leaf 9 is blank. For Jè Canda two dates are given, viz. Samvat 1132 and Samvat 1181, the former being the date of his

accession to the throne, and the latter the date of his death. He is represented as having had a son by name Varadāi Sena, who, at his turn, had two sons, Seta Rāma and Thira Pāla. The former was the father of Sihò. The account of the exploits of Malinātha, son of Salakhò and step-brother of Virama De, which is one of the most important omissions in Tod's *Annals of Marwar*, is given p. 10a ff. Here Malinātha is represented as having made himself king of Khera, in Mahevò, in the year Samvat 1431. Of his eldest son, Jagamāla, it is said that he helped Ghara Sī of Jesalmer against the Muhammadan invaders. The date of the death of Virama De is given as Samvat 1440.

With p. 17a begins the *khyāta* of Cūḍò, the first episode related being the well-known legend of the hospitality granted him by the Cāraṇa Ālhò at Kālāū :—

वीरमजी जोयावटि मै माराणा तरै चूंडाजी री मा मांगलियांणी  
चूंडाजी नै ले नै मारवाड़ मै आई सो थलि मै गांव कालाऊ चारण  
आल्हा बारठ है घरै आय मांगलियाणी आप रो आपो क्षिपाय रही  
चूंडोजी चारण आल्हा है केरड़ा चरावै ...etc.

The particulars of the death of Cūḍò are not related, but it is simply stated, as also remarked by Tod, that he died in battle together with one thousand Rajputs :—

पक्षै कवरां रो साथ नागौर सु नौसरौयौ नै राव चूंडो अक  
हजार रजपुतां सु काम आयौ (p. 18b).

The history of Cūḍò's successors proceeds in chronological order, and particulars become more and more diffuse as we come down with the times. The last reign described in this volume is that of Jasavanta Singha, whose chronicle begins from p. 77b. After the figures of the income of the *jāgīr* of Marwar, drawn up by the Pañcolī Manohara Dāsa, the narrative begins as follows :—

महाराज जसवंतसिंघजी संवत १६८३ रा महाबद ४ मंगलवार  
रौ बुरहानपुर हवैली मै जन्म संवत १६६१ रा सावण सुद ६ कासमीर  
मै राजा गजसिंघजी पातसाह साहजिहां सू अरज कर वडौ बेटो  
अमरसिंघजी टीका थी दूर कर जसवंतसिंघजी टीका नू थापिया संवत  
१६६४ रा असाठ बद ७ महाराज जसवंतसिंघजी नू टीका पातसाह  
साहजिहां आपरा हाथ सू आगरै दियो जसवंतसिंघजी जोधपुर सू  
त्रंदी परखीजग गया उठै महाराज गजसिंघजी री खबर आई नै

पातसाहजी रौ हकम आयौ दरगा आवजो तहै आगहै पधारिया ...  
etc.

After the *khyāta* of Jasavanta Siṅgha, which comes to an end p. 105a, we have :—

(e) राव अमरसिङ्गजी रौ वात, from p. 106a to p. 110a, namely a biographical account of Amara Siṅgha (see MS. 5 (j)) beginning :—

महाराज गजसिंघजी रे पाटवी कवर अमरसिंघजी था सौ  
महाराज इणां सु नाराज था तिण सु अमरसिंघजी नै टीका सु दूर  
कीया संवत १६६१ लाहौर बुलाय पातसाहजी है जूदा चाकर राखीया  
तहै पातसाह साहजिहं अछाई हजारौ जात दोठ हजार असवारां रौ  
मनसब दीयो तिण मै वड़ोद वगैरै पांच परगना दीया ...etc.

(f) राव रायसिङ्गजी रौ वात, from p. 110b to p. 112a. After five introductory lines, the narrative begins :—

पहै संवत १७१५ ओरंगजेब रे नै साहसुजा है पटणा कनै गाव  
कुरड़ै लड़ाई हई जिण मै रायसिंघजी वडी बाहादुरी कौवी ...,

and closes with the information that mahārājā Ajita Siṅgha put to death the two sons of Indra Siṅgha and mahārājā Abhè Siṅgha took Nāgōra from Indra Siṅgha.

(g) महाराजा अजितसिङ्गजी रौ ख्यात, from p. 115a to p. 117b. The beginning of the chronicle of Ajita Siṅgha, ending abruptly in the penultimate page of the book with the words :

अजी रौ उमरावां नू फरमान,

in the description of the march of the Rāthōras from Pisōra to Lāhōra. In the second volume the same chronicle is started afresh.

The second volume consists of 290 leaves, and contains :—

(h) जोधपुर रा राठौड़ रौ ख्यात महाराजा अजितसिङ्गजी  
सँ महाराजा बखतसिङ्गजी ताँई, from p. 1a to p. 184b. A chronicle of the reigns of Ajita Siṅgha, Abhè Siṅgha, Rāma Siṅgha, and Bakhat Siṅgha, identical with the contents of the second volume of the preceding MS.

(i) महाराजा रामसिङ्गजी री ख्यात, from p. 187a to p. 190a.

The beginning of the chronicle of Rāma Singha related again in the same words as in the corresponding place in (h) above, and going as far as the mention of six elephants given by Rāma Singha to the six most eminent *jāgirdārs*.

The third volume consists of 334 leaves, of which the last 18 are blank. The numeration begins with p. 5, which is marked 1, and goes as far as p. 266, marked 262. The next four pages are blank, and then come other 45 pages, which have a numeration by themselves. The volume contains :—

(j) महाराजा विजैसिङ्गजी री ख्यात, from p. 1a to p. 3b.

Only the beginning, a duplicate copy of the beginning of the following (k).

(k) जोधपुर रा राठौड़ा री ख्यात महाराजा विजैसिङ्गजी सँ महाराजा मानसिङ्गजी तौरै, from p. 5a to p. 266a. Identical with the correspondent part in the preceding MS.

(l) ख्यात माँहली वात महाराजा विजैसिङ्गजी रै राज री सिन्ध री मुलक उमरकोट टालपुरियाँ कना सँ लियौ नै विजड़ नै चूक करायौ तिख री विगत, from p. 271a to p. 276a. Identical with the contents of pp. 154a—158b, in the third volume of the preceding MS.

(m) महाराजा मानसिङ्गजी रै राजलोक कँवर बायाँ पड़दा-बयाँ वामाँ वगैराँ री विगत, from p. 277a to p. 278a. A list of the wives and sons of Mīna Singha.

(n) वीकानेर रा राजा डूंगरसिङ्गजी रै नाँवै करनेल ज्याँन बुरक साहेब बहादुर अजगट गवरनर जनरल राजपूताना कौ तरफ सँ खरीतौ आयौ तिख री नकल, from p. 279a to p. 280b. A copy of an official letter by Col. John Brook to māharājā Dūgara Singha of Bikaner, dated the 24th January 1873. In Hindūstānī. It begins :—

अपर च आप कुं गदीनसौनी रयास्त वीकानेर फरमाया गया  
ओर दीनसौनी का खिलत सिरकार दोलतमदार कौ तरफ से कल



आप कुं पेहनाया गया परंत आप कुं मालुम होय के पिछले वरस इस रयास्त में वेइतनामी फेल रही थी .....

(o) सिरदारों री पीढियाँ री विगत, from p. 282a to p. 315a.

A genealogical account of the *Sirdārs* of the Jodhpur State, at the time of Māna Singha. The work properly begins p. 283a, with the genealogy of the *thākura* of Āuvò :—

गांव आडवो र ॥ कुसालसिंघ १ बखतावरसिंघ २ माधोसिंघ ३  
सिवसिंघ ४ ... etc.

In the last pages genealogies of *mutasaddīs*, *Osavālas*, etc., are also incorporated.

(p) मूलक वसिया जिखां री विगत, from p. 315a to p. 316a.

A note giving the dates of the foundation of the principal cities of Rajputana. Cfr. MS. 5, (h).

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

## MS. 5.—फुटकर ख्यात .

A MS. in the form of a *vahī*, consisting of 330 leaves, 24 $\frac{3}{4}$ " to 6" in size, stitched together at one end. Each page contains from 45 to 60 lines of writing, and each line from 18 to 24 *akṣaras*. Marwari script, written in a running hand. The main part of the MS. may be a hundred years old at the most, but possibly some leaves at the beginning and certainly about 100 leaves at the end were written subsequently. In the oldest part of the MS. there are frequent additions by a later hand. The numeration begins after leaf 6, and goes from 1 to 229, but leaves 220—229 are somewhat later in time. The original MS. is therefore represented by pp. 1—219. The remaining pages are not numbered.

The MS. contains :—

(a) किसनगढ री ख्यात, from p. 1a to p. 3a<sup>1</sup>. A very summary historical sketch of Kisanagadha, probably compiled during the time of maharājā Māna Singha of Jodhpur. It

<sup>1</sup> For the sake of simplicity, I disregard the original enumeration, and number all the leaves afresh from 1 to 330.

starts from the birth of Kisana Singha and the *jāgīr* obtained by him at Āsopa :—

मोटा राजा उदैसिंघजी रा बेटा कौसनसिंघजी कक्कावा रा  
भाखेजा राखी मनरंगदै रा पेट रा स० १६३६ रा जेठ २२ रो जनम ।  
मोटा रा[जा] उदैसिंघजी स० १६५९ आसोप कौसनसिंघजी ने  
पटै दीवी .....

(b) राठौड़ाँ री वंसावली, p. 4a. Incomplete, as it does not go beyond the first page. A genealogy tracing the origin of the Rāthōras to Ādi Nārāyaṇa, through Brahmā, Marīci, Kaśyapa, etc. It begins :—

श्रीआदनारायणजी री नाम खं कमल उत्पन्न ऊवौ तिण मै  
श्रीवज्राजी प्रगट ऊवा ...

(c) राजाँ री तथा यातसाह्याँ री जनमपत्रियाँ, from p. 6a to p.

6b. Horoscopes of some of the Rāthōra rulers of Jodhpur from Jodhō to the sons of Māna Singha, as well as of Cahuvāṇa Prthvī Rāja, Kachavāhā Savāl Jē Singha and Pratāpa Singha, and of four of the emperors of Dillī, from Akbar to Orangzeb. P. 6a the horoscope of Jasavanta Singha II has been added by a later hand.

(d) कोलनामौ सिरकार अङ्गरेजाँ रै नै जोधपुर महाराजा  
मानसिङ्गजी रै, from p. 9a to p. 10b. A copy of the treaty between the Hon. East India Company and mahārājā Māna Singha of Jodhpur, concluded at Dillī by Mr. Charles Theophilus Metcalfe and Vyāsa Āsopā Viṣena Rāma. Samvat 1875 (*sic!*). It begins :—

सिरकार अंगरेज कंपनी बहादुर कै अर मांहांराज मांसिंघ  
बहादुर राज जोधपुर जुगराज न्हाराज कवार कचसिंघ बहादुर कै  
अर मौसतर मटकलप चारलस साकलस<sup>1</sup> बाहदुर .....

(e) जोधपुर री ख्यात, or, more properly, जोधपुर रा राठौड़ाँ  
री ख्यात, from p. 11a to p. 76b. A history of the Rāthōras of Marwar from the settlement of Sihō to the death of Jasavanta

<sup>1</sup> Corrupt rendering of Theophilus.

Siṅgha. The first two pages contain a description of Maṇḍora. The text begins :—

... जोधपुर रौ हकीगत [॥] आद सहर मंडोवर थो सासन मै  
पदमपुराण मै इण समत ने मंडोवर सुभेर रौ बेटो कहै कै तीण रौ  
माहातम घणो कहै कै मंडलेश्वर माहादेव नंदी नागदरौ सुरजकुंड रौ  
घणो माहातम कै .....

The chronicle ends with the names of the *satīs* of Jasa-  
vanta Siṅgha.

(1) अजितविलास or महाराजा अजितसिङ्गजी रौ ख्यात, from  
p. 77a to p. 121a. A chronicle of the reign of Ajita Siṅgha  
mahārājā of Jodhpur. The chronicle does not begin with the  
birth of Ajita Singha, as might be supposed, but starts from the  
very migration of Seta Rāma and Sīhò from Kanòja. Accord-  
ing to this account, the Solāṅkiṇī obtained in marriage by  
Sīhò, was the sister of Cāvarò Mūla Rāja of Pāṭana :—

अथ राठोड़ मारवाड़ मै आया तीण रौ हकीगत लीखंतै ॥ राव  
सौहोजी सेतरांम रौ राव सौहोजी कनवज सु आया स० १२१२ रा  
कातो सुद २ लाखा फुलांणी नु मार पाटण रा चावड़ा मूलराज नु फलै  
दौराई नै मूलराज रे बेण सोलंकीणी परणीजीया .....

Follows the story of the dream had by the Solāṅkiṇī in  
Kheṛa, and then a very summary account of the Rāṭhòra  
princes intervening between Sīhò and Ajita Siṅgha, with many  
quotations of traditional songs, till p. 82b the history of the  
latter prince commences from his birth at Lihòra. From  
p. 99b to p. 103a, the narrative is broken by the insertion of a  
small poem of 212 *dūhās*, composed by Ajita Siṅgha, to record  
the names of those faithful ones who served him during his  
exile. It begins :—

करी वीखा मै चाकरी .....

and ends :—

सदा रहै निज दास ॥ २१२ ॥.

From p. 108b to p. 110a again there is an insertion of  
117 *dūhās*, the first part of which were composed by Ajita  
Siṅgha in Samvat 1773, to commemorate the death of Kalyāṇa  
Siṅgha, ṭhākura of Ālaṇiyāvāsa, and Sirdār Siṅgha, ṭhākura

of Riyā. These *dūhās* are stated to have been composed at Dvārikā, where Ajita Singhā went to worship in Samvat 1773. The first *dūhō* runs as follows:—

ओर सबै आणंद ऊवौ अक वात नह चाह ।

कौल्याणो राजड़ तणो सुवो दारका मांह ॥ १ ॥

*Dūhō* 47 contains a reproach to the two wives of Sirdār Singhā, who refused to share their husbands' funeral pyre:—

सिरदारै साथे ऊतौ नारी परतग दोय ।

उली मूली रहे गई साथ गई नह कोय ॥ ४७ ॥

Next follow four *dūhās* commemorating the kāyastha Rāma Kisana, who also died in Samvat 1773 at Barodō. It seems that Ajita Singhā's pilgrimage to Dvārikā was saddened by some epidemic disease, which decimated his retinue, for in *dūhō* 61 he regrets the loss of three thousand people:—

तीरथ आवत जीवतां मर गा तीन हजार ।

and in *dūhō* 63 says that animals also died in considerable number:—

इतै मर गे राह में माणस तीन हजार ।

ऊंट तुरंगम बैल रो कर कुंण सकै सुमार ॥ ६३ ॥

The remaining *dūhās* give an account of what passed during Ajita Singhā's march back to Jodhpur, beginning from the injunction, received at Viramagāva from the Emperor, to return immediately (*dūhō* 65).

The murder of Ajita Singhā is related p. 120b, but no mention is made of the author of it. It is simply stated that:—

चूक सु न्दाराज बैकुंठ पधारीया ।

With the beginning of p. 121a, the life of Ajita Singhā comes to an end, but the chronicle is further continued, without any interruption, as far as Māna Singhā. Since this part has nothing to do with the title of *Ajita-vilāsa* given above, it may be better classed separately, as follows:—

(g) जोधपर री ख्यात महाराजा अभैसिङ्गजी सँ महाराजा

मानसिङ्गजी तँई, from p. 121a to p. 285b. It contains a continued chronicle of the reigns of Abhē Singhā, Rāma Singhā, Bakhat Singhā, Vijē Singhā, Bhīma Singhā, and Māna Singhā. P. 145b the chronicler relates the death of Bakhat Singhā,

without making any allusion to his having been poisoned, and then makes a very interesting remark concerning his capabilities :—

स० १८०६ रा आसोज वद १३ न्हाराज श्रीबखतसिंघजी सोनोली  
रां डैरां देवलोक ऊवां नै कदास उमर बोहोतेरी ऊवै तो दीली  
बीराजै जीसो तैज थो ... ,

namely : he was such a powerful genius that, had he lived somewhat longer, he might have possibly sat on the throne of Dilli. It is noteworthy that the same opinion is expressed by Tod, p. 105 of his II volume (2nd edition). The reign of Vijè Singhā begins p. 147*a*, that of Bhīma Singhā p. 184*a*, and that of Māna Singhā p. 202*a*. As remarked above, the pages subsequent to p. 219 have been written somewhat later. P. 235*a* the following *gīta rō dūhō* is reported as having been composed by Māna Singhā on the death of the Cāraṇa Vanaśūra Jugatō Tejāvata :—

पूरै पखै चाकरी पूगौ मरजी रौ सुख मौठौ ।  
सुकवां जुगता सुकव सरीसौ दुयणी जखौ न दौठौ ॥

Another interesting information, which testifies to Māna Singhā's predilection for the Cāraṇas, is given p. 242*a*, where it is recorded that on the Cāraṇa Vāki Dāsa's telling Māna Singhā that he had a sum of 84,000 rupees in his possession, and would like to make up one *lākha*, he at once gave orders for 16,000 rupees to be paid to him. The *khyāta* ends abruptly p. 285*b*.

Then comes :—

(h) याद जो रूँहर गाँव वसिया तिगाँ रौ संक्षेप [ रूँ ], from p.

286*a* to p. 287*b*. A short note giving the dates of the foundation of the most important cities in Rajputana. It begins with Dilli, and ends with Kucāmaṇa and gāva Rāhaṇa. The list contains 34 items, and is apparently compiled from different sources, as in places it is stated that one *khyāta* gives one date and another another.

Next comes :—

(i) और इलकाबगाँवो अङ्कुरेजाँ रौ तमफ सूँ श्रीहजूर साहिबाँ

रै नाँवै आवै तथा श्रीहजूर साहिबाँ रौ तमफ सूँ जावै तिग रौ नकल, from p. 288*a* to p. 291*a*. A collection of formal modes of beginning and closing an official letter, as practised by the English the Mahārājā of Jodhpur and the other native rulers in their mutual correspondence.

The following pages contain :—

(j) रावजी अमरसिङ्गजी री वात, from p. 292a to p. 297b.

A biographical sketch of Amara Singha of Jodhpur, the eldest son of mahārājā Gaja Singha, who was excluded from the succession and met a violent death at the imperial court at Agra. It begins :—

अमरसिंघजी रो जनम १६७० रो थो नै १६९० रा बै० ८० मै  
राजाजी श्रीगजसिंघजी बारबटो दीयो जद पतस्यां रुहाजांहां लोहोर  
पधारौया थां सु न्हाराज पीण साथै लाहोर थां नै कंवर अमरसिंघजी  
बरस २० री उमर मे थां .....

At the end it is stated that the *vāta* is a true copy from the original, which was written in the year Samvat 1703.

(k) महाराजा मानसिङ्गजी रै राणियाँ पासवानाँ कंवर वामा भाई ऊवा तिगाँ री विगत, from p. 298a to p. 299a. A list of the sons of Māna Singha, both legitimate and non-legitimate.

(l) महाराजा तखतसिङ्गजी रै कंवरों री विगत, from p. 300b to p. 301a. A similar list of the sons of Takhat Singha.

(m) सासण षट्दरसण रै गाँव, from p. 302a to the end. A list of *śāsana*s with the figures of their income, etc.

The MS. is in the possession of Cāraṇa Vapaṣūra Mahā Dāna of Jodhpur.

M. 6:—मूहणौत नैणसी री ख्यात नै फुटकर वाताँ.

A MS. in the form of a *vahī*, leather-bound, originally consisting of 137 leaves, of which 116 filled with writing, and subsequently enlarged by the addition of 23 more leaves containing some extraneous matter. Size of the leaves 32" × 7½", 55 to 60 lines of writing per page, 18 to 25 *akṣaras* per line.

The MS., as it stands now, contains :—

(a) ख्यात मूहणौत नैणसीजी री वणायोड़ी, from p. 4a to p. 119a. The famous *Khyāta* or rather collection of *Khyātas*

by Mūhaṇōta Nēṇa Sī Jēmalōta, formerly *hākīm* at Malāraṇò, then minister to mahārājā Jasavanta Sīṅha from Samvat 1714 to 1723. The *khyāta* is incomplete, as it contains only the first half of the work, namely the genealogies of the different Rajput tribes, as far as the end of the *Kānhara De rī vāta*. Copied by the Pañcoli Gumān Malla, in Samvat 1928.

The chapters contained in the text are the following:—

1. सौसोदियाँ री ख्यात, from p. 4a to p. 22b. It starts with a legend tracing the origin of the Sisodiyās to ten generations before rāvaḷa Bāpò, namely to Soma Datta, a posthumous son to a king of Nāsika, born at Nāgadraha and grown up by a brāhmaṇa named Vijè Datta. The text begins:—

आदि सौसोदिया आदि गैहिलोत कहीजै अक वात यं सुखी  
इयां री ठाकुराई पेहली दिखण नु नासक चंबक ऊती स इयां रै  
पूरबज रै सूरज री उयासन ऊतो ... etc.,

and closes with a note on Devaliyò.

2. बूंदी रा घणिया हाडाँ री ख्यात, from p. 22b to p. 26b. It begins with Vāgò's son Hādò Devò, who went from Bhèsa-  
roṛa to Būdi and after killing the Mīṇò king ruling there, made himself lord of the place. At the end a list of the Rajputs residing in the State of Būdi is also added.

3. वागड़ियाँ चजवाणाँ री पीडी, from p. 26b to p. 27a. A genealogy of the Vāgaras from Brahmā (1st) to Lāla Sīṅha (39th).

4. दहियाँ री वात, from p. 27a to p. 27b. Written at Parbatasara in the year Samvat 1722. It traces the origin of the Dahiyās from Thālanèra to Ajamera, where they became possessors of Derāvara (Parbatasara), Harasora, and Māharōta. Then follows a genealogy from Ādi Nārāyaṇa (1st) to Mahā Sīṅha (47th).

5. बूंदेलाँ री वात, from p. 27b to p. 28a. The chapter consists of three parts: an account of the *gadhas* held by the Būdelās, compiled from informations supplied to the author by Cakra Sena, *cākara* of rājā Vara Sīṅha, in Samvat 1710, then the *vāta* proper compiled from Kesò Dāsa's *Kavipriyā*; and lastly a genealogy from rājā Virū (1st) to Vikramajita (18th), son of Juga Rāja.

6. गढ बन्धव रा घणियाँ री वात, from p. 28a to p. 28b.

7. सौरोही रा घणिया देवड़ाँ री ख्यात, from p. 28b to

p. 37b. Composed in Samvat 1717. It begins with the sacrifice on Mount Ābū, and closes with a long series of *chappaya kavittas*, by Āsiyò Mālò.

8. भायलौं री वात, from p. 38a to p. 38b.

9. सोनगरा चऊवाणाँ री वात, from p. 39a to p. 43a. It starts from rāva Lākhaṇa, who obtained the sovereignty of Nāḍūla through the favour of Āsāpūrī devī, and ends with the death of Kānhaṛa De, Samvat 1368.

10. साचोर रा चऊवाणाँ री वात, from p. 43a to p. 45b.

11. बोड़ा चऊवाणाँ री वात, p. 46a.

12. काँपलिषा चऊवाणाँ री वात, from p. 46a to p. 46b.

13. खीचिया चऊवाणाँ री वात, from p. 46b to p. 48a. In the beginning a short genealogy is given from rāva Lākhaṇa to Māṇaka Rāva, and then the *vāta* proper begins from the latter.

14. अणहलवाड़ा पाटण री वात, from p. 48a to p. 48b. From the foundation of Anahilavāṛā by Cāvarò Vana Rāja to the conquest of Gujarat by Akbar, Samvat 1629.

15. सोलङ्किया पाटण आयाँ री वात, from p. 48b to p. 49a.

16. जाड़ेचा लाखा नूँ सोलङ्की मूलराज मारियाँ री वात, from p. 49a to p. 50b.

17. रुद्रमालौ प्रासाद सौधराव [जैसिङ्गदे] करायौ तिण री वात, from p. 50b to p. 52a.

18. सोलङ्किया खिराड़ाँ री वात, from p. 52a to p. 52b.

19. सोलङ्किया नाथवत री वात, from p. 52b to p. 53a.

20. कक्कावाहाँ री ख्यात, from p. 53a to p. 61a. The work starts with a *vāta rājā Prithī Rāja rī*, giving an account of his pilgrimage to Dvārikā and his marriage with the daughter of rānò Sāḡò. Then a long *vamśāvalī* is exhibited, in which, on the authority of Bhāta Rāja Pāṇa, the origin of the Kachavāhas is traced to Ādi Nārāyaṇa. This *vamśāvalī* ends with Kīrata Siṅgha (180th), and then another *vamśāvalī* is given from Nārāyaṇa (1st) to rājā Puñjana (68th), after which the *khyāta* begins with an account of the foundation of Rohatāsa gaḍha by Rohitāsa, of Lāhōra by Lava, and of Gvālēra by Dholē, the son of Naḷa and husband of Māravanī.



21. खेड़ रा घगिया गोहिलाँ री वात, from p. 61a to p. 61b. It starts from the siege of Khera by the Muhammadan invaders from Khurasan.

22. पँवाराँ री उतपत, from p. 61b to p. 62a.

23. साँखला पँवाराँ री वात, from p. 62a to p. 65a.

24. सोडा पँवाराँ री वात, from p. 65a to p. 66b.

25. भाटियाँ री ख्यात, from p. 66b to p. 112b. The chapter includes also separate histories of the different branches, such as : Urajanôta, Jesā, Rūpasī, Saravahiya, Jāreca.

26. भालाँ री ख्यात, from p. 112b to p. 113b.

27. राव सीहा री वात, from p. 114a to p. 116a.

28. कानड़दे री वात, from p. 116a to p. 119a.

The extraneous matter that has been incorporated in the MS. is the following :—

(b) तुँवर रामदेजी री वात, p. 1a. The subject of the *vāta* is the well-known Rāma Sā Pīra, son of Aja Mala and founder of Rāmadevarō, three *kosa* to the north of Pohakarāna. The date given for him is Samvat 1600. The *vāta* begins :

दीली उपर तुँवरां रो राज रयो हो सो तुँवर अनंगपाल रे  
बेटो ऊवो नह्यी जीण सुं अजमेर रो राजा चवांण पीरधीराज दोइतो  
हो जीकण ने सं० ॥ ११३८ रा मीगसर सुद ५ दीली रो राज दीयो...

(c) गोगाजी रा जनम री विगत, p. 1a. A very short account of the birth of Gogō, son of Cahavāna Jēvara, and of how he caught a serpent, when a baby in his cradle, and put the serpent's head in his mouth to suck it. Said to have lived in Samvat 1300. It begins :—

चवांण जेवर तीण रो रांणा खेताब थो गऊ ददरेवे राजधानी थी  
जीण री रांणी रो नांव वक्ल थो ...

(d) इलकाबनाँवो राजावाँ है आपस मै खलिता लिखै तिण रौ, from p. 138a to p. 138b. Similar contents to MS. 5, (i). A small collection of forms of official letters as used by the Jodhpur Darbar in their correspondence with the rulers of Udēpura, Jēpura, Vikānera, Kisanagaḍha, Sirohī, and the Dakhīna.

(e) उदैपुर है राज री वंसावली, from p. 139a to p. 140a. A genealogy of the rulers of Mevāra, from Grahāditya (1st), the father of rāvaḷa Bāpò, to Simbhu Singhā (83rd).

(f) उदैपुर रा ऊमराव सोले सिरा रा बैठक री विगत, p. 140a. Sixteen items showing the rank and order according to which the sixteen chief *emīrs* of Udēpura sit in the presence of the Rānā.

(g) दीवाण राणाजी पाँतिचै बैसै तहै डावी जौं वखी मिसल री विगत, p. 140. A similar note regarding the rank and order of the said sixteen *emīrs* at the Rānā's table. At the end, the following *dūhò* is given, in which the different clans of the sixteen *emīrs* are specified :—

त्रण भाला त्रण पुरखा चूँडावत भिड़ चार ।

दोय सगता दोय राठवड़ सारंगदे र पंवार ॥ १ ॥

(h) उदैपुर रा जागीरदारों री विगत खाँपवार आसामीवार, from p. 140b to 142b. A list of the *jāgīrdārs* of the Mevāra State, grouped under their different *khāpas*. At the end, a table is also given of the horses and foot-soldiers each of them is bound to supply to the State.

(i) जेसलमेर रा भाटी महारावल री वंसावली, from p. 143a to p. 143b. A genealogy of the Bhāti mahārāvaḷas of Jesalamera, from Ādi Nārāyaṇa (1st) to Verisāla Kesari Singhōta (155th).

(j) वीकानेर रा राजावाँ री पौढियाँ, from p. 144a to p. 144b. A genealogy of the Rāthōra rulers of Vikānera from rāva Vikò (1st) to mahārājā Dūgara Singhā (17th).

(k) किसनगढ़ रा राजावाँ री पौढियाँ, from p. 145a to p. 146b. A genealogy of the Rāthōra rulers of Kisanagadhā from Udē Singhā to Prithī Singhā. It is something more than a mere genealogy as it also contains some further information, derived apparently from at least two different *khyātas*. At the end the *māhīs* of Fatehgadhā and Raliyāvatò are also added.

(l) ईडर रा घणी राटौड़ाँ री पौढियाँ, p. 147a. From the

settlement of Sonaga, son of Sihò, to Bhavānī Sīngha. At the end *pīdhīs* of Sitāmaū, Ratalāma and Āmajharò are also given.

(m) दिल्ली री पातसाही रा सोबा २२ सिरकाराँ १७८ नै परगना ४७६१ री पेदास री विगत, p. 148a. Tables exhibiting the figures, in *dāma* and rupees, of the income of each of the 22 provinces of the Dillī Empire. They bear no date.

(n) अबिर तथा जैपुर री राज री पीठियाँ नै राज कियो तिख री विगत, from p. 150a to p. 150b. Tables exhibiting the names of the rulers of Dhūḍhāra from Sodhadeva (1st) to Savāi Rāma Sīngha (38th), together with the years, months and days of the reign of each.

(o) जोधपर रा राजावाँ रा परवाणाँ री नकल, from p. 152b to p. 154a. Six *paravāṇās*, three of mahārājā Ajita Sīngha, two of Abhè Sīngha, one of Vijè Sīngha. and one of kāvāra Bhīva Sīngha, addressed to the Imdā *kiledārs* of Jodhpur. The dates are Samvat 1760, 1765, 1770, 1781, 1781, 1811, 1849, respectively. The fourth *paravāṇò* was issued by Abhè Sīngha at Jahānābād, on the occasion of Ajita Sīngha's death.

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

## MS. 7:—मूहणौत नैणसौ री ख्यात नै फुटकर वाताँ.

A MS. in the form of a *pothī*, cloth-bound, numbering 176 leaves. 13 $\frac{3}{4}$ " to 8 $\frac{3}{4}$ " in size. Current Marwari script. Each page contains about 25 lines of 18 to 23 *akṣaras*.

The contents are identical with those in the foregoing MS., of which this MS. appears to be a copy—made in Samvat 1941 — except for some extraneous information on *sāsanas* granted to Cāraṇas, which is inserted pp. 3a—10a. Another difference from the before mentioned MS. is that the order of the different parts is inverted, the *khyāta* of Mūhaṇòta NèṇaSi coming last. The new information contained in the present MS. is the following :—

(a) चारणाँ रा मामणाँ री विगत, from p. 3a to p. 10a. Consisting of seven separate notes as below :—

1. A note recording that the village Jodharāvāsa was given in *śāsana* to Khiriyō Cira, at the time of rāja Prithī Rāja of Vikānera and Sagara of Mevāra, in the year Samvat 1672 (p. 3a). After three introductory lines the text begins:—

खिड़ीया चांणजी रा बेटा तो लूणकरणी तिणां रा बेटा  
रायमलजी तिणां है चिरजी तिके गांव गोधेलावस रहता पकै उठा  
सूं जाय बीकानेर रा न्हाराज श्रीप्रथीराजजी किलांसिंघोत री  
चाकरी लागी ....

On the margin there is the remark that the *tāmrapatra* recording the grant of the *śāsana* is still extant.

2. A note on three other villages given by the same Sagara to the Cāraṇas: Āsiyō Guṇesa, Miṣaṇa Duragō, and Siṇḍhāyaca Khīdō.

3. A *kavitta* and a few lines of prose, recording that rāva Rīmala, who was killed at Citoṛa, was burned by Khiriyō Cāṇaṇa, who, in consequence, was deprived of his *śāsana* by rāṇō Kūbhō, and emigrated to Marwar, where rāva Jodhō gave him the village of Godhelāva, Samvat 1518 (p. 4a). The *kavitta* begins:—

चूक ऊवो चीतोड़ राव रिणमल माराग्यौ ।

4. A short note giving the names of the descendants of Cira (p. 5a)

5. A note on the Debhalā Cāraṇas of Curalī (pp. 6a—6b).

6. A note on the Āsiyā Cāraṇas of Khūḍālō and Khātā-vasa (pp. 7a—8b). The history of the Āsiyās is traced back to the time of Nāhara, the Paṛihāra ruler of Maṇḍora, whose son Dhōma is said to have been killed by one of them. In consequence the Āsiyās were obliged to leave the Paṛihāras, and to go to the Sīdhalas. The fact is recorded in a *kavitta* beginning:—

धोम कंवर मारियौ राव नाहड़ रीसांग्यौ ।

गौ आसल सोंधला सांम सूं दोह कहांग्यौ । १ ।... etc.

Afterwards rāva Jodhō gave the village of Khūḍālō to Āsiyō Pūnaga. The descendants of the latter are traced as far as Khātō Lābāvata, who lived under Udē Singha, and got from him a newly founded village, which was called Khātāvāsa, after him.

7. A note on the Khiriyā Cāraṇas of Jagatesapurō (p. 10a)

The MS. belongs to Vaṇasūra Mahā Dāna of Jodhpur.

MS. 8:—**राठौड़ाँ री फुटकर कविता तथा  
ख्यात नै पौढियाँ .**

A MS. in the form of a *vañi*, leather-bound, consisting of 133 leaves, 32½ to 11 inches in size. Accurate and beautiful handwriting. Each page generally comprises 26 lines, and each line consists of from 30 to 35 *akṣaras*. The MS. contains :—

(a) ख्यात री फुटकर कविता, from p. 7b to 9b. A collection of miscellaneous songs commemorating some historical persons or facts. The first one is a somewhat disconnected series of verses referring to Prithi Rāja Cāhavāṇa and Jē Canda of Kanōja. It begins :—

ग्याहै सै अक्कावनै      चैत तीज रविवार ।  
कनवज देखण कारणै      चलयौ तु संभरवार ॥ १ ॥

Next follow miscellaneous commemorative songs of the Rāthorās of Marwar, from Cūḍò to Rāghò Dāsa Dvāarakādāsòta. The first one is by Bārathā Dūdò, and begins :—

असुरां सूं कौध कमंघ असंकित ।

The songs are not given in due order. After a series of 27 *dūhās* on mahārāja Gaja Singha, by Khiriyò Narbada (p. 9a), the songs come of Karaṇa Rāmòta, Jāhana Sī, Dvārakā Dāsa Khaṅga-ròta, and Rāghò Dāsa Dvāarakādāsòta.

(b) राठौड़ाँ री वंसावली तथा ग्यात ब्रह्मा सूं महाराजा जस-  
वन्तसिङ्गजी ताँई, from p. 13a to p. 45b. In the beginning it is a mere list of names, but from rāva Sihò the *vaṃsāvalī* is enlarged into a real *khyāta*, illustrated by frequent quotations of *phuṭa-kara kavita*. It begins :—

ब्रह्मा १ मरीच २ कश्यप ३ सूर्य ४ मनु ५ इत्वाकु ६ विकुक् ७  
दुरंजय ८ प्रथराज ९ समुद्र १० ..... etc.

The *khyāta* ends abruptly p. 45b with Jasavanta Singha's marriage at Sirohi, Saṃvat 1715 :—

पकै महाराज जोधपुर सूं सं० १७१५ चैत सुद ५ असवार ऊआ  
दसराहौ सथलांगै कियौ पकै वैर मै सौरोहौ परगिया ॥

Possibly, the *khyāta* was composed at about that time or shortly afterward.

Between this part of the MS. and the next (c), some disconnected information is inserted, namely:—

1. An account of how the Bhāṭi Māṅgò married the daughter of the Cāraṇa Varasārò Māvala, her name Jhīmā, and had a son, by name Canda, from her. And:

2. An account of the feud between the Bhāṭi Goyanda Dāsa, a subject of mahārāja Sūra Singha of Jodhpur, and Kisana Singha, and of the revenge Sūra Singha took on Kisana Singha (Samvat 1671).

(c) राठौड़ाँ री खाँपाँ री पौडियाँ, from p. 46a to p. 123b. Genealogies of the Rāthōras, according to their different *khāpas*, from rāva Rīnamala to about the end of the Samvat-century 1600. Cfr. MS. 18, below. Beginning:—

राव रिणमल वडौ रजपूत अवसांखसिध राहवेधौ असंख प्रवाड़े  
जैतवादी मंडोवर राज कियौ सता कन्हा सँ मंडोवर लियौ। राव चूँडा  
रै पाट ओक वार केहिक् वरस कांन्ही बैठौ पछै कांन्हा कना राव  
रिणमल नूँ मंडोवर लैण रौ सूंस थौ ... etc.

(d) फुटकर ख्यात री वाताँ, p. 128b. A few short notes on different historical subjects, i.e. the sons of Tīdò and Salakhò, the date of Sihò's killing Lākhò Phūlānī (Samvat 1209), of Cūddò's taking Maṇḍora (Samvat 1438) and Nāgòra (S. 1456), the Pamvāra and Paṛihāra rule on *Navakoṭī Māravāra*, the founding of Maṇḍora by Paṛihāra Nāhara, the descendants of Nāhara, etc.

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

### MS 9:—राठौड़ाँ री ख्यात नै फुटकर वाताँ.

A MS. in the form of a *vahī*, numbering 192 leaves, of which about 70, partly at the end and partly in the course of the volume between one section and another, are blank. Size of each leaf 26" to 10½", number of lines and *akṣaras* in each page very irregular. Pages 148b—171a are written in big calligraphical letters, very carefully. The MS. contains:—

(a) फुटकर कविता तथा ख्यात, from p. 1b to p. 2a, which includes:—

1. गीत वीरानेर रा राजा रायसिङ्गजी रौ, a song celebrating rājā Rāya Siṅgha's marriage with Jasamā De, a daughter to rānā Udē Siṅgha, and his fulfilling of Padamanī's vow by sleeping in the palace of Citora after making a gift of 52 elephants. It begins :—

रहसौ जग बोल घण दिन रासा ।

The song is followed by a short commentary in prose.

2. गुणजोधायण माँयला कवित्त दूहा, 3 *chappaya kavittas* and 4 *dūhās* from the *Guṇa Jodhāyana* by Gāḍaṇa Pasāyata.

3. सेत्रावा रा धणी रावत लूँण रौ वात, incomplete. Rāvata Lūṇō was contemporary with rāva Jodhō, the founder of Jodhpur. The *vāta* begins :—

तदि घोड़ा रावजी कनें थोड़ा अर सेत्रा रा धणी रावत लूँण  
कनें घोड़ा घणा हता सो रावजी सेत्रावै घोड़ा लूँण सारु लूँण कनें  
गया .....

(b) राठौड़ाँ रौ ख्यात राव जोधा सँ राव गाँगा ताँई, from p. 9b to p. 17b. A history of the Rāthōṛas of Jodhpur from rāva Jodhō to rāva Gāḍō. Pages 12b—14a contain a list of the *śāsanas* granted by Jodhō to Purohitas, Brāhmaṇas, Bhopās and Cāraṇas. The *khyāta* begins :—

राव जोधौ वडौ आखाड़सिद्ध रजपूत गई भोम रौ वाहरू छऔ  
असंख्य प्रवाड़ा किया वैर वाहरू छऔ जैतवादी छऔ । राव राखंगदे  
रो दोहौत रौ कोड़मदे भटियांणी रा पेट रौ ...,

and ends with the accession to the throne of rāva Māla De (Samvat 1589).

(c) राठौड़ाँ रौ वंसावली तथा ख्यात श्रीआदिनारायण सँ राव गाँगा ताँई, from p. 18a to p. 17b. The same subject as above except that the history of the Rāthōṛas is here traced back to the creation and corroborated by frequent quotations of commemorative songs. Amongst these there is a *Vela Vikānera rā rā ā Sūra Siṅghajī rī*, in 15 verses, by Gāḍaṇa Colō (pp. 41 a—b). The list of the *śāsanas*, etc., granted by Gāḍō is found pp. 46b—47b. After a *vaṃśāvalī*, in which rāva Sihō is placed as the 144th, the *khyāta* proper begins with him as follows :—

राव सीहौ वडौ ठाकुर ऊँचौ वडा साथ रौ धखी ह्खौ मास ई  
सिकार रमतौ नै भाई अल्ल कनौज रहतौ .....

(d) राठौड़ाँ रौ ख्यात महाराजा गजसिङ्गजी सँ इन्द्रसिङ्गजी ताँई,  
from p. 54b to p. 67a. After a line giving the date of the birth  
of *rāva* Amara Siṅgha, the text begins with a list of the wives  
and concubines of Gaja Siṅgha, including those who became  
*satīs* as well as those who did not. The first one is a Vāgheli  
and the account given of her runs as follows:—

१ वल्ल वाघेली कसूँभदे सांगा रौ बेटी डोलौ जोधपुर लाया था  
संवत १६७२ सोभा सिकदार है घरे परखिया सु रहौ तलाव कागड़ी  
नवौ बंधायौ सं० १७१५ .

Next comes a list of the *śāsanas* granted by Gaja Siṅgha. The  
*khyāta* of Jasavanta Siṅgha begins p. 55a. The events in  
his reign are narrated very summarily till Samvat 1714, when  
the battle of Ujain is related with some particulars, and a list  
is given of the Rajputs who were killed or escaped (pp. 56a—  
58b). The names of the *rānis* and concubines are given pp. 60b  
—61b, and after these follows the list of *śāsanas* (p. 61b).  
Pp. 62b—63b contain an *Amara Siṅghajī rī vāta*, and pp. 63b  
—64b a list of the Rajputs who were killed in the fight between  
Bhāṭī Sabaḷa Siṅgha and Jodhō Indra Bhāṇa (Samvat 1709).  
Next comes a *Rāya Siṅghajī rī vāta* (pp. 65a—66b), and after  
this, a biographical account of Rāya Siṅgha's son Indra Siṅgha  
(pp. 66b—67a) and brother Isari Siṅgha.

(e) राठौड़ाँ रौ ख्यात राव मालदेजी सँ महाराजा गजसिङ्गजी  
ताँई, from p. 83a to p. 105b. The text begins with a list of  
names of *rāva* Gāḍō's *parivāra*, after which comes the *khyāta*  
of Māla De and goes from p. 84b to p. 88a, where it ends with  
the list of *śāsanas*. Next comes the *khyāta* of Candra Sena  
(pp. 88b—91a, pp. 90a—90b being left blank), and after this  
an account of the contest between Ugra Sena and Āsakarāṇa,  
which goes as far as p. 92a where the *khyāta* of Udē Siṅgha  
begins. This also ends with the list of *śāsanas*, p. 97b. Next  
comes the *khyāta* of Sūra Siṅgha, also ending in the same  
manner p. 102b, and finally that of Gaja Siṅgha, ending  
abruptly p. 106a with the list of *satīs*.

The *khyāta* of Māla De begins:—

राव मालदे वडौ प्रतापीक ऊँचौ हिंदुसयांन रौ यातसाह  
कहांणी कहै कै पांडव सहदेव रौ अवतार जिण संसार ऊपर जगहथ



बाधौ इण रा प्रवाड़ा रौ लेखौ न्हिं दिहाड़ा जिता ही प्रवाड़ा किया  
केई गठ कराया केई गठ लिया केई गठ पाड़िया ... etc.

(f) वीका जोधावत रा परवार रौ विगत, from p. 123b to p. 125a. A genealogical and biographical account of the descendants of Vikò, son of Jodhò and founder of Vikānera. It begins:—

राव वीकौ जोधावत सांखला मांडा रा दोहीतौ नौरंगदे सांखली  
रुण्णेची रो बेटौ सं० १४८७ रौ जन्म ... etc.

(g) उदावत खाँप रौ विगत, from p. 130b to p. 133b. It begins from Māla De with the words:—

२ मालदे उदावत अक वार उदा मूखां पकै जैतारण गादी  
बेठौ ...,

and ends with the name of Prithi Rāja Jêtashtòta.

(h) राव मालदे रा बेटाँ पोताँ रौ विगत, from p. 142b to p. 170b. A genealogical account, with some historical particulars and dates, of the descendants of rāva Māla De, from the “*motò rājā*” Udè Siṅgha down to Mana Rūpa Kalyāṇadāsòta. It begins:—

१८ मोटौ राजा उदैसिंघ मालदे रौ ।

१९ जैतसिंघ उदैसिंघौत कक्वाही रौ रावलै पहिला भेटनडा  
रौ पटौ थौ पकै जैतारण ऊई तरै राबड़ीयाख दीयौ थौ वसी भेटनडा  
थौ राबड़ीयाख गई सु पकै सं १६७५ कांडि राणाजी रै गया ... etc.

(i) चाँपावनाँ उदावताँ मेड़तियाँ रौ पोढ़ियाँ, pp. 176b, 178b, 180b respectively.

(j) ऊमरावाँ रौ ख्यात, from p. 181a to p. 183a. Apparently incomplete. It gives a genealogical list, with occasional historical and biographical notes, of the Cāpāvata chiefs from rāva Rīnamala (1st) to Simbhu Siṅgha of Āūvò (18th) and Maṅgala Siṅgha of Pohakaraṇa (17th), who is still living. This part of the MS. is quite modern. It closes with the remark that the Cāpāvatas are the first in rank and dignity amongst all the *khāpas* of the Rāthòras.

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

MS. 10:—**जोधपुर रा महाराजा मानसिङ्गजी री  
तथा तखतसिङ्गजी री ख्यात .**

A MS. in the form of a *vahī*, originally consisting of 28 + 176 leaves, 26½" to 10" in size, and afterwards enlarged by the addition of some other 40 pages. Each page contains from 30 to 45 lines of writing, and each line from 15 to 25 *akṣaras*. The original 204 leaves (28 + 176) seem to have been written by one and the same hand, though at different periods.

The MS. contains:—

(a) महाराजा मानसिङ्गजी री ख्यात संवत् १८९५ सँ संवत् १९००

में धाम पधारिया जटा तई री, from p. 1a to p. 28b. A chronicle of the last five years in the reign of Māna Siṅgha of Jodhpur (Samvat 1895-1900). The work is introduced by a description of the internal troubles and difficulties caused by the autocracy of Bhīva Nātha:—

ओर भौवनाथजी उदेमंदरवालां री राज है काम मे आग्या हालै  
सो सरब ओधा खिजमतं त्या जबती बाहली त्या केद कर विगाड़णा  
भौवनाथजी री दुवायती सुं ऊवै : अर भौवनाथजी रा बेटा लिखमौ-  
नाथजी माहामंदर रा जिणां है बाप बैटां है आपस मै मेल नही : ...,  
and ends p. 28b with the date of the demise of Māna Siṅgha.

(b) महाराजा तखतसिङ्गजी री ख्यात संवत् १९०० सँ संवत् १९२१ तई, from p. 1a (the numeration is started afresh after the completion of the *khyāta* of Māna Siṅgha) to p. 176b. A continuation of the above chronicle, referring to the reign of Māna Siṅgha's successor, Takhat Siṅgha. It begins with a description of the funeral ceremonies of Māna Siṅgha. After the list of the *saṭīs* (1 *rāṇī*, 1 maid, and 4 concubines), three *gītas* and eleven *dūhās* by Sevaga Magò are quoted, as having been composed on the occasion of the mahārājā's demise. The first *gīta* begins:—

समत रे वुरा सईका प्राका दुसमण भादूड़ा दुखदांन ।

सोभा सुख संपत री सागर मुरघर घणी जियो तें मांन ॥ .

Next follows a राणीजी देवड़ी [जी] री गीत. possibly also composed by the same Magò, and after it two *kavittas* by Lālā Ānandī Bagasa, *vakīl* of Kisanagaḍha. These are in Braja. The first begins:—

धर ह्री को मेरु आ कुबेरु दांन कंचन को ।

The chronicle of Takhat Singhā, which follows, has a particular interest of its own on account of the number of minute details it contains. It is in fact a kind of diary or register of daily events, put down by the compiler day by day, just as they happened, and he witnessed them or heard about them. The particulars are often trifling and unimportant from the historical point of view, but not the less interesting as a fresh picture of life in those, not distant, days. The few quotations below will suffice to give a fairly correct idea of the nature of the chronicle:—

१६०२ वैसाख सुद ३ आखातीज री उक्कव दस्तूर मुजब ऊवो ।

१६०२ जैठ सुद १३ श्रीहजूर री वरसगांठ री उक्कव सदामंद मुजब ऊवो ।

१६०२ खा[वण] सुद १ अजंटरुहा आवृजौ खं आया मुसायब दिवांख बगसौ वगेरे सांमा दस्तूर मुजब गया । (Pp. 26b—27a).

१६१२ मिगसर व ७ अंगरैजी नटां री तमासो श्रीहजूर साहवा कायलांखै करायो ।

१६१२ फागुण व १२ मंगलवार ओर आज परभात रा त्रफ आधूय कानी धरधराट ऊय धरती धृजौ पुल २ ताई धृजौ । (P. 73a).

The chronicle continues in due order as far as the date Samvat 1921, Āsoja suda 10.

(c) फुटकर ग्यात, in the last 40 pages. This part was written at different periods and by different hands, and contains separate sections following each other without any chronological order. These are the following:—

1. A fragment chronicle, compiled on the same lines as the above (b), but written by another hand, going from Samvat 1924, Migasara vadi 2, to Samvat 1925, Vaisākha vadi 11.

2. Ditto, from Samvat 1923, Āsāḍha vadi 13, to Samvat 1929, Jētha vada...(?). In this section is comprised the account of the demise of Takhat Singhā, which occurred Samvat 1929, Māgha sudi 15.

3. Ditto, from Samvat 1919, Āsoja sudi 11, to Samvat 1919, Posa vadi 1.

4. Ditto, from Samvat 1921 to Samvat 1924, Migasara vadi 12. This appears to be the continuation of the *khyāta* marked (b) and described above.

5. The text of the treaty (*ehadanāmō*) concluded between the Jodhpur State and the English in Samvat 1874, at Dilli. See MS. 5, (d).

6. A copy of the correspondence passed between mahārājā Vijē Sīngha and rānā Aṛa Sī, Samvat 1827, concerning the province of Godhavarā, which in that year was confided by the latter to the care of the former.

The MS. belongs to Cāraṇa Vāṇasūra Mahā Dāna of Jodhpur.

### MS. 11 :—फुटकर ख्यात .

A MS. in the form of a *vahī*, consisting of 244 leaves of writing, wrongly numbered 242. Size of the leaves 24½" to 6". The number of the lines of writing in each page varies from 32 to 58, and that of the *akṣaras* in each line from 12 to 20. Marwari script. A very important MS. containing a considerably rich mine of valuable information, mostly referable to, and compiled at the time of, mahārājā Jasavanta Sīngha of Jodhpur (beginning of Samvat century 1700). The following is a complete list of the works contained in the MS :—

(a) खावड़िया राठौड़ों की ग्यात, from p. 1b to p. 3b. An historical sketch of the Khābariyā Rāthōras, who, with the title of *rāvatas*, ruled in Khābara, having first Nīlamō and afterwards Girāba for their capital. The work starts from the conquest of Khābara by Rīnamala Jagamālōta and the founding of Nīlamō. One of Rīnamala's descendants was Gāgō, whose sister was married at Jesalmer, after which Gāgō himself went and settled at Jesalmer, where his house is said to be still in existence. Under Tāmala the Khābariyās lost much of their territory to the Soḍhās, inclusive of their capital Nīlamō, and in consequence founded another capital, which was Girāba. Their territory was at last incorporated into the Jodhpur State, at the time of rāvata Dhana Rāja and mahārājā Vijē Sīngha. The work begins :—

रिडमल जगमालौत खावड़ लीवी नैं खावड़ मै नीलमौ सहर  
रिडमल वसाय आप रौ रजधानी नीलमै बांधी । पक्के रिडमल रा वंस  
मै गांगौ खावड़ियौ ह्यौ ..... etc.

P. 1b it is recorded that the village of Bālevò was given as a *śāsana* to Rohariyò Bārathā Acalò by rāvata Bhara Mala in Samvat 1707, and the *kavitta* composed by Acalò on the occasion is also quoted. Next follows a list of other *śāsanas* granted to other Cāranas. Pp. 2b ff. an account is given of the descendants of three other sons of Jaga Māla, namely Bhāra Mala, Maṇḍalaka and Lākò. Bhāra Mala's descendants are called Posamiyā, and they are found in the Dedariyāra talò, half *kosa* from Bālevò, and in two villages in Dhāta Maṇḍalaka and Lākò took Bāharamera and Jūnò from Mūdhò Cāhavāna. Subsequently, Jaga Māla went to Bāharamera and took Maṇḍalaka to Jasola, whilst Lākò remained in Jūnò and founded an independent kingdom. His *piḍhīs* are : (1) Lākò, (2) Sekhò, (3) Jètò, (4) Ratò, (5) Bhīmò (who transferred the capital from Jūnò to Bāharamera), (6) Kalyāna Mala, (7) Rāma Siṅha, (8) Rāja Si, (9) Bhāra Mala, (10) Lāla Canda, (11) Māna Siṅha, (12) Padama Siṅha, (Māna Siṅha's brother), (13) Bhabhūta Siṅha, (14) Panaji. From this point to the end, we have the genealogy of the sons of Bhāra Mala.

(b) वीकानेर रा राठौड़ राजावाँ री वंसावली, from p. 4a to p. 4b.

A genealogical list of the Rāthōra rulers of Bikaner from Ādi Nārāyaṇa (1st) to mahārājā Ratana Siṅha (162th). It contains only bare names. The list was evidently compiled under Ratana Siṅha. At the end, the name of Ratana Siṅha's successor Sirdār Siṅha has been added by a later hand.

(c) राठौड़ाँ री ख्यात सुरू सँ महाराजा अजितसिङ्गजी ताँदे,

from p. 5a to p. 99b. On the margin of the leaves, the work is called a *vaṃśāvalī*, and in fact it starts as such from Ādi Nārāyaṇa. After Sihò's demise, the continuity is broken by the insertion of another *vaṃśāvalī*, also from Ādi Nārāyaṇa to Sihò, after which the *khyāta* proper continues with the sons of the latter. After the reign of each *rāva* and *mahārājā*, lists of *rānis* and their sons and also of *śāsanas* are given with many details. In the beginning especially, less afterwards, additions are inserted between the lines of the writing by a later hand. Some of these additions are stated to have been taken from *khyātas* in possession of Moti Canda, a *yati* who lived under mahārājā Māna Siṅha. The work is much richer in names and dates than in particulars referring to historical facts, though from rāva Māla De particulars become also abundant. The account of rāva Māla De starts p. 22a as follows :—

संवत १५८८ राव गाँगे री मरण राव मालदे टीका धड़ि (?)

सीधल वीरम नू मार भाद्राजण ली रायपुर रा सीधल मार रायपुर री

जायगा मालगुठ करायौ। सं० १५६२ भाद्रवा वद ६ राव मालदे नागौर लीयौ वीरम मांगलीयौ हाकम राखीयौ [ नागौर में । कूपौ मेहराजौत फौज में मुसायब थी नागौर लियौ तद गुरां री ख्यात में सं० १५६६ भाद्रवा वद ६ नागौर लियौ लिखीयौ है ]<sup>1</sup>

After the account of the murder of Ajita Singha (p. 94b), a life of Amara Singha is added, beginning as follows :—

कंवर अमरसिंघजी सं० १६७० रा पोस वद १० रवि रात घड़ी २ पल २ जातां जनम राजा श्रीगजसिंघजी है वडौ बेटौ टीका-यत । कुंवर श्रीजसवंतसिंघजी है भाग कर राजा श्रीगजसिंघजी है मन में आई टीका थी दूर कीजै तहै राजा श्रीगजसिंघजी कंवर अमरसिंघ नै लाहोर थी लिख मेलीयौ जोधपुर थी ये मेड़तै जाजौ ....

(d) वीकानेर रा राठौड राजावां री पौडियां राव वीका सूँ  
महाराजा अयोधसिंघजी तहिं, pp. 100a-b. At the end there is an appendix containing also *piḍhīs* of the Rāṭhōra rulers of Idara, from Sonaga to Bhagavāna Dāsa.

(e) खीचीवाड़ा रा राठौड़ां री पौडियां, p. 101a. A genealogical list of the descendants of Hara Rāja, son of Deī Dāsa, son of Sūjō, who settled in Maū, in Khicivārō. The list bears the date Samvat 1693.

(f) राठौड़ अखैराजौतां री पौडियां, from p. 101a to p. 102b. Genealogical tables of the descendants of Rāṭhōra Akhē Rāja Riṇamalōta, i.e. Kūpāvatas, Pañcaipōtas, etc.

(g) ख्यात री फुटकर वातां, from p. 103a to p. 108a. Miscellaneous historical information, beginning with some old traditions of the Rāṭhōras, headed as *Rāṭhōrā rī jūnī vātū* and containing particulars referring to Karama Si Jodhāvata, Pābū Dhāḍhalōta, Nibō Jodhāvata, rāva Riṇamala, rājā Rāya Singha of Bikaner, etc., and indulging especially on the war between rāva Māla De of Jodhpur and Jēta Si of Bikaner, and on some events happened during the Samvat-century 1600, as well as on Akbar, the series of the rulers of Dillī from Tūvara

<sup>1</sup> The part in brackets is an addition by the later hand mentioned above.

Dasaratha to Orangzeb with the years of their respective reigns, etc.

(h) सौसोदियाँ री वंसावली तथा पौडियाँ, from p. 108a to p.

112a. After a *siranāvō* (=maṅgalācarana), the work is introduced as *Rāṇā rī vamsāvalī*. The descent of the Sisodiyās is traced back to Vijāpāna, son of Vrahmā, and hence, through 56 names ending in °armā, 55 in °āditya, 29 rāvalas and 35 rānās, the genealogy is brought down as far as rānā Sarūpa Siṅgha, who is stated to have been ruling when the list was composed. After the above *vamsāvalī*, another genealogy of the Rānās is given from Guhāditya, and this includes also *pidhīs* of the various branches and miscellaneous information going as far as Samvat 1771.

(i) कक्वाहाँ री वंसावली तथा पौडियाँ, from p. 113a to p.

116b. A genealogical list of the Kachavāhās from Kuntala to Jē Siṅgha Mahāsiṅhōta

(j) देवड़ाँ सौरोही रा धनियाँ री वंसावली तथा पौडियाँ, from

p. 116b to p. 117a. A genealogical list of the Devarās of Sirohi from rāva Lākhaṇa to rāva Akhē Rāja.

(k) राठौड़ाँ इंदर रा धनियाँ री वंसावली तथा पौडियाँ, from p.

117a to p. 118b. A genealogical list of the Rāthōra rulers of Idara from Sonaga Sihāvata to Jaga Nātha Kalyāṇamalōta. It gives also the names of the *rānīs*.

(l) सौसोदियाँ री वंसावली तथा पौडियाँ नै जागीरदाराँ री

फेरिस्त, from p. 119a to p. 126b. A genealogical sketch of the Sisodiyās from rānā Gira Likhama Si to Jagata Siṅgha, who died in Samvat 1709, giving besides the names of the rānās, also those of their wives and sons. The wife of Likhama Si was Likhama De, a daughter to Rāthōra rāva Tiḍō, son of Chādō. After the mention of the demise of Jagata Siṅgha, which obviously took place shortly before the composition of the *vamsāvalī*, the *pidhīs* are added of the *Sakatāvata* and *Devalijā rā* Sisodiyās. P. 123b we come again to the death of Jagata Siṅgha and a list of his *satīs*. Last comes a catalogue of the various *jāgirs*, introduced by a note stating that it was compiled by Mū. Pithō Nārāyanōta and brought to Meṛatō in the year Samvat 1691, where it was copied by the author of the present work. This catalogue gives first the figures of the income of the *khālas* of Jagata Siṅgha, and then the figures

of the income of the different *jāgīrs*, with the names of their holders.

(m) जेसलमेर रा भाटियाँ री वंसावली, from p. 127a to p.

129b. The work includes three different genealogies of the Bhātīs: the first from Nārāyaṇa to rāvala Jasavanta, the second from Daśaratha to Jēta Sī and hence to Sabala Singha Dayāladāsōta (Samvat 1707), and the third from Jesala to rāvala Bhīva, born Samvat 1618. The part of the second *vaṃśāvalī* going from Jēta Sī to Sabala Singha, contains also names of *rāṇīs* and sons. It is interesting to note that in both the second and third *vaṃśāvalī*, the Bhātīs are represented as *Sūryavamśīs*.

(n) बूंदेलों री विगत, p. 130a-b. A genealogical note on the

Būdelās, in which they are represented as Gēravāra Rajputs and said to have migrated from the neighbourhood of Benares to Dūriyākhērō under Gēravāra Rāya Canda. At Dūriyākhērō they joined Hāla, a *sirdār* of the *Bēsas*, with whom they proceeded to Gūḍavāṇō, and hence to Kuḍāra, near Orachō, where they settled. The *pīḍhīs* go as far as the sons of Jhūjhāra Singha, whose names, however, are not given. The note begins:—

बूंदेला पहिली गैरवार रजपूत सु बाराखसी री तरफ नु रहता  
तठै कौँ उवाकौ ऊवौ तिण था गैरवार राइचंद उठा था भाज नै  
ढंडीयाखेड़ै आया ...

(o) हाडाँ री वंसावली, from p. 131a to p. 133a. A genealogical list of the Hādās, in which their origin is traced to Prithī Rāja son of Somesura (1st), and hence, through Jodhō (2nd), Hādō (3rd), etc., brought down to Bhāva Singha Chatra Sālōta (26th).

(p) जालोर रा धखी चौहाण कानड़दे री बात, p. 133a-b. A

rather trustworthy account of the invasion of Jālora first by Alu Khā and afterwards by Alāva Dī, ending with Kānhara De's death in the fight with the latter (Samvat 1368), and the capture of the place. The year of Alāva Dī's death is given as Samvat 1371. At the end, lists are given of the Rajputs who were killed in battle with Kānhara De, as well as those who three days after, were killed together with Kānhara De's son Virama De. The account begins:—

जालोर गठ चौहाण कानड़दे मांडीयौ सं॥ १३०० सोनगिर



भाखर रो नांव तिण भाखर ऊपर मांडीयो चोदाणां थी सोनगरा  
कहाणां पहली भौनमाल राजधानी थी .....

(g) गढ कौटाँ री विगत, from p. 134a to p. 136b. A note on the foundation of Jodhapura, Maṇḍovara, Ajamera, Citroṛa, Jesalamera, Jālora, Sivāṇò, Vikāṇèra, Sojhata, Meratò, Jētāraṇa, Phalòdhi, Sāgāṇèra, Pohakarāṇa, Āgarò, Ahmadāvād, Mālapura, Ahamadnagara, Burānapura, Sīkari-Phatēpura, Sivāṇò, Kumbhalamera, Udēpura and Nāgōra. The accounts of the last four places contain many more details than those of the others. The account of Sivāṇò (p. 135b) begins:—

सिवाणां गढ री विगत ॥ राजा विकरमादीत रो बेटो वीर-  
नारायण पवार रो मांडीयो गढ इण भाखर रो नांव पहली कूभटौ  
कहीजतौ वीरनारायण आय नै पहली तो गढ रा भाखर ऊपरै गढ  
मांडीयो पछै पीपलोद रा भाखर ऊपरै गढ मांडणां मांडीयो .....

(r) जोधपुर रा देवस्थानाँ री विगत, p. 137a-b. A list of the old temples in Jodhpur, with particulars concerning their foundation, etc.

(s) जोधपुर रा निवाणाँ री विगत, from p. 137b to p. 141b. A similar list of the *talāvas*, *kūās*, *vāvarīs*, *jharanās*, *kunḍas*, *jhālarās*, etc., in Jodhpur city and surroundings.

(t) जोधपुर वागायत री जायगा, p. 141b. A description of the principal gardens in Jodhpur, their situation, trees, wells, etc.

(u) जोधपुर गढ थी जिके जितरे कोसे कै थाँ री विगत, p. 142a. A table giving the distances, in *kosas*, between Jodhpur and the small places in the neighbourhood as well as the *parganas*.

(v) गढाँ साका ऊवा थाँ री विगत, *ibid.* A short note giving the dates of the big fights resulting in the capture of Rina-thambhōra (Samvat 1352), Citroṛa (Samvat 1355), Jālora (Samvat 1358), and a few other places.

(w) कागदाँ रा इलकाव, from p. 142b to p. 143b. A small collection of forms of letters as used by mahārājā Gaja Singhā

and mahārājā Jasavanta Siṅha of Jodhpur in writing to mahārājā Jē Siṅha of Jēpura, Satra Sāla of Būdi, Karaṇa Siṅha of Bikaner, etc., as well as to the chief *jāgirdārs* of Marwar such as Prithi Rāja Baluvōta, Bhīva Kilyānadāsōta, Mahesa Dāsa Dalapatōta, and others. A specimen of a *sanad* by mahārājā Ajita Siṅha is also included.

(x) बदरीनाथ रा राजावाँ री वंसावली तथा मारम री वर्णन,

pp. 144a-b This little work contains two parts: a genealogical sketch of the Gadhavālas, and a description of the road to the pilgrimage of Badarinātha. In the former the origin of the Gadhavālas is traced to Kali Sāhi; a Pāvāra who migrated from Dhāra to Kamāū and was first employed in the service of the king of Kamāū, Likhamī Canda, who invested him with the *jāgīr* of Lohibō. But afterwards Kali Sāhi rebelled and set up himself as an independent sovereign in Gadhavāla. His successors are: Ajāna Sāhi (2), Bahādara Sāhi (3), Sahaja Sāhi (4, the founder of Śrinagara), Māna Sāhi (5), Bhāna Sāhi (6), Dāna Sāhi (7, Bhāna Sāhi's brother), Rāma Sāhi (8, Ditto), Syāma Sāhi (9, Ditto), Mahapata Sāhi (10, Rāma Sāhi's son), Prithi Sāhi (11); the last-mentioned one being the king who was ruling at Śrinagara at the time when the work was composed. The genealogical sketch was written in the year Samvat 1703, on the occasion of a Gōra vrāhmaṇa, named Bhagavāna, having come to Jodhpur from Badarinātha. The second part gives an interesting description of the road to the pilgrimage of Badarinātha, with many names of small localities. The work begins:—

परबतराज बन्नीजी री धरती रा राजा री वंसावली । जात  
पंवार धारनगरी थी राजा कलिसाह आयो कमाऊ रा राजा  
लिखमीचंद री कलिसाह चाकर रयो लोहिबो गठ जागीरी थी रू  
गठ ले नै कमाऊ रा राजा थी फिरियो गठ लीयो तिण थी गठवाल  
कहीजै कै ....

(y) पातसाह साहजिहाँ री बेटाँ उमगावाँ नै मनसप री विगत.

from p. 145a to p. 146b. A table giving the figures of the *mansabs* of the sons and *amīrs* of Śāh Jahā, compiled by the Pañcoli Manohara Dāsa, the Jodhpur *vakīl* at the imperial capital, from documents in the imperial *daftar*, in the year Samvat 1696. It begins from the *sāhijādō* Darā Sikō, whose figures are: *jāti* 20,000 and *asavāra* 10,000, and ends with the Kachavāhō Bhoja Rāja Manoharadāsa Khāngārōta rō, whose figures are: *jāti* 700 and *asavāra* 300.

(2) पातसाह साहजिहाँ है सुबाँ री विगत, from p. 146*b* to p. 147*b*. A similar table giving the names of the 21 provinces of Śāh Jahā, with the number of the *sirkārs* and *parganas*, and the figures of their income. Apparently, this table too was compiled by the same Manohara Dāsa.

(A) पातसाह्नी सुनसप री विगत, from p. 147*b* to p. 148*a*. A table of the different classes of *mansabdārs*, with the figures of their stipends.

(B) जोधपुर रा टीकायताँ है सुनसप री नाँवौ, from p. 148*b* to p. 149*b*. A table giving the figures of the income of all the different *parganas* in the Jodhpur State, under mahārājā Udē Śiṅha, Sūra Śiṅha, Gaja Śiṅha, and Jasavanta Śiṅha.

(C) राठौड़ाँ री खाँपाँ री विगत नैँ षौढियाँ, from p. 151*a* to p. 152*b*. A list of the different *khāpas* of the Rāthōras, compiled at about the time of Jasavanta Śiṅha. Each item gives first the origin of the *khāpa* in question, and then the *pīdhīs* or genealogies.

(D) खत्रीवंस री साखाँ री विगत, pp. 153*a-b*. A list of the *sākhas*, or branches, of the Pāvāras, Gēhalōtas, Cōhāṇas, Bhātīs, Solānkīs, Parihāras, Joiyās, and Rāthōras.

(E) राठौड़ाँ है गनायताँ री खाँपवार षौढियाँ, from p. 154*a* to p. 155*a*. A list of the non-Rāthōra *sirdārs* in the service of mahārājā Jasavanta Śiṅha of Jodhpur, with a short genealogical account of each of them.

(F) श्रीजी रा डेराँ री मिसल, p. 155*b*. A description of the places and ranks occupied by the persons in the retinue of the Jodhpur Darbār, when in camp

(G) ऊजदागँ है गाँव रोकड़ री विगत, pp. 155(1)*a-b*. A list of the villages and stipends of some Singhavī, Pañcolī, Bhaṇḍārī, and Mūhanōta State officers of Jodhpur, from Samvat 1697 to Samvat 1705, when the list was compiled.

(H) परधानाँ री तथा उमरावाँ री पटौ, from p. 155(1)*b* to p. 156*b*. A description of the *jūqīr* of Rāthōra Rāja Śiṅha Khivā-

vata, *pradhāna* of mahārājā Jasavanta Siṅgha, and of the *umarāva* Rāthōra Mahesa Dāsa Sūrajamalōta.

(I) राजसिङ्गजी री बेटियाँ रा बनोला में दरबार खूँ मेलियौ  
तिथ रौ विगत, p. 156b. A description of the presents sent by mahārājā Jasavanta Siṅgha from Lāhōra to Āsopa, on the occasion of the marriage of the seven daughters of Rāja Siṅgha, in the year Saṃvat 1696.

(J) आबिर जैसिङ्गजी रा मरणा पर टीकौ मेलियौ तिथ रौ  
विगत, from p. 156b to p. 157a. A similar description of the *ṭikō* (2 horses, 1 elephant, and several robes) sent by the Jodhpur Darbār to Āmbera, on the occasion of the succession of Rāma Siṅgha to the throne, Saṃvat 1724.

(K) तिह्वाराँ में मोताद पावै त्वाँ रौ विगत, p. 157b. A description of the tips the Darbār used to give to his *paṛadār*, *nāi*, *nāyaka*, *vēda*, *naḡāraci*, *doḡhīdār* and *sāhaṇī* on festive occasions.

(L) जेसलमेर रावल अमरसिङ्गजी रा मरणा पर टीकौ मेलियौ  
तिथ रौ विगत, p. 157b. A description of the *ṭikō* (horses and robes) sent by mahārājā Ajita Siṅgha of Jodhpur on the occasion of the succession of rāvaḷa Jasavanta Siṅgha to the throne of Jesalmer, Saṃvat 1760.

(M) कँवरजी तथा बायाँ रा जनम रौ कर तथा नेग, from p. 158a to p. 159b. A description of the ceremonies observed, as well as of the gifts made to the gods and the servants, on the occasion of the birth of a son or daughter to the Darbār.

(N) वहूजी सेखावतजी अन्तरङ्गदेजी रौ अघरणी रौ विगत, pp. 160a-b. A description of the presents given on the occasion of the *āgharanī*—a ceremony observed by women during pregnancy—of the Sekhāvata-jī, one of the *rāṇīs* of mahārājā Jasavanta Siṅgha, Saṃvat 1708.

(O) कँवरजी रौ जनमउक्क रा खरच तथा पटाँ रौ विगत, from p. 160b to p. 166b. An account of the gifts bestowed and the expenses met on the occasion of the birth of Prithi Siṅgha and Jagata Siṅgha, sons of mahārājā Jasavanta Siṅgha, and also of

the *jāgīrs* assigned to them. Prithī Śiṅha was born Śaṃvat 1709, Ratana kaṃvara—a girl—Śaṃvat 1712, and Jagata Śiṅha, Śaṃvat 1723.

(P) राखीपदा रौ नेग तथा पटौ, from p. 166b to p. 169b. A description of the *negas* and *jāgīrs* of Sobhaga De, a *rāṇī* of Sūraja Śiṅha, Pratāpa De, a *rāṇī* of Gaja Śiṅha, and Jasa-vanta De, a *rāṇī* of Jasavanta Śiṅha.

(Q) पौराणिक अर जैनौ फुटकर वार्ता, from p. 170a to p. 173a. A collection of miscellaneous information, in the form of bare lists, on the subjects following : partitions of an army, five Prayāgas, five rivers, five cities in which worldly emancipation is attained, etc., according to Paurāṇika sources; and also : riches of a *cakravartin*, sixty-three *śālākāpuruṣas*, fourteen dreams seen by the mother of a *tirthaṃkara*, prescriptions regarding the fast of the eleventh *tīthi*, seventy-two *kalās*, eighteen *lipis*, etc., according to Jaina sources.

(R) जाताँ रौ खाँपाँ रौ विगत, from p. 174a to p. 177b (Nos. 174 and 175 are marked twice). A collection of information, in the form of bare lists, on the *khāpas*, i.e. subdivisions, of the following septs and castes : Vaiṣṇavas, Pirohitas, Vṛāhmaṇas, Patēlas, Cāraṇas, Jijīpanthīs, Jātas, Kaiālās, Rebārīs, Kāyasthas, Jaina Gacchas, Sunāras, Dhāḍhīs, Dūmas, Mūha-ṇōtas and Bāniyās. On p. 177a there is a separate note on how the Rāthōra rāva Rinaṃala, with the help of rāṇō Lākḥō, wrested Nāgōra from the Muhammadans in Śaṃvat 1444, and how Khīva Śi persuaded the Muhammadans, who had come to reconquer the place, to turn back.

(S) फुटकर वार्ता, from p. 178a to p. 181b. Miscellaneous information on different subjects, such as *vāhanas* of the gods, seventy-two *kalās*, thirty-two good qualities and thirty-two bad qualities of man, conventional system of numeration, etc.

(T) पातसाही डाकचीकौ आग्रग थी अहमदाबाद ताँई, p. 182a. A table giving the names of the imperial post-stations between Agra and Ahmedabad and the figures of the distances, in *kosas*, between each of them, compiled Śaṃvat 1704.

(U) पैँडाँ रौ विगत, from p. 182a to p. 186a. A similar table giving the figures of the distances, in *kosas*, between Jodhpur and the different towns in Marwar as well as some other towns in Hindustan.

(V) खलीतौ री नकल, from p. 187a to p. 188b. A copy of five letters interchanged between the Mahārājā of Jodhpur and the Rānā of Udèpur, namely : one by mahārājā Ajita Sīngha to rānā Saṅgrāma Sīngha (Samvat 1775), one by kāvara Vijè Sīngha to rānā Jagata Sīngha (undated), one by mahārājā Vijè Sīngha to rānā Ara Si (Samvat 1821), one by rānā Ara Si to mahārājā Vijè Sīngha (Samvat 1824), and one by rānā Saṅgrāma Sīngha to mahārājā Ajita Sīngha (undated).

(W) चारणाँ रा नाम, from p. 190a to p. 192b. Two bare lists of names of Cāraṇas, the former containing 111 and the latter 77 items.

(X) जोधपुर रा राठौड़ राजावाँ री ख्यात महाराजा अभैसिङ्गजी  
सुं महाराजा विजैसिङ्गजी तौंई, from p. 193a to p. 228a. A chronicle of the reign of mahārājā Abhe Sīngha of Jodhpur, beginning from the flight of Anara Sīngha, Rāya Sīngha, and Kisora Sīngha after the murder of mahārājā Ajita Sīngha, and ending with a list of the wives and children of mahārājā Vijè Sīngha. The account of the demise of mahārājā Abhe Sīngha (Samvat 1805) is given p. 218a. Page 229 contains two disconnected notes referring to the Samvat years 1809 and 1810. The work begins :—

श्रीजी<sup>1</sup> नै मंडोर पधराया नै खाणदुआई महाराज श्रीबखत-  
सिंघजी री फेरी नै वडा महाराज देवलोक ज्झाँ री हकीकत महा-  
राज नै लिखी नै मंडोवर सुं बलाड़ां री जोधौ मौहकमसिंघ जोध-  
सिंघोत अणदसिंघजी रायसिंघजी किसोरसिंघजी नै सतियां रां घोड़ां  
चढाय नै ले निसरियो ... etc.

(Y) फुटकर बातें, pp. 230a-b. A few miscellaneous notes on different subjects, chiefly : *sākhās* of the Guhilōtas and Solāṅkīs, *khāṇpas* of the Vāghelās, *sākhās* of the Paṛihāras and Joiyās, and lastly a biographical note on Jasa Nātha, a Jāta of Bikaner, who in the year Samvat 1545 became a follower of Gorakha-Nātha, and on his successor Toḍara, who was installed at Pācalō, in the year Samvat 1598.

(Z) सुज० नै नवानगर रा जाड़ेजाँ री विगत, from p. 230b to p. 231b. A note on the history of the Jāṛejās of Bhujanagara,

<sup>1</sup> Mahārājā Ajita Sīngha.

in Kaccha, and Navò Nagara in Kāthiyāvāra. It starts with a legend connected with the founding of Bhujanagara by rāva Bhārò, in Samvat 1644. At page 231b there is a mention of a daughter of *jāma* Jasò, her name Premā, being married to mahārājā Gaja Singhā of Jodhpur, Samvat 1680. The date of the succession of Lākhò, son of Ajò, is given as Samvat 1680. that of Rina Mala, son of Lākhò, as Samvat 1702, and that of Rina Mala's brother, Rāya Singhā, as Samvat 1718. The note ends with an account of the battle of Sakhapārò (Samvat 1719), in which Rāya Singhā was killed together with his son Bāmā-niyò and six hundred Rajputs, after which event Satò, Rina Mala's son, was installed by Kutub-ud-Dīn and seven months afterwards deposed, and his brother Tamāyaci put in his place (Samvat 1720). The work begins:—

गौड़ियौ मंभवादी तिण समुद्र रै तट अक वडौ सर्प मंच रै बल  
काडियौ आखों संह मारै आगै साप पाक्कै गौड़ियौ ह्छौ ... etc.

After the legend explaining the founding of Bhujanagara. the historical part begins as follows:—

राव भारै मुज वसायौ तीण रै बेटा १ खंगार १ लखधीर १  
तमायची १ अजो १ रामसिंह १ जंनड़ १ अमेराज १ सूजो १ कूंभो १  
नव तौ छै नै दसमौ भारा रौ वडो बेटो मेघ थौ सो भारै जीवतां  
हीज सुवौ ... etc.

(a) हिंदूस्तान ग सदहरां री केटी तथा विगत, from p. 231b to p. 232b. A note containing brief and summary descriptions of some towns and places in India, mostly on the sea-side, e.g. Khambhāyaca, Surata, Kali koṭa, Kāci koṭa, etc.

(b) बांधवगढ रा भखी वाघेलां री वंसावली, from p. 232b to p. 233a. A brief genealogical note on the Vāghelās of Bādhava-gaḍha, in Baghelkhand, in which their origin is traced to Gujārat, from whence they are said to have migrated to Baghelkhand under Vara Singhā, who went to Prayāga on pilgrimage, and to have conquered the country by killing the Lodhā Rajputs, who were occupying it. In still earlier times, one of the rulers of the country was Karṇa Dehiriyā rò, concerning whose birth a legend is reported, and next the information is given that he caused eighty-four tanks to be dug. The descendants of Vara Singhā Vāghelò are: (1) Vira Bhāna, (2) Rāma Candra (Vira Bhāna's son?), (3) Vira Bhadra, (4) Vik-rama Jita. The last-mentioned one lost his kingdom under

Akbar, but was re-installed on his throne by Jahāngīr. Vikrama Jīta was succeeded by (5) Amara Siṅgha. The work begins :—

पहली वाघेला गुजरात है मुलक मै भोमिया था सु वाघेलौ  
वरसिंघदेव प्रयागजी जात्रा गयौ तरै मुलक खाली देख लीधां नूं मार  
लियौ ... etc.

At the end a *kavitta* is quoted, recording the years of the reigns of the Vāghelās of Anāhalanagara, from Lūṇa Sāha (= Lavaṇa Prasāda) to Kaṇa Gahalaṛò (= Ghelò). It begins :—

लूणसाह पंचवीस ।

(γ) अणहलपाटण रा क्वावड़ा भाण नै सोलङ्की राज बीज तथा  
मूलगज रौ विगत, p. 233a. An account of how the Solāṅki brothers Rāja and Bīja gained the favour of Bhāṇa, the last Chāvaṛò ruler of Anāhalapāṭaṇa, who gave his sister Rukamāṇī in marriage to Rāja, and how Rāja's son Mūla Rāja killed him and took possession of his kingdom. It begins :—

पाटण भाण क्वावड़ौ राज करतौ तरै सोलींकी राज नै बीज बेहं  
मारवाड़ खूं दारका जाता था सो पाटण ऊतरिया.....

(δ) राव रियमल रौ नाडूल रा सोनगरां नै मार धरती लेखी,  
pp. 233a-b. A description of the snare laid by the Sonigarās to the Rāthòra rāva Riṇa Mala at Nādūla and his taking revenge on them and conquering the place. Beginning :—

राव रीडमल सोनगरां है परखीया था तद सोनगरां रौ राजदानी  
नाडोल थी नै वांव धणलो सोभत रो सोनगरां आप रौ बाई नै  
दीनो थो .....

सोनगरौ जसवन्त काम आवण रौ विगत तथा उण गौ गीत,  
from p. 233b to p. 234a. A very short note on how the Sonagarò Jasavanta died at Bhaṭanèra fighting against odds of Muhammadans, after cutting off his wife's head and tying it to his neck, and his commemorative *gīta* beginning :—

जुग पर पखै गा मूभ जोवतां ।

(ι) जोधपुर महाराजा अजितसिङ्गजी रौ ख्यात संवत १७६४,  
१७६५, १७६६, १७६७ रौ, from p. 234a to p. 242b. A fragment



of a chronicle of the time of mahārājā Ajita Siṅha of Jodhpur, from the beginning of the negotiations with the Emperor through the Rāthōra Mukunda Dāsa, in Saṃvat 1764, to the execution of the Bhāṇḍāris Vithala Dāsa and Giridhara Dāsa in Saṃvat 1767. The chronicle begins:—

राठौड़ मुकंददास सुजाणसिंह आईदांगैत चांपावत पाली रौ धखी  
परधान नैं सिंगवी तखतमल विजैमलौत दीवांख और भईयौ उदैराज  
नैं अक मुनसी आगरा रौ थौ सो यां सारां हौ नैं सिरपाव दे बपिया  
दे महाराज श्रीअजीतसिंहजी पातसाह बहादरसाह रै सांमा भेलिया  
अै जाय नवाब खानखाना रौ मारफत पातसाह रै पावां लागा... etc.

The *vahī* belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

## MS. 12:—**जोधपुर रा परगनाँ रा गाँवाँ रौ विगत .**

A MS. in the form of a *pothī* made up of xii + 459 leaves measuring 13½" to 10", and containing from 20 to 26 lines of writing of 20 to 30 *akṣaras*. Marwari script. The MS. was written some time after the year Saṃvat 1937, reference to which is found p. *xa*, but the original from which it was copied, was composed about Saṃvat 1721, under the reign of mahārājā Jasavanta Siṅha and the ministership of Mūhaṇṭa Nēṇa Sī. The MS. contains:—

(a) अकबर रै समै रौ मुनसप रौ विगत, from p. *ia* to p. *iiia*.

A table giving the figures of the stipends, horses, etc., of the different ranks of *munsabdārs*, from commanders of 10,000 to commanders of 20, under Akbar. Stated to have been taken from the *Aini-Akbarī*.

(b) पातसाही हिन्दु उमरावाँ रौ विगत, from p. *iva* to p. *ixa*.

Three tables giving the names and ranks of the Hindū *munsabdārs* under Akbar, Jahāngīr and Orangzeb.

(c) नागौर रौ हजीगन, from p. *xa* to p. *xiib*. An historical

and geographical sketch of Nāgōra, compiled not long after the Census of Saṃvat 1937. It starts with the founding of Nāgōra at the time of Cōhāṇa Prithī Rāja in Saṃvat 1115, and comes

down to the annexation of Nāgōra to the Jodhpur State in Samvat 1808. The date of the Khānjādās taking Nāgōra from Ratana Siṅha, the son of Prithi Rāja, is given as Samvat 1173, and they are said to have retained it till Samvat 1431, when the Emperor annexed it, but Samas Khān got it again in Samvat 1435. In the year Samvat 1456 rāva Cūḍō conquered Nāgōra and retained it for three years, till Salem Khān recovered it from him, by defeating and killing him at Tūkalō. Rāva Māla De conquered it again in Samvat 1592, but lost it in Samvat 1600.

(d) जोधपुर महाराजा जसवन्तसिङ्गजी है मनसब रौ नाँवौ नै थोड़ौ वृत्तान्त, from p. 1a to p. 7b. A prospectus giving the figures of the *munsab* of Marwar under Jasavanta Siṅha, and a summary mention of the principal events in his reign from Samvat 1723 to 1730.

(e) जैपुर महाराजा जैसिङ्गजी है मनसब रौ नाँवौ नै थोड़ौ वृत्तान्त, from p. 8a to p. 13a. A similar account of the *munsab* and achievements of mahārājā Jè Siṅha of Jèpura, with special reference to the campaigns against Sujō and Sivājī.

(f) जोधपुर रा परगनाँ री विगत तथा राजावाँ री ख्यात, from p. 14a to p. 453a. A survey of the different *parganas* of the Jodhpur State and the villages in them, containing rich information both historical and geographical and ethnological, compiled under the reign of mahārājā Jasavanta Siṅha. The survey was probably made by Mūhaṇōta Nēna Sī with the help of some Pañcolis, about Samvat 1721—1723. The list of the shops in the Jodhpur city and the measurement of the distances of the different places in the environs are stated to have been made by Pañcoli Hara Kisana, in Samvat 1721, and, though we find no more names nor dates in the rest of the work, yet it seems reasonable to infer that the survey was started in the afore-mentioned Samvat-year, and carried on contemporaneously in all the different *parganas* by different officers, and the information thus collected was embodied into one work either in the very year, Samvat 1721, or within the next one or two years.

The work has an historical introduction, in the form of a history of the Jodhpur State, from the ancient traditions referring to the Parihāra rulers of Māṇḍora to the reign of mahārājā Jasavanta Siṅha, as far as Samvat 1722, which is the latest date mentioned. In the body of the history special attention is paid to the state and conditions of the *parganas*

and villages of the State, and figures referring to income, etc.. are abundantly quoted. The introductory historical account begins:—

आदि सैद्धर मंडौवर थौ सु सासत्र माहै पदमपुराण माहै  
भोगसील परवत सुमैर रौ बैटौ कहौ कै तीण रौ भोगसील माहातम  
घणौ कहौ कै मांडलैसर माहादेव नागद्रह्यी नदी सुरजकुंड रौ घणौ  
माहातम बखायौथौ कै .... ,

and ends p. 141b with a list of the Rajputs who were killed on the battle-field of Ujain, in Samvat 1714.

The work proper begins from p. 141b, with the above-mentioned list of the shops in Jodhpur:—

सं० १७२१ रा पौस माहै कसबै जौधपुर हाट कै सु य० हर-  
कौसन कने कहे नै मंडाया । वीगत हाटां री ।

२१ नागौरी दरवाजे बारै हाटां ... etc.

The first *pargana* described is naturally that of Jodhpur, which falls into the 19 *tapās* following: Haveli (i.e. Jodhpur), Pipāra, Bilārò, Vāhālò, Khèravò, Rohiṭha, Gūḍovaca, Pālī, Dunārò, Bhādrājana, Kodhanò, Vahālavò, Setravò, Ketu, Dechu, Osiyā, Khivasara, Laverò, Āsopa, comprehending altogether 1039 villages, and includes also the *tapò* of Mahevò, which comprehends 128 villages. All the 1167 (1039 + 128) villages are first classified from the ethnological point of view, i.e. according to the prevailing race and caste of their inhabitants (pp. 141a-150a), and next revised systematically, *tapò* for *tapò*, and of each the figures are given of the average income and also of the actual income in the years 1715, 1716, 1717, 1718, 1719, and remarks are added concerning the predominant race of inhabitants, ponds and wells, harvest, etc. To give an illustration I may quote the following account of two villages in the Jodhpur or Haveli *tapò*:—

### १ भादावसीयौ

रु० २००

रजपुत बसै वज्जौ रे तलाव पौवै

स० १५    स० १६    स० १७    स० १८    स० १९

१०            ४२            ५८            १२०            १२६ (p. 151b).

### १ बालरवौ

[रु०] १५००

कुंभार बोहरा बांणीयां रजपुत बसै अरट ६ कौसीटा ६ चांच १०  
ऊगै दुसाखौ

स० १५    स० १६    स० १७    स० १८    स० १९  
 २६८    १३८६    १२७०    १२२२    १०२० (p. 153b).

The *śāsana*-villages are classed separately and in the case of all of them information is given as to the sovereign who granted them and the persons to whom they were granted.

The description of the other *parganas* of the State is conducted on about the same lines. Of the chief city in each *pargana* a more or less ample historical sketch is given, and then, after a general classification of the villages according to inhabitants, produce, fertility, etc., each village is described in particular in about the same way as shown above, only here details are more ample. The *parganas* described are :—

- (2) Sojhata (pp. 218a—268b).
- (3) Jētārāṇa (pp. 269a—300a).
- (4) Meratō (pp. 300b—373a).
- (5) Sivāṇō (pp. 373b—404a).
- (6) Phaḷodhī (pp. 404b—419b) [pp. 419b—421a contain a list of the villages where salt is produced].
- (7) Pohakarāṇa (pp. 421b—453a).

(g) जोधपुर सम्बन्धी फुटकर बातें, from p. 453b to p. 459b. A few disconnected notes on the following subjects: a numeration of the villages in the Jodhpur *pargana*, made by Kānūgō Mahesa Dāsa in Samvat 1719 (1460 villages), and also tables and figures of a different numeration by Mūhaṇōta Nēṇa Sī and Pañcoḷī Narasiṅha Dāsa (1296 villages), as well as of a third numeration (1440 villages); a short account of the contest between rāva Rāma Sīṅha and Candra Sena (Samvat 1620—22); tables exhibiting the figures of the *tanakhuhā* of the different *tapās* in the Jodhpur *pargana* under Udē Sīṅha, Sūraja Sīṅha, Gaja Sīṅha and Jasavanta Sīṅha, compiled by the afore-mentioned Kānūgō Mahesa Dāsa; a very brief note on Udē Sīṅha, referring to events occurred in the years Samvat 1641, 1643, 1644; a note referring to Samvat 1614; a record of a *lāhina* (public elargition) given by Mūhaṇōta Nēṇa Sī in Samvat 1720; and lastly a note on a certain tax (*karamulō*), which bears no date.

The MS. belongs to Cārāṇa Vāṇasūra Mahā Dāna of Jodhpur.

MS 13:—मूहणैत नैणसी री ख्यात .

A MS. in the form of a *pothā*, consisting of 130 leaves covered with writing, of the size of 13½" to 10½", except the

last 20 leaves, which are only 12" to 8½" in size. Each page contains from 20 to 33 lines of writing, and each line from 30 to 40 *akṣaras*. The first 62 leaves are written in a better hand than the rest.

The MS. contains the first part of the *Khyāta* by Mūhaṇṭa Nēṇa Si (see MSS. 6, 7), but the chapters are not given in the same order in which they are found in other manuscripts. In the present MS., we have first the *khyāta* of the Bhātis, then those of the Jārecās, Jhālās, Kachavāhās, and Pāvāras, and lastly that of the Sisodiyās followed by the *khyātas* of the Cāhavāṇas and Solāṅkīs.

The MS. belongs to Cāraṇa Vāṇasūra Mahā Dāna of Jodhpur.

### MS. 14:—राठौड़ों री वंसावली तथा पौढियाँ .

A MS. originally consisting of at least 188 leaves, out of which a great many, especially at the end, have crumbled to dust and are nowadays missing, whereas others have been reduced to a heap of broken fragments by the work of white ants. The size of the leaves is 12¾" high by 9" broad, and the first pages contain about 32 lines of writing of about 27-30 *akṣaras* each. Beautiful handwriting. The MS. was written about the middle of Samvat-century 1700.

Though the work contained in the MS. is styled in the beginning (p. 1a) as : *Rāthōṛū rī vamsāvalī*, yet it may be said to be such only as far as the end of p. 15a. From p. 16a to the end, it is a mere list of *pūḍhīs*, or genealogies. The *vamsāvalī*, i.e. the former part of the work, begins with a comparatively lengthy mythological introduction, which takes its starting from the very creation of the world. After a description of the multiform progenies born of the thirteen wives of Kāśyapa (p. 2a), we have a short digression giving the names of the thirty-six royal tribes and of their capitals and other connected information : after which the *paurāṇika* narrative proceeds, divided into four parts, corresponding to the four *yugas*, with frequent quotations of verses both in Sanskrit and Bhāsā. It is only p. 8b we come upon Jē Canda and Prithī Rāja, the date of the marriage of the daughter of the former being given as Samvat 1151, the 8th day of the bright fortnight of Caitra. The narrative continues rather lengthy as far as Sīhō is concerned (pp. 9a—12a), but becomes shorter and shorter under his successors, of many of whom only names and occasionally commemorative verses are given. The *vamsāvalī* ends with

Jasavanta Singha, p. 15a, the last event mentioned being the battle of Ujain, Samvat 1715.

The *vamśavali* begins :—

श्रीपरमपुरुषपरमात्मने नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगणेशाय नमः ॥ अविरलमदजलनिवहं । अमरकलानेकसेवति (sic) कपोल । अभिमतफलदातारं । कामेशं गणपति वंदे । ..... ॥ श्रीनाग-  
गणेशोद्देश्या प्रसादात् ॥ श्रीराठौड़ां रौ वंसावली लिख्यते ॥ तत्रादौ भगवानस्तुतिः ॥ .....

The *pīḍhīs*, or the latter part of the work, begin from p. 16a. and consist almost exclusively of bare names, only exceptionally illustrated by quotations of commemorative songs. The genealogies given cover the space of time intervening between Udè Singha and Jasavanta Singha, and they are given in a somewhat desultory order. This part contains no dates.

The MS. belongs to Mathena Jiva Rāja of Phalodhī.

## MS. 15 :—राठौड़ां रौ वंसावली तथा पौढियां नै फुटकर ख्यात रौ वातां .

A MS. of much the same form and appearance as the preceding one, only in a slightly better condition. As it stands nowadays, it numbers 167 leaves, mostly loose and crumbled away at the margins, and many out of place. Each leaf measures 12" high by 8½" broad. The number of the lines in each page is very inconstant, and goes from 25 to 40 and 45. The writing is by different hands, and the MS. may be divided into two parts, of which the latter one was completed in the year Samvat 1774 by Mathena Jivana Dāsa (see last page). from MSS. in possession of *pūjya śrī Ja [ga . . . ]* — the name has been scratched—and Rāṭhōra Kirata Singha Sūrajamalōta. The former part is apparently older. The MS. originally included many blank pages, which were subsequently filled with miscellaneous information. As these pages contain the most disconnected subjects and bear no number, it is impossible nowadays to replace them in due order, and therefore I have had to abandon the task of numbering all the leaves as hopeless.

A summary index of the contents of the latter part of the MS. is found in the last page, and this helps one to a certain

degree to reordinate the subjects according to the original order of succession. Omitting the later disconnected additions, which are unclassifiable, the contents of the MS. are the following:—

(a) राठौड़ां री वंसावली, 12 leaves left. Written on much the same lines as the *vaṃśāvalī* in MS. 14, and similarly going from the creation of the world to the reign of mahārājā Jāsvanta Siṅgha. The first pages almost exactly coincide with the corresponding ones in MS. 14, but the following ones show more sensible differences. The last year, to which reference is made, is Samvat 1735.

(b) राठौड़ां री साखां री पौष्टियाँ, 21 leaves left. A fragmentary and disconnected work, distributed partly before and partly after (c). It gives the genealogical lists of the Cāpāvatas, Karanōtas, Maṇḍalāvatas, and Jētamalōtas, from rāva Rīṇa Mala. Dates are only exceptionally quoted. The genealogies of the Cāpāvatas begin:—

राव रिणमलजी पु० चांपौजी सोनिगरां रा भांखेज तिण री  
परवार कै । चांपौजी वडौ ठाकुर ऊँचौ राव रिणमलजी चांपाजी नुं  
गांव कापरेडौ दीयौ थौ पकै सीधलां सुं वेडि ऊई तठै चांपौजी काम  
आया । etc.

(c) राठौड़ां री पद्यमय वंसावली, 11 leaves in all. A poetical history of the Rāthōṛas from rāva Sihò, unfortunately incomplete, as it ends abruptly with the sons of Āsathāna. The work begins with a list of Sihò's predecessors, from Sihò (133th) upwards to Vrahmā or Ādi Nārāyaṇa (1st); after which there is an introduction, in which the poet particularly insists on one's duty to keep family records and the merits achieved by those who read such records. Then the origin of the Rāthōṛas is again traced to Vrahmā, from whom Sihò is the 182th in descent. At this point begins the work proper, with Sihò's arrival in Pālī:—

कवित्तः ॥ दोय सौ पचवीस अश्व । सात हथखी पंच सिधुर ।  
भलसत गाडे भार । खजांन पंच तीसी खच्चर । रुड़ा रथ ईकवीस ।  
असी लदीयां वलि ओठी । पांणी पनर पखाल । पांच सै संबल पोठी ।  
सात सयज सबदेधी सुभट । दोइ सहस्र धानुखधर । कनवज थकी  
सौहौ कमध । आयौ पाली अणि परि ॥ १ ॥ अथ सीहाजी नै कन-

वज्रदेश थी जती सिद्धि श्रीसिद्धिसूरिजी आंखा कै । अने पालीनगर  
पालीवाल ब्राह्मण जेसौ राज करै कै । तिख आंखाया (sic) कै तिका  
वान जथाविधि वातकथा लिखी[जै] कै ।

The poet was evidently a Jain, and it is interesting to see the Jain version he gives of Sihō's settlement in Marwar, in which a Jain monk, Jīṇadatta Sūri, plays a very prominent part. The episode of Lākhō Phūlānī is related in full length, with many new particulars. The work abruptly ends with the following words in the *Soniga-jī rī vāta* :—

अक दिन सोनिगजी पासि घणा चारण भाट डूब आया पिणि  
घर मै घलां घण (?) पड़ै कै । खांण नूं ईतरौ नही जितरौ बिज  
दांता वीचि दीजै । ति .....

The metres most frequently used are *dūhās* and *chappaya kavittas*. Prose-passages are also largely interspersed.

(d) चारण खिड़ियाँ री वंसावली, 4 leaves. A genealogical sketch of the Khiriyā Cāraṇas, in which the Cāraṇas are represented as having originally been brāhmaṇas, living at Coravārō, whence the epithet of Corārās. Amongst them two brothers were born: their names Cōmuha and Kolha. From the former sprung the Khiriyās and from the latter the Kaviyās.

The work begins, after three introductory verses, as follows :—

मूल आदू ब्राह्मण ऊता । आदू चोरवाड़े गांव समंद कनारै  
रहता । तिख चोराड़ा कहिजै ॥ चौमुह १ कोल्ह २ दांड भाई  
ऊन्ना . .... etc.

The text has some gaps, due to the margins of the leaves having broken away. At the end it is stated that the *vaṃśāvalī* was copied from a MS. in the possession of Nēṇa Si Mūṇōta.

Here ends the former or older part of the MS. Next come the works, of which a list is given in the last page of the MS. These are as follows :—

(e) भोगलपुराण, 4 leaves. A short treatise on cosmography and geography, in Hindī, beginning :—

..... आकास ते वायुत्यन्नाः वायु ते तेज उत्पन्नाः तेज ते ब्रह्मांड  
उत्पन्नाः ब्रह्मांड ते पाणी उत्पन्नाः पाणी ते अंड उत्पन्नाः अंड फट कुटका  
(sic) भरेः ते जल मध्ये विष्णु रहै है ... etc.



(f) सालोतर or, more properly, शालिहोत्र, 7 leaves. An abridgment of the well-known veterinary treatise. In a mixture of Mārwarī and Hindi. It begins:—

प्रथम घोड़ा संपन्न ऊताः आकास दिसा गमन करताः पक्षे  
सालिहोत्र रिख प्रबोधाः अखां की पाख काटी ज्युं बाह्न जोगि  
होई ... etc.

(g) वातां मारवाड़ि री मारवाड़ि रां राठौड़ां री, 37 leaves.

The above is the title given in the MS., but the work might more accurately be designated as a chronicle of the most noteworthy personages and events of the time of rāva Māla De of Jodhpur. It is not a continuous narrative, but rather a collection of different chapters, a good many of which are in the form of biographies of distinguished chiefs, like: Jē Māla Meratiyō, Prithī Rāja Jētāvata, Khivō Ūdāvata, Jēta Si Ūdāvata, Teja Si Dūgarasihōta, Jasavanta Dūgarasihōta, Acalō Pañcāpōta, Teja Si Kūpāvata, Mālana Kūpāvata, Deī Dāsa Jētāvata, Jēta Si Vāghāvata, Acalō Sivarājōta. The great bulk is formed by the exploits of Māla De, but there is also a chapter on Rīna Māla and Jodhō, one on Udē Singha, Māla De's successor, and one on rāpō Sāgō. Apparently, the chronicle was compiled not long after the death of Māla De, possibly under Udē Singha. The last date mentioned in the chronicle seems to be Samvat 1637. The work begins rather abruptly as follows:—

वात मेड़ता री जैमल री ॥ जैमल मेड़तौ उभौ मेल्हि नँ नीसरि  
गयो । राव मालदे मेड़तौ लीयौ । जैमल रा घरां री जायगा कोटड़ी  
पाड़ि । मूला वहाड़ीया । संवत १६१३ फागुण सुद १२ मेड़तौ  
लीयौ .....

(h) मारवाड़ि माहे राठौड़ रजपूत रावतां रा उत्तन, 5 leaves.

A note giving the names of the different fief towns and villages of Marwar, and the families of Rāthōras ruling over or established in the same, with occasional mention of events and dates. Compiled in the last years of the reign of Ajita Singha. It begins:—

मंडोवर जोधपुर पायतखत । राव चंद्रसेन तांइ रावाइ थौ ।  
मोटै राजा उदैसिंघ राजा रौ किताब पायौ । मेड़तौयां रौ वहेरौ होय  
सो राज्य (sic) कहावै .....

(i) घोड़ां रा खौखध, 5 leaves. A short treatise on horse-veterinary. Beginning :—

पग सु धरती खीणै दांत सु खिणै कांन सु न रहै (२) तिख नु  
उखद । पीत पापड़ो .....

(j) रजपूतों री वंसावली तथा साखाँ, 4 leaves. Lists of bare names.

(k) दिह्ली री पट्टावली, 3 leaves. Tables of the rulers of Dillī, from rājā Vasu Deva Tivara (1st) to suritāṇa Pharak Śāha (103rd), giving the years, months, days and hours of the reign of each.

(l) जोधपुर मेड़ना पोहकरण फलोधी नै पाली रा घरों री विगत, 2 leaves. Tables giving the number of houses in the five above-mentioned towns, according to the different castes and professions.

(m) दिह्ली री पातिसाह री धरती कै तिख री सोबाँ री सरकार री परगनाँ री दामाँ री विगत, 14 leaves. Tables giving the figures of the income of the different subdivisions of the Dillī empire

The MS. belongs to Mathenā Jīva Rājā of Phalodhī.

## MS. 16:—जोधपुर रा राठौड़ाँ री ख्यात .

The same work as that contained in MSS. 3 and 4, described above, complete in three volumes of the size of about 15 $\frac{3}{4}$ " for 13 $\frac{1}{4}$ ". The first volume numbers 256 leaves, the second 216, and the third 358. The number of the lines in each page varies from 12 to 22, and that of the *akṣaras* in each line ranges from about 20 to 30. The MS. is a modern copy, made in Marwarī running script, apparently from MS. 3, or some copy thereof. The last page in the third volume of the MS. records that the copy was made at Jodhpur, by Josī Āi Dāna.

The contents are distributed into the three volumes according to the same order of partition as observed in MS. 4. In the beginning we find the same genealogy in corrupt Hindī

as contained in the (c) portion of the last-mentioned MS., but amalgamated with the genealogy, with which the work properly opens immediately afterwards (d). Differences from MSS. 3 and 4 seem to be only verbal, and these due to the different taste of writing of the copyist.

The MS. belongs to Cāraṇa Sādhū Bhoma Dāna of Mirasara (Vālī).

### MS. 17:—वौकानेर रौ ख्यात सिद्धायच दयालदास रौ वणायोड़ी .

A MS. in two volumes, cloth-bound, the one consisting of 155 leaves, and the other of 152 leaves. Size 12" × 9¾". From 15 to 21 lines of writing for page, and from 20 to 30 *akṣaras* for line. All written by one hand in current Marwari script. Recent and inaccurate copy. The MS. contains the main body of the *Khyōta of Bikaner*, compiled by Cāraṇa Siṇḍhāyaca Dayāla Dāsa at Bikaner itself, during the reign of mahārājā Sirdār Siṅha, about Samvat 1925. As other MSS. of this work will be described in *Descriptive Catalogue*, Section i, Part ii, I give below only a summary description of the contents of the two volumes.

(a) Volume i (pp. 1a-155b). (Contains a Chronicle of Bikaner, from rāva Jodhō's conquest of Chāpara and Droṇapura from the Mohilas, down to the death of mahārājā Sarūpa Siṅha, in Samvat 1757.) Beginning :—

मोयल सज्जोत जात चङ्गवाण क्षाप[र] द्रोणपुर धणी हुवो तिख  
रौ हकीमत [॥] चङ्गवाण नै मोयल वीचे इतरौ पौढी हे [:] चङ्गवाण  
१ चाह २ घणसूर ३ रांणै चाह रो बेटौ गंगपण कहांणो राणौ  
इंद्रवीर ४ अरजन ५ सूरजन ६ मोयल ७ इण मोयल रे पेटराखेल  
मोयल कहांणा..... etc.

(b) Volume ii (pp. 1a-152b). Contains a continuation of the above Chronicle, from the accession of mahārājā Sujāna Siṅha, in Samvat 1757, down to the demise of mahārājā Ratana Siṅha, in Samvat 1908. The Chronicle ends with a series of *marasyā* and *bārē dinā rā kavitta* by Viṭhū Bhoma, the last of which runs as follows :—

ईधक सूरान्ह अवकाय । सूपे उक्कव पूत्रेश्वर । अषंड धर  
आसीस । वना नित वधो वीकपुर । वधो संपत सत वार । वधो नित  
पुत्र वधाई । वधो रौद विसवार । वधो सुष सिध सदाई । वसमाद  
जीती आधुस वदो । चढ (sic) प्रीयोग जीम वीसतरो । सामद्र सूर्धोल  
(sic) सिरदार सा । कोड़ जुगाँ रोजस (sic) करो ॥

The MS. belongs to Cāraṇa Vaṇasūra Mahā Dāna of Jodhpur.

### MS. 18:—राठौड़ाँ रौ ख्यात तथा पौढियाँ .

A huge MS. originally consisting of at least 980 leaves, but now fragmentary, many of the leaves having crumbled into dust and gone lost. Size 12" × 8½". The number of the lines of writing in each page is very variable, and goes from a minimum of 12 to a maximum of 25 or more. The average number of *akṣaras* in each line is about 17 or 18. The MS. is all written in Devanāgarī script by more than one hand, and dates from the beginning of the Samvat-Century 1700.

The MS. was discovered a few years ago at Jodhpur, enclosed in a wall compartment, where it had probably been concealed at the time of the Muhammadan invasion consequent upon the death of mahārājā Jasavanta Singha. It was probably brought to light intact, but the great friability of the paper has caused many of the leaves to crumble into fragments, with the result that the MS. is now incomplete. When it was brought to me, all the entire leaves and the small fragments were mixed up in the greatest confusion, and it was only at the cost of much time and patience that I was able to put the remains in order.

The MS. contains a chronicle of the Rāthōras of Jodhpur from the origin of the world down to the time of mahārājā Jasavanta Singha. The work falls into two parts: the former containing the historical account proper, and the latter genealogies. The arrangement of the two parts is much the same as in MS. 14 above. The historical account, or (a) राठौड़ाँ रौ ख्यात, goes from p. 1 (which is lost) down to p. 155b, where it ends with a list of the *satīs* of rāva Amara Singha. Leaves 1-4 are lost. The work begins with one of the customary lists of paurāṇika names, some of which are illustrated by occasional quotations of *kavittas* in Diṅgaḷa. With p. 10b begins the account of rājā JēCanda and Prithī Rāja.

which is a rather lengthy one and almost all in verses, and continues as far as p. 15*b*, where the history of the Rāthōras proper begins with Seta Rāma and Sīhò. After a list of the wives and sons of Sīhò, the narrative proceeds with an account of Lākhò Phulānī, beginning as follows :—

॥ वाकौ ॥ दोइ घड़ी दिन ऊवै तरै लाधौ फूलांणी घाह मेल्ले  
तरै रावइत भांजेज लाधा नूं पुक्यौ घणौ हठ कौयौ लाधा रै  
बैरां २० तिणां माहे एक अपकरा तरै लाधै कछ्यौ तो नूं अपकरा  
कछसी . . . . etc.

The narrative continues with the descendants of Sīhò, the text being abundantly interspersed, and in places quite overcrowded, with commemorative songs. With Udè Sīngha, particulars become more ample, songs less frequent, and the narrative more accurate. The historical account ends with a biography of Amara Sīngha, the elder brother of Jasavanta Sīngha, beginning :—

राज श्रीगजसिंघजी सं १६८४ जेठ सुदि ३ आगरे राम कछ्यौ  
तरै साहिजहां पातिसाह रावाई रौ किताब अमरसिंघजी नूं दे ने  
नागौर दीयौ...अमर सिंघजी रै साथ नागौर नै वीकानेर राजा  
करख रै साथ गांव जावण्यौ वीकानेर नै नागौर रै कांकड़ि कै तिण  
ऊपरा बेडि ऊई . . . . . (p. 150*a*).

The second part of the work, or (*b*) रावौड़ां रौ पौदियां extends from p. 156*a* to the end (p. 974*b*), and contains genealogies of all the Rāthōras from the time of rāva Jodhò (end of the Samvat-Century 1400), to the time of mahārājā Jasavanta Sīngha (beginning of the Samvat-Century 1700). The text is in the form of a register of names, each marked by a number indicating the generation, and in many cases also illustrated by a short biographical account, containing particulars like mention of the village over which the individual in question ruled, the battles in which he took part, the year of his birth and death, etc. The generations are reckoned from rāva Sīhò, who is marked 1. The genealogies are given in an ascending order, i.e. the first to be described are the descendants from the brothers of Sūra Sīngha, then those from the brothers of Sūra Sīngha's father Udè Sīngha (pp. 182*a* 214*b*), then those from the brothers of Udè Sīngha's father Māla De (pp. 214*b*-220*a*), and so on. The order is exactly the reverse of that followed in the first part of the work—the historical account,—where the pedigree of the ruling line is

given in a descending or chronological order. I give below the names and page references of the different lateral lines described in the work:—

<i>Udesinghòta</i>	..	....	pp. 156a-199a;		
<i>Māladeòta</i>	..	....	pp. 199a-214b;		
<i>Āgāuta</i>	..	....	pp. 214b-220a;		
<i>Vāghāuta</i>	..	....	pp. 220a-222b.		
		<i>Ūdāvata</i>	..	....	pp. 223a-253a,
		<i>Narāvata</i>	..	....	pp. 253a-273a.
<i>Sūjāvata</i>	.	<i>Sekhāvata</i>	..	....	pp. 273a-274a.
		<i>Deidāsòta</i>	..	....	pp. 274a-278a,
		<i>Pirāgòta</i>	..	....	pp. 278a-280b,
		<i>Sāgāvata</i>	..	....	pp. 280b-282a;
		<i>Dūdāratu</i>	..	....	pp. 309a-3.
		<i>Varasinghòta</i>	..	....	pp. 381-400a.
		<i>Karamasòta</i>	..	....	pp. 400a-430.
		<i>Rāipālòta</i>	..	....	pp. 431a-433.
<i>Jodhāvata</i>	..	<i>Bharamalòta</i>	..	....	pp. 434a-440b.
		<i>Sivarājòta</i>	..	....	pp. 441a-443b.
		<i>Jogāvata</i>	or		
		<i>Khaṅgāròta</i>	..	....	pp. 444b-451b.
		<i>Vikāvata</i>	..	....	pp. 452a-466a.
		<i>Vīdāvata</i>	..	....	pp. 466a-470b;
		<i>Kandhalòta</i>	..	....	pp. 479a-491b.
		<i>Akhērājòta</i>	..	....	pp. 492a-605b,
		<i>Cāpāvata</i>	..	....	pp. 606a-645a,
		<i>Bhākhuròta</i>	or		
		<i>Bālāvata</i>	..	....	pp. 645b-661b,
		<i>Maṇḍalòta</i>	..	....	pp. 662a-685b.
		<i>Dūgaròta</i>	..	....	pp. 686a-703b,
		<i>Pātāvata</i>	..	....	pp. 705a-724b,
		<i>Rūpāvata</i>	..	....	pp. 725a-739b,
<i>Riṇamalòta</i>	..	<i>Karanòta</i>	..	....	pp. 744a-750b,
		<i>Lakhāvata</i>	..	....	pp. 751a-753a,
		<i>Māḍanòta</i>	..	....	pp. 753b-763a,
		<i>Sāḍòta</i>	..	....	pp. 763b-766a,
		<i>Vērānta</i>	..	....	pp. 766b-768a,
		<i>Jagamālòta</i>	or		
		<i>Khetasīòta</i>	..	....	pp. 768b-775b,
		<i>Aṛabālòta</i>	..	....	pp. 776a-781b,
		<i>Nāthūòta</i>	..	....	pp. 782a-b,
		<i>Jētāmālòta</i>	..	....	pp. 783a-784b;
		<i>Bhīvòta</i>	..	....	pp. 790b-797b.
		<i>Aṛakamalòta</i>	..	....	pp. 798a-802b,
<i>Cūḍāvata</i>	..	<i>Raṇadhīròta</i>	..	....	pp. 803a-812,
		<i>Kānhòta</i>	..	....	pp. 813b-819b.
		<i>Pūnapālòta</i>	..	....	pp. 820a-821b,
		<i>Satāvata</i>	..	....	pp. 830a-831(?)

<i>Viramōta</i> ..	{	<i>Devarājōta</i> ..	....	pp. 831(?) - 841a,
		<i>Gogādeōta</i> ..	....	pp. 841b - 843a.
		<i>Jēsīnghōta</i> ..	....	pp. 843a-b,
		<i>Vijōta</i> ..	..	pp. 843b;
<i>Salukhāvata</i> {	{	<i>Mālāvata</i> ..	....	pp. 856a - 888b.
		<i>Jētāmālōta</i> ..	....	pp. 889a - 910b.
		<i>Sobhitōta</i> or		
		<i>Suhasōta</i> ..	....	pp. 911a - 919b:
<i>Kānharadeōta</i> ..			....	pp. 920a - 930b:
<i>Rāipālōta</i> ..	{	<i>Kelhanōta</i> ..	....	pp. 931a - 933a,
		<i>Sudōta</i> ..	..	pp. 933a - 935b;
<i>Dhūhasōta</i> ..	{		..	pp. 936a - 937b:
			..	pp. 938a - 955a.
<i>Āsathānōta</i> ..	{	<i>Jopasōta</i> ..	..	pp. 955b - 961b,
			..	pp. 961b - 963b.
			..	pp. 964a - 965a;
		<i>Dhādhala</i> ..	....	pp. 965a - 966b.
		<i>Cācigōta</i> ..	....	pp. 967a - 968a;
<i>Sihāuta</i> ..	{	<i>Sonigōta</i> ..	....	pp. 968b - 970b,
		<i>Ajōta</i> ..	....	pp. 974a-b.

The following quotation from pp. 274a-b will give a fairly correct idea of the nature of the work:—

१५ देईदास सूजाउत चौहाणां रौ भांखेज सेखाजी रौ भाइ  
सेखोजी मारीया तरें देईदासजी नुं रजपूते काढीया कहौ सेखोजी  
नीकलीया थे कांइ मरौ तठा पक्कौ देईदासजी चौतोड़ विग्रह ऊवौ  
बहादर पातिसाह गुजराति रौ आथौ विक्रमाजीत सीसोदीया कंना  
चौतोड़ ली तठै देईदासजी जाइ गठि चठि नै कांमि आया

१६ कांन्ह देईदासौत कांन्हजी वागड़ि कांम आथौ

१७ अचलदास कांन्हौत अचलदासजी नूं मोटै राजाजी वागड़ि  
था आंणि रोहीठ रौ पटौ दोथौ

१८ बलिभद्र अचलदासौत रोहीठ रौ पटौ वरकरार पक्कौ सं°  
१६७७ पटौ ऊतारीथौ पक्कौ राम कछौ

१९ कल्याणदास [ बलिभद्र रौ ]

२० ईसरदास [ कल्याणदास रौ ]

१९ सुजांणस्यंघ [ बलिभद्र रौ ]

१८ केसौदास [ अचलदासौत ] सं° १६६५ जाल्हकौ पीपाड़ रौ  
गांव ४ सं संवत १६७४ काढीथौ बलिभद्रजी साथै पक्कौ सं° १६७७

मोतीसरौ सीवांगा रौ गांव ३ सुं [ दीयौ ] सु सं° १६७७ बलिभद्रजी  
साथै वले क्खडीयौ

१६ सुंदरदास [ केसोदासौत ]

Intermixed with the genealogies, there are a few commemorative songs, amongst which two deserve particular mention. These are the following:—

(1) राव गोयन्द रौ कन्द, pp. 254a-256b. A small poem in *chandas* in honour of *rāva Goyanda* of *Pohakaraṇa*. By an author unknown. Beginning:—

माहेसुर त्रिपुर ऊँऊण मोहः (sic)

आधौ जुग वीतौ भारथ अहः

अमोक्षां कौरव नै अरजनः

जुजिठिल राम दुरजोधनः . . . . etc.

(2) रावल माला सलखावत रौ गुण बारठ आसा रौ कहियौ, pp. 844a-850a. A small poem in honour of *rāvaḷa Malinātha*, the son of *Salakhò*, by *Bārathā Āsò*. Beginning:—

सुरधर माहि महैवौ मंडण

बड़ग भयंकर बल धर बंडण

मिणयड तणँ महौपति मालै

मुइ बंड बाधा ऊमै भालै , . . . etc.

This MS. seems to be the original from which MS. 8(c), q.v. *supra*, was copied, or rather compiled, as in the latter the order is altered and several parts are omitted.

The MS. is in the possession of *Kavirājā Āsiyò Gaṇesa Dāna* of Jodhpur.

MS. 19:—राठौड़ाँ रौ पौढियाँ .

A MS. originally consisting of at least 440 leaves, but now reduced to 389 leaves only, the remaining leaves being lost.



Size  $12\frac{1}{2}'' \times 8\frac{3}{4}''$ . The MS. was originally bound, but now is loose and uncovered. When the MS. was brought to me all the leaves were mixed up, and as most of them were also unnumbered, I had great difficulty in replacing them in order. To prevent a similar confusion of the leaves in future, I have numbered them all from 1 to 389.<sup>1</sup> The number of lines in each page varies from 20 to 6. The average number of the *aksaras* in each line is about 18. The MS. is all written by one and the same hand, in Marwari script, and dates, apparently, from the earlier half of the Saṃvat-Century 1700. The MS. has undergone some corrections by a later hand, but they are easily distinguishable from the original text.

The MS. contains genealogies of the Rāthōras—राठौराँ री पौडियाँ—from the middle of the Saṃvat-Century 1400, to the beginning of the Saṃvat-Century 1700. The work is composed on much the same lines as the preceding MS., except that the genealogies are given in a descending or chronological order, and the generations are not counted from rāva Sihò, but from rāva Cūḍò, who is marked 1. All the genealogies are traced back to the sons of Cūḍò and the sons of Riṇa Mala, wherefrom the different *khāpas* have originated, but the genealogies of the descendants of Riṇa Mala's son and successor Jodhò, are omitted in the work. The general arrangement of the book, and the origin of the different *khāpas*, is clear from the prospectus given below:—

	Rāva Cūḍò Viramòta	....	pp. 1a-5b;
Cūḍāvatas.	Bhivò, whence the	<i>Bhivòta</i> Rāthōras.	pp. 7a-23a,
	Sahasa Mala, ..	<i>Sahasamalòta</i> ..	pp. 24a-23b,
	Kānhò, ..	<i>Kānhāvata</i> ..	pp. 29a-39b,
	Riṇa Dhira. ..	<i>Riṇadhivòta</i> ..	pp. 40a-51b,
	Pūnò, ..	<i>Pūnāvata</i> ..	pp. 53a-57a,
	Satò, ..	<i>Satāvata</i> ..	pp. 59a-82a,
	Araka Mala ..	<i>Arakamalòta</i> ..	pp. 85a-96b,
	rāva Riṇa Mala		
	Cūḍāvata	....	pp. 97a-103b;
Rinamalòtas.	Māḍana, whence the	<i>Māḍanòta</i> ..	pp. 104a-114b,
	Sāḍò, ..	<i>Sāḍāvata</i> ..	pp. 115a-116b,
	Cāpò, ..	<i>Cāpāvata</i> ..	pp. 117a-159b,
	Nāthū, ..	<i>Nāthūòta</i> ..	pp. 160a-162a,
	Bhākhara Si., ..	<i>Bhākharasivòta</i> or	
		<i>Bālāvata</i> ..	pp. 163a-184b,
	Kālhala, ..	<i>Kāldhalòta</i> ..	pp. 185a-200b,
	Jaga Māla, ..	<i>Jagamalòta</i> or	
		<i>Khetasivòta</i> ..	pp. 204a-214b,

<sup>1</sup> After I had numbered all the leaves, I found a fragment of the 1st leaf, containing the beginning of the work. This fragmentary leaf has therefore remained unnumbered.

Rinamalôtas.	Karana, whence the	<i>Karanôta</i>	Rāthôras.	pp 215a-224b,
	Lakhô, „ „	<i>Lakhāvata</i>	„	pp. 226a-233b,
	Maṇḍala, „ „	<i>Maṇḍalā</i>	„	pp. 234a-256a,
	Patô, „ „	<i>Pātāvata</i>	„	pp. 258a-282b,
	Rūpô, „ „	<i>Rūpāvata</i>	„	pp. 283a-290a.
	Vêro, „ „	<i>Vērāvata</i>	„	pp. 292a-299a,
	Jêta Māla, „ „	<i>Jêtamālôta</i>	or	
		<i>Bhojarājôta</i>	„	pp 300a-307b,
	Dūgara, „ „	<i>Dūgarôta</i>	„	pp. 309a-324a,
	Āraka Mala, „ „	<i>Ārakamalôta</i>	„	pp. 326a-329a,
	Sakatô, „ „	<i>Sakatāvata</i>	„	pp. 330a-b,
		<i>Jêtavata</i>	„	pp. 332a-350a,
		<i>Kūpāvata</i>	„	pp. 351a-360a,
		<i>Rāmôta</i>	„	pp. 361a-362a,
		<i>Sāidāsôta</i>	„	pp. 363a-364a,
		<i>Rāṇāvata</i>	„	pp. 366a-371a,
	Akhê Rāja, „ „	<i>Singhaṇôta</i>	„	pp. 372a-b,
		<i>Mālāvata</i>	„	p. 374a,
		<i>Rāvalôta</i>	„	pp. 376a-377a,
		<i>Sūrôta</i>	„	pp. 377b-380a,
		<i>Sihāvata</i>	„	pp. 381a-383b,
		<i>Nagarājôta</i>	„	pp. 384a-386b.

Much as in the case of the preceding MS., here too the genealogies are occasionally illustrated by biographical notes and quotations of bardic songs. Of the progenitor of each *khāpa* a short biographical account is given. In the case of rāva Cūdô and rāva Rīṇa Māla, the biographical account is more diffuse than in the case of others. After the biography of rāva Cūdô, the genealogical part proper begins from his son Bhīva, as follows:—

राठौड़ भौव चुडावत रौ परवार [1]

भौव चुडावत वडौ ठाकुर ऊवौ राव रिणमल नुं चीतोड़ चूक  
कौधौ माराणा तिण दिन भौव दाहू घणौ पौ नै सुता या सु राव  
जोधौ रातै नौसरीयौ तरै घणु ह्यौ भौव नुं नै वरजांग नुं जगायौ  
पिण जगै नही तरै वरजांग नुं राव जोधौ ले नौकलीया नै राणा रौ  
साथ डेरां उपर आयौ सु भौव नुं सूतां हाथ घालीया अटक माहै  
कौया.....

रा । भौव चुडावत रा बेटा

३ राठौड़ वरजांग भौवौत वडौ रजपूत अक पाधर लाध पाधर  
घणौ बेट जीतौ राव रिणमल जोधा सता रौ वर माहै घणौ कारण

ऊँचौ असंघ प्रवाडौ जैतवादी ऊँचौ साल्हावस नदवांणसर गुडौ मोगडौ  
भावी लांबौ गुडलीछे गांव पटै वरजांग वैरवाराह परभोमपंचाङ्ग  
ऊँचौ . . . . (pp. 7a-b).

The MS. is in the possession of Kavirājā Āsiyò Gaṇesa Dāna of Jodhpur.

### MS. 20:—पौढियाँ फुटकर .

A fragmentary MS., at present consisting of 94 leaves, numbered from 91 to 184. The fragment originally formed part of a bound volume, and the leaves remaining are still sewn together, but the cover is lost. Size  $12\frac{1}{8}'' \times 8\frac{3}{4}''$ . The MS. contains an average of 15 lines of writing per page, and about 15 *akṣaras* per line. The script is Devanāgarī from leaf 91 to leaf 115, and current Marwari from leaf 116 to the end. A few leaves are blank. The MS. is undated, but its age can be approximately fixed towards the middle of the Saṃvat-Century 1700.

The MS. contains:—

(a) हमीरौत भाटियाँ रौ पौढियाँ, pp. 91a-103b. Genealogies of the Hamirōta Bhātis extending for a period of 11 generations, from Hamira Devarājōta (9th generation) to the 19th generation. Beginning:—

॥ भाटौ केल्हण रौ वंसावली तिण माहे

६ हमीर देवराज रौ

१० लूणकरन हमीरौत

११ सतौ लूणकरनोत राव रिणमल नुं राखै कुंभै चीचोड़ चूक  
कर तठै काम आयौ रावजी सुं सता रौ बोल थौ ज रावजी  
वाँसै ऊं नहँ जौऊं...

(b) सौसोदियाँ रौ पिरियावली, pp. 104b-115a. A genealogical account of the Sisodiyās from rāṇò Bhamuṇa Sī (1st) to the 18th generation. Beginning:—

॥ सौसोदीयां रौ पौरियावली सौसोदीया गुहिलोतां रौ साध  
माहे कै

१ राखौ भमुणसी जिण था राखा ऊवा पैहली रावल कावता (sic)  
यकै भमुणसी था राखा कहांणा

२ राखौ भौवसी . . . . . etc.

(c) आहाड़ाँ री पौडियाँ, pp. 116a-117b. Pedigrees of the Āhārā Sisodiyās of Dīgarapura and Vāsavāhaḷā, from rāvaḷa Kānhaḷa De (1st) to the 12th generation. Beginning:—

आहाड़ा डुंगरपुर वांसवाहाला रां धाणीयां री पौडी [1]  
आहाड़ा सोसोदीयां माहे ग्रहादि री जोगादित नै जोगादित री बापे  
रावल आहाड़ा वसोयो तठा था आहाड़ा कहांणा

१ रावल कान्हडदे करमसी री कान्हडदे था श्रीनाराइण था  
पौडी १२६ कै तिणां वीगत और ठोहड़ मंडी कै .

(d) चन्द्रावताँ री पौडियाँ, pp. 118a-119a. Pedigrees of the Candrāvata Sisodiyās of Rāmapurō, from rāvaḷa Pratāpa Si (4th generation) down to the 9th generation.

(e) जेसा भाटियाँ री पौडियाँ, pp. 121b-156b. Genealogies of the Jesā khāṇpa of the Bhāṭis from rāvaḷa Kehara (9th generation from rāvaḷa Jesaḷa) to the 17th generation. Beginning:—

॥ भाटीयां री आगली वात तो घणी कै रावल जेसल दुसाऊ  
रो तीण सं ॥ [१२१२] जेसलमेर बंभण रसे दीषायो तीण ठोड़  
वासोयो तठा यकै इतरा पाट

१ रावल जेसल दुसाऊ रो जेसलमेर रो गढ करायो

२ रावल सालवहण . . . . . etc.

(f) गुहिलौताँ री पिरियावली, pp. 157a-159b. Pedigrees of the Guhilōtas, from Guhāditya (1st) to the 11th generation. Beginning:—

गुहिलोतां री पीरीयावली गुहिलोतां री चौवीस साध कै

१ गोहादित २ गोहिलोत ३ कोड़ ४ चोल ५ घुमाण

६ रावल बापौ घुमाण री रावल बापौ आहाड़ा ठाकुर ऊवौ  
तठा था आहाड़ा कहांणा दलै पांगुला राजा जैचंद राठोड़ रे परणीयो  
थौ . . . . . etc.

(g) भायलाँ री पौडियाँ, pp. 162a-168b. Genealogies of the Bhāyalas, a subdivision of the Pāvāras, from Sajana Bhāyala (1st) to the 11th generation. Beginning:—

भायल पाव वली भायली पांवारां री ३५ पैवीस साष पांवारां  
मै अक भायलां री साष ते मै (?) भायलां री माथासरौ वली भायली  
गोहोसा (?) मगरा (?) नौवौ (?) नै सौवाणची

१ महारिषरषेश्वर                      २ सायर महारिष रौ

३ उत्तिमरौ                              ४ पदमसौ

५ सजन भायल

१ सजन भायल पदमसौ रौ सजन वडौ रजपुत जवो...

(h) जलाँ री पौडियाँ, pp. 170a-177b. Genealogies of the Hulas, a subdivision of the Guhilōtas, from Hula Sālḥā rō (2nd) to the 12th generation. Beginning:—

॥ जल गैहलौतां री चौवीस साष मै मीलै घेतौ जल सोजित  
वडौ रजपुत जवो वडौ ठाकुराई ऊई पकौ कतरेहेके दीने जलां कन्हा  
सोनगरे सोजित लो . . . . etc.

(i) मांगलियाँ री पौडियाँ, pp. 178a 179b. Pedigrees of the Māṅgaliyās of Isarū, from Dulḥō Kilū rō of Khīvasara (1st) to the 10th generation. Beginning:—

॥ इसर वेदु रा मागलीया री वीगत पैहलौ घौवसर रहता

२ मांगलीयां रै

रांगौ धरपाल

मोटुं राव

उहड़ राव

धांधड़ै

कीलु

१ दुल्लौ कीलु रौ दुल्लौ घौवसर थकौ चारण हेक सिधराव  
जेसिंधदे सु बहस करि आयौ थौ उग नुं आप रौ दिकरौ वैरौ दांन  
दीयौ पकै चारण ले जाय नै सिधराव नु दिषायौ तरै राजा सिधराव  
वैरा नु आपरौ बेटी परणाई . . . . etc.

(j) श्रीमाल महाजनाँ री १२२ न्याताँ ग नाम, pp. 181b-182a. A list giving the names of the 122 septs of the Śrīmāla Mahājanas.

(k) निरवाणां री पौटियाँ, pp. 183a-184a. Pedigrees of the Nirabāṇa Rajputs, an offshoot of the Devarās, preceded by the introductory account following:—

॥ नीरवाणां री साध निरवाण पैहली देवड़ा था देवड़ां था  
निरवाण कहणा निरवाण सीरोही था आय कवरसी दाहलीया कन्हा  
घांडेलौ लीयौ उदैपुर लीयौ पकै वसी गांव सोलहर घांडेला नजीक  
कै तठै राषी पकै कक्वाहौ रायसल सुजावत लघु भोजावत नै भीषा  
हेमा रा कन्हा घांडेलौ लीयौ तहै निरवाणा था घांडेलौ कुटी...etc.

(l) चीबां री पौटियाँ, pp. 184b—? A genealogical account of the Čibā Rajputs, a branch of the Cahuvāṇas, incomplete owing to the loss of the subsequent leaves in the MS.

The MS. is in the possession of Kavirājā Āsiyò Gaṇesa Dāna of Jodhpur.



BIBLIOTHECA INDICA:  
<sup>A</sup>  
COLLECTION OF <sup>O</sup>RIENTAL WORKS

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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

<sup>A</sup>  
DESCRIPTIVE CATALOGUE  
OF

BARDIC AND HISTORICAL MANUSCRIPTS.

SECTION I:  
*Prose Chronicles.*

PART II:  
*Bikaner State.*



BY  
DR. L. P. TESSITORI.  
FASCICULUS I.

CALCUTTA:

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The ii Part of the i Section of the *Descriptive Catalogue of Bardic and Historical Manuscripts*,—describing the manuscripts of Prose Chronicles found in the Bikaner State—of which the present is the first fasciculus, is compiled on the same lines and principle as the i Part, which was initiated at Jodhpur over a year ago. The object kept in view in preparing this *Catalogue* has been not only to give an adequate idea of the extent and importance of the literature with which it deals, but also to collect and classify all the manuscript materials available for a *History of Bikaner*, which I am compiling under the ægis of H. H. the Maharaja. The present fasciculus describes all the manuscripts of Prose Chronicles found in the Darbar Library in the Fort, and will shortly be followed by another fasciculus describing manuscripts in private collections, at Bikaner and in the district.

L. P. T.

*Bikaner, the 30th March, 1916.*



## A DESCRIPTIVE CATALOGUE OF BARDIC AND HISTORICAL MSS.

MS. 1 :—**वीकानेर रै राठौड़ाँ रौ ख्यात सिंहायच  
दयालदास कृत .**

A huge volume, leather-bound, consisting of 394 leaves, 16" × 11" in size. The number of the lines of writing in each page is not uniform, the pages in the beginning comprising only 16-20 lines of writing of about 20 *akṣaras*, the pages at the end about 35 lines of about 35 *akṣaras*. The manuscript was apparently all written by one and the same hand. It contains a *khyāta* or chronicle of Bikaner from the origin of the world and of the Rāthōras to the death of mahārājā Ratana Sīngha (Samvat 1908). The chronicle was compiled by Cāraṇa Sindhāyaca Dayāla Dāsa in obedience to an order by mahārājā Sirdār Sīngha of Bikaner, and was written by Cāraṇa Vīthū Cāvadō. The work is styled in the preface "Khyāta Rāthōrāṁ rī." It begins :—

औगणेशाय नमः श्रीकरनीजी सहाय ओसरखयै नमः ॥  
अथ ख्यात राठौड़ाँ रौ मुलासा याददास्ति श्रीश्री १०८ श्रीश्रीश्रीहजूर  
रा ऊकम सूं सिंधायच दयालदास लिखाई वीठू चांवडै लिखी ॥  
तम्बेरममुखविदितजस करैहि शिध जगकाज (१) वंदुं तिह परदेवता  
जिंह अघार दुजराज (॥) १...

After the above stanza and other 5 stanzas in honour of Gaṇapati, mahārājā Sirdār Sīngha, and the five gods, the work proper begins with a chapter on the *Sūryavaṃśa rī pīdhiyā*, starting from Nārāyaṇa. In the genealogical series, Rāma Candra is the 64th, and Jē Canda the 254th. The life and exploits of Jē Canda of Kanōja are described at great length, partly in verses, and partly in rhymed prose (*vacanikā*) in Hindī, and the authority of two works is quoted, which are stated to have been composed during Jē Canda's life-time, namely: the *Jē mayāṅka jana candrikā* by kavi Madhukara, and the *Jē canda prakāśa* by Bhat[t]ja Kedāra. The date of the birth of Sīhō is given as Samvat 1175 (p. 42b), and from this event the chronicle proper immediately begins as follows :—

राव सीहा नै विषा करवाया । बांवन वेठ कर मुगलौं सै षतै  
पाया । देस कनवज रा वसण दीना नहीँ । पीकै पातसाह राव सीहे  
कुं दिली कदमाँ बुलाया । कनवज का मुनसब अनायत कीया । जिस  
वषत कनवज लारै थोड़ा सा मुलक रै गया । पैदास लाख चौईश  
२४ रौ रह्यौ । ...etc.

From the death of Sihò (S. 1243) to the end, the text is all in Marwari prose, except for commemorative verses occasionally quoted. After the life of Āsathāna, an account is inserted of the life of Pābū, in which the latter is represented as a son of Ūdala, son of Dhādhala (भांभलजी रै बेटा दोय ऊवा । बडौ ऊदल छोटी आसल । और ऊदल रै बेटा दोय दुवा । बडौ बूझौ छोटा (sic) पाबूजौ, p. 47b). Pp. 93a-98b contain an account of Karanjī, the deified Ārañī who is regarded as the tutelary goddess of Bikaner, and she is described as having been born in Samvat 1473 at Soyāpa, from Kinyò Mehò and Ādhī Devala. The account of RĀVA JODHò begins p. 117b and continues at length till p. 131b, where the following list is given of his sons :—

श्रीवीकौजी १ सुजौजी २ दूदौजी ३ वीदौजी ४ कमांजी ५  
सातल ६ जोगायत ७ वरसौघ ८ नीबकन ९ सिवराज १० सांवतसी  
११ वगवीर १२ करन १३ रायमल १४ भोज १५ कुंपौ १६ रांमां १७.

From this point, the chronicler leaves the Rāthòras of Jodhpur and takes to consider only Vikò, the founder of Bikaner. It is therefore from this point (p. 131b) that the chronicle of Bikaner practically begins.

After three introductory lines, giving the date of birth (S. 1495) and *janmapatrikā* of Vikò, the narrative begins p. 132a as follows :—

अकदा प्रस्ताव राव जोधौजी दरबार कौयां विराजै छै । नै  
सारा भाई वां अमराव वां कंवर हाजर छै । जिसै कंवर श्रीवी-  
कौजी भीतर सूं आया । अरु रावजी सूं मुजरौ कर काका कांभलजी  
रै आगै विराजीया...

and continues relating how Jodhò, on seeing Vikò talk to Kūdhala in the ear, asked them whether they were plotting to conquer some new land. Whereupon the two, not to allow themselves to be joked upon, resolved to go and conquer the country of Jāgaḷū, about which they had heard from Nāpò, a Sākhalò who was in the service of Jodhò. Accordingly, Vikò

set out with the consent of Jodhò and accompanied by his uncles Kādhala Mādāna, Mandalò and Nāthū, and his brother Vīdò, and Sākhālò Nāpò, Parihāra Velò, Vēda Lalò and Lākhana Sī, Koṭhārī Cōtha Mala, and Vachāvata Vara Singha, and this was in Samvat 1522 (p. 132*b*). The first night they halted at Mandōra, and from there took with them the image of Bhērū, called *Gorò*. With 100 horses and 500 infantrymen, Vīkò then went straight to Desanoka, where he paid homage to Karanijī. From Desanoka he proceeded to Cādāsara, where he stopped 3 years, and thence to Koḍamadesara, where he stopped also 3 years. In the last-mentioned place he installed the image of *Gorò*. Then he proceeded to Jāgaḷū, where he stopped 10 years. During this period he married the daughter of Sekhò, the Bhātī rāva of Pūgaḷa. In Samvat 1535, Vīkò made an attempt to build a fort at Koḍamadesara, but the Bhātīs of Sekhò did not allow him to remain there, and after a fight he had to go elsewhere. The new place he selected for the fort was the *Rālī Ghāṭī*, in the way from Multan to Nāgōra. Here he built a fort in Samvat 1542, and founded the city of Bikaner in Samvat 1545 (p. 136*a*).

The chronicle continues describing all the gradual conquests of Vīkò, *viz.* how he subjugated the Jātas, the Joiyās, the Khicīs of Deva Rāja Mānasīnghōta, the Sākhālās of Jāgaḷū, the Bhātīs of Sekhò, the chief of Pūgaḷa; how he took Kharaḷā from Subha Rāma, Bhāraṅga from Sāraṇa Pūlò, Sidhamukha from Kasbò Kāvāra Pāḷa, Balūdi from Pūniyò Kānò, Rāvasalānò from Venīvāḷa Rāva Sāḷa, Sekhasara from Godò Pādū Sūī from Sihāga Cokhò, Dhānasiyò from Sohuvò Amarò; how he took Dronapura from rānò Vara Sala, a Mohila, and assigned it to his brother Vīdò. Next comes an account of the expedition against Sāraṅga Khā of Hisāra, which cost Kādhala his life (S. 1546, *sākhā rò gīta*: बानाणें पड़े बहुत बल बाधो...), and the subsequent defeat Sāraṅga Khā sustained at the hands of Vīkò (S. 1547). Pp. 146*b* ff. contain an account of the expedition Vīkò made against Jodhpur at the death of Sātala, and the expedition is explained as undertaken only in order to get the old arms and trophies of the Rāthōra *rāvas*, which Jodhò had promised to Vīkò, on the latter's ceding to him Lāraṇū and renouncing to his right of succession. The last pages describe how Vīkò released Vara Singha of Meratò (*sākhā rò gīta* by Cānana), and defeated Nirabāṇa Rina Mala, a chief of Khandelò (*sākhā rò gīta*). The death of Vīkò is mentioned p. 151*b* as having taken place in Samvat 1561.

Next follows the *khyāta* of LŪṢA KARANA, Narò, Vīkò's eldest son, having ruled for only 4 months. It begins:—

पौकै कितार्क दिनां सँ रावजी श्रीवीकैजी जमी दाबी हो :  
जिके कितारके भोमीया फिर गया हा। तिसां नू पायनांमी कर्ण

साखु राव श्रीलूखकर्णजी फौज कर पधारीया । सागै इतहा सिरदार ।  
भाई घड़सीजी... etc. (p. 152a).

The *khyāta* of Lūṇa Karaṇa especially describes the repressing of the rebellion of Cāhuvāṇa Māna Siṅgha Depālōta of Dadrevò, the expeditions against Kāmkhānī Dòlat Khā of Phatēpura and against Cāyalavārò, the marrying of the daughter of rāṇā Rāya Mala of Cītoṛa, the expedition against Jesalmer and the capture of rāvaḷa Devī Dāsa, and lastly the expedition against Nāranòla, in which Lūṇa Karaṇa lost his life (S. 1583, p. 158b). The text is interspersed with commemorative songs by Vīthū Sāvaḷa and Mēdū Lālò.

The *khyāta* of Jēta Si, who succeeded, begins from an attempt of Udē Karaṇa Vidāvata, thākura of Droṇapura, to fall on Bikaner and take it by surprise :—

पीछे राव लखकर्णजी काम आया । तद उख दिन रौ चढीयो  
वीदावत उदैकर्ण द्रोणपुर रौ ठाकुर गांव छोसौ सूं वादै रवौ वीकानेर  
आयो । अर मन मै वीकानेर लैण रौ है..... etc. (p. 159a).

The first exploit of Jēta Si was a punitive expedition against Droṇapura, whose Thākura sought refuge with the Khān of Nāgòra, after which Jēta Si gave Droṇapura to Vidāvata Sāgò Saṃsāracandòta. Next we have the expedition against Sihānakòta and immediately after it, an account of how Jēta Si helped his brother-in-law Sāgò—the future founder of Sāganēra—to conquer Mōjābād and Amarasara in the territory of Āmbera, and Gāgò to fight Sekhò Sūjāvata (*sākha rò gīta* : सके खूर खखराण दल पूर आयौ सिधर...). At this point the main narrative is interrupted by the insertion of some particulars regarding Karanīji, the Cāraṇī saint, who was still living at Desanoka. It is stated that she in her old age went to Jesalmer to restore rāvaḷa Jēta Si his health. From Jesalmer she went to Khāròrò, and hence to Bēghatī where she met Harabū Sākhalò, and lastly proceeded to Ghariyālò where she consumed herself into the fire of *yoga* (*sākha rò gīta* : चढी अंग खं आग...). The year given for her death is Samvat 1595, as recorded in the *dūhò* following :—

पनरै सै पिच्याणवै	चैत सुकल गुर नम्म <sup>1</sup> ।
देवौ सागण देह सृं	पूगा जेत परम्म ॥ १ ॥

After the above interruption, the chronicle of Jēta Si is resumed with the defeat inflicted on Sāh Kamarò, the son of

Bābar, who had taken Bharathanēra (Bhatanēra) and thence marched over Bikaner (*sākha rī kavītā*). Pp. 174a ff. describe how Māla De usurped the throne of Jodhpur by murdering his own father Gāgō, and in Samvat 1598 fell upon Bikaner. Jēta Sī was killed in the attempt of opposing him (3 *sākha rā gīta*, the first by Sūjō Nagarājōta, pp. 177b-178a), and Māla De took Bikaner with half the territory, the other half remaining to Kalyāna Śingha, a son of Jēta Sī, who had taken refuge at Sarasō. The *khyāta* closes with the information that Bhīva Rāja, a brother of Kalyāna Śingha, went to Dillī and propitiated the emperor Hamāū (p. 178b).

The *khyāta* of KALYĀNA ŚINGHA (pp. 179a-200b) begins from the arrival of Virama De Dūdāvata in Sarasō :—

पौकै रावजी औ कल्याणसिंघजी सरसै विराजतां वीरमदे दूदावत  
आयो तिका इण तरै । ...,

and continues with a very long description of the contest of Virama De with rāva Māla De of Jodhpur, the main thread of the narrative being resumed only p. 182a as follows :—

पौकै वीरमदेजी कितेअक साथ स्रं गांव कोड नीसरैया स्रं  
राव कल्याणसिंघजी घनै सरसै गया । नै रावजी वीरमदेजी रौ वडी  
घातरौ कीवी अरु वडा जावता कीया पौकै वीरमदेजी रावजी नै  
कयो कै° भौवराजजी दिली है स्रं आप न्हारी घातरौ रौ कागद  
लिख देवौ । तौ न्है पण पातसाहजी रै पावां लागं ।... etc.

Subsequently, Virama De went to join Bhīva Rāja at Dillī and things turned out very favourable to them, when in Samvat 1599 the emperor Hamāyū was dispossessed by Ser Sāh, a friend of theirs. When Ser Sāh invaded Marwar, Kalyāna Śingha joined him with his forces. The defeat of Māla De culminating in the capture of Jodhpur, assured to Kalyāna Śingha the possession of Bikaner, and to Virama De that of Meratō. The account of the above facts is very detailed, but inaccurate (*Gīta* on Kalyāna Śingha, by Nagarājōta Hamīra Sūjāvata, pp. 187b-188a ; *dūhā* by Virama De : जननी धिन जै जन्मीयां .. pp. 189a-b : *kavīta* on Māla De by Jhūthō Āsiyō : भाग्यौ नौ वाराह ..). In the war between Māla De of Jodhpur and Jē Māla Viramadevōta of Meratō, Kalyāna Śingha sent a body of 1 000 horses to the help of the latter, and Māla De was defeated and put to flight and his royal insignia captured. Pp. 194a-197a describe how Thākura Sī Jētasiōta retook Bharathanēra in S. 1606, but lost it again to the Muhammadans shortly afterwards and was himself killed in the battle.



Pp. 197b-198a give a genealogy of the descendants of Thākura Si, who are called *Vāghavata Vīkās*, and the descendants of Nārāṇa.—to whom Kalyāṇa Siṅgha gave Ēvārò in S. 1607.—who are called *Nārāṇòta Vīkās*, and next relate how Vāghò Thākurasìòta went to Dillì and with his feats of bravery ingratiated himself to Akbar who restored him the fief of Bharathanèra. The last six pages contain a description of the coalition of Hājì Khā of Ajmer and rāṇā Udè Siṅgha of Mewar against Māla De of Jodhpur (pp. 198a-199a), the difference subsequently arisen between Hājì Khā and Udè Siṅgha over a dancing girl kept by the former, whom Udè Siṅgha longed to possess, the coalition of Hājì Khā and Māla De against the Rāṇā and his defeat at Haramārò, the capture of Meratò, the loss of Ajmer, and the fief Māla De gave to Hājì Khā in Jètāraṇa (p. 200a). The *khyāta* closes with the list of the *satīs* of Kalyāṇa Siṅgha (S. 1628).

The *khyāta* of RĀYA SIṄGHA begins p. 200b as follows :—

अह राव कल्याणसिंघजी री वषत दीवाणगी री काम सांगौजी करता । छूं जिणां दिनां मै सांगौजी वक्कावत गुजरा हा । पीकै वीकानेर आया तद रावजी श्रीरायसिंघजी सांगौजी री हवेली पधारीया । नै गड दाखल हुवा । ता पीकै वक्कावत कर्मचंद दरबार मै हजार ऊवौ । तद रावजी श्रीरायसिंघजी इण नूं दीवाणगी री धिलत अनायत करौ ।... etc.

The events are not given in due chronological order. First we have an account of how Rāya Siṅgha was introduced to Akbar by *kāvara* Māna Siṅgha of Ābera, how Rāya Siṅgha and Māna Siṅgha defeated the *Paṭhāṇas* of Ataka (p. 205a) (*sākha rō gīta*, p. 205b), and how Akbar conferred on Rāya Siṅgha the title of *rājā* (p. 205b) and a *mansab* of 4 thousand with a jurisdiction over 52 *parganas* (S. 1634). Then the chronicler skips back to the expedition against Ahmadabad (4 *sāyada rā gīta*, the first of which begins : ब्रह्मनंदपुर जीप जोधपुर आबू, p. 206a), and particularly indulges in a description of the bravery of Rāma Siṅgha, Rāya Siṅgha's brother, who captured Ahmad after killing his elephant (*sākha rī nīsāṇī* : सोलै से तीसै समे... p. 207b). Next he gives a list of the Rajputs killed in the last-mentioned conflict, and after it skips back to Rāya Siṅgha's marriage with Jasamā De, the daughter of *rājā* Udè Siṅgha, and the gift of 50 elephants he bestowed on the *Cāraṇas* on that occasion. The names of 7 *Cāraṇas* and 1 *Bhāṭa* are given in this connection :—

हाथी १ दूदैं आसीयै नूं दीनां । हाथी १ देवराज रतनूं नै दीनै (sic) । हाथी १ दुरसै आठै नूं दीनां । हाथी १ बारट अखजी नूं दीनां । हाथी १ बारट लखेजी नै । हाथी १ गैपै तुंकारै सिंढायच नै दीनां । हाथी १ भुखै सांइयै नै दीनां । हाथी १ भाट खेतसी गांव दागड़ै रै नै दीनां (p. 208b). (*Sāyada rò gīta* : रहसी जग बोल घणा दिन रासा...)

The next subject treated is the expedition against Sultān of Sirohī, which Rāya Sīngha undertook by order of Akbar, and carried out most successfully by capturing Sultān himself and taking him prisoner to Bikaner (3 commemorative songs, p. 210a). Pp. 210b-214b exhibit a copy—in *devanāgarī*—of the *firman* by Akbar, in which Rāya Sīngha is recognized as a lord of 52 *parganas*. Then we have a description of how Rāya Sīngha conquered Jodhpur from *rāva* Candra Seṇa and held it for 1 year (p. 214b), and during this period gave the village of Bhadorò, in the Nāgōra territory, to Sādū Mālò and four other villages to Ādhò Durasò, and *lākhapāsāras* to Bārāṭha Lākhò, Bārāṭha Śaṅkara, etc. (*sākha rò kavitta*). Jodhpur is stated to have remained in the hands of Rāya Sīngha till S. 1639, when he asked Akbar to give it to Udè Sīngha (*sāyada rò gīta* by Ratanū Deva Rāja : **चई भाग राखा खपत नप ईपना...** p. 215b). In S. 1642 Akbar commanded Rāya Sīngha to the Dekhan, and while there Rāya Sīngha ordered his chief minister Vachāvata Karma Canda to build at Bikaner a new fort, *Nacò Koṭa*, which is the one that is now extant. The foundations were laid in Samvat 1645, and it was completed in Samvat 1650 (p. 216a). Follows the description of Rāya Sīngha's marriage at Jesalmer (S. 1649) and in this connection an anecdote is related concerning Sindhāyaca Gèpò, and his habit of addressing all people as "thou", which had won him the nickname of *Tūkārò*. On that occasion, Rāya Sīngha bestowed some more gifts on the Cāraṇas, chiefly on : Mahadū Jādò, Ratanū Deva Rāja, and Sādū Mālò (commem. song by Sindhāyaca Gèpò : **किसै राण रावल किसै राव राजा कौयौ**, p. 216a). P. 216a mentions a work (*Bhāsa*) in praise of Rāya Sīngha, which was composed by Bārāṭha Śaṅkara and was rewarded by Rāya Sīngha with one crore of rupees and a *jāgīr* in Nāgōra (*sāyada rò gīta* by Ādhò Durasò : **सबदौ लग बोड़ सजाद रायसिंघ...**). The last pages contain a description of Karma Canda's plot for murdering Rāya Sīngha and placing Daḷapata on the throne, Karma Canda's taking refuge with Akbar, Akbar's reassuming from Rāya Sīngha the *parganas* of Bhatanēra, Kasūra and others and assigning them to Daḷapata (S. 1656, p. 217b), Daḷapata's fighting against Rāya

Siṅha and against Jāvadīn and being captured by the latter ; the rebellion and death of Amara Siṅha and the songs sung by Cāraṇī Padamā—Sādū Mālò's sister—on the occasion (S. 1654. pp. 218a-219a) ; the death of Prithī Rāja (S. 1657) ; the death of Rāma Siṅha at Kalyāṇapura (S. 1656. commem. song : सरणाई चरण वषाणै सबदी, p. 220a) ; and lastly the death of Rāya Siṅha, which took place at Burāṇapura. in Samvat 1668 (*marasyò* by Āḍhò Durasò : वडौ खर सुदनार रायसिंघ बिसरांभीषां, p. 221a).

The *khyāta* of DAḶAPATA SIṅHA begins p. 221a as follows :—

पौकै दलपतसिंघजी गादी विराजीया । दलपतसिंघजी रौ जन्म  
सं० १६२१ । पागण वद । ८ ॥ इष्ट ॥ ४४ । ४५ ॥ दलपतसिंघजी  
रौ जन्मपत्री । सं० १६६८ राजा हुवा ॥ तद दिल्ली जाय पातसाह  
जिह्वांगौर रै कदमां लागा । खं वरस । १ । चाकरी करी... etc.

The *khyāta* is a very short one. It relates how Daḷapata incurred the displeasure of the Emperor by refusing to go to court, whereas Sūra Siṅha, his brother, succeeded in gaining the favour of the Emperor, and obtained from him the necessary help for making himself lord of Bikaner. Daḷapata was defeated and captured and taken to Ajmer, where he broke off from the jail, after killing his wives, and sword in hand met a glorious death (*sāyada rò gīta* : कावां जद लौध किशन ची कामण... and *kavitta* : इष्ट पाष देषनां .. p. 225a).

The *khyāta* of SŪRA SIṅHA properly begins p. 225b with the dates of his birth (S. 1651) and accession to the throne (S. 1670), and then a copy of three *firmans* giving a list of the *parganas* assigned to him by Jahāgir :—

पौकै दिल्ली गया तटै पातसाह जहांगीरजी मुनसब इनायत  
कीयो । जिह्वा मै पड़गना बगस्या तिण रौ सनंध रौ नकलां रौ बाद ॥  
फरमाण फलोधी रौ ॥... etc.

Before the beginning proper, however, some miscellaneous information is anticipated, namely : the revenge Sūra Siṅha took on the descendants of the traitor Vachāvata Karma Canda, the reassuming of some *jāgīrs* and privileges, and the gift of a *lākhapasāva* to Gāḍaṇa Colò, who had composed a *velī* in his honour. The gift is commemorated in the *dūhò* following :—

खोलै राषण आप रां	खोलै नै कर चाव ।
सूरजमाल समापीया	पण धर लाषपसाव ॥ १ ॥

(S. 1672, p. 225b). Almost the whole of the *khyāta* of Sūra Siṅgha consists of an account of the war consequent upon the rebellion of Khuram to his father Jahāgir, and the part Sūra Siṅgha played in it (comm. song by Siṅdhāyaca Kisanò : गिरंद गाहटण... p. 227b). The last three pages are devoted to Gōra Gopāla Dāsa, who distinguished himself in the suppression of the rebellion of the *navāb* of Thāthò (pp. 229a-b), and to thākura Udè Bhāna of Mahājana, who defeated a revolt of the Joiyās. The death of Sūra Siṅgha in the Dekhan is mentioned p. 230a and the year is given as Samvat 1688.

The *khyāta* of KARANA SIṅGHA begins from a contest he had with *rāva* Amara Siṅgha,—the banished son of Gaja Siṅgha of Jodhpur,—to whom Sāh Jahā had assigned Nāgōra, which had been in the possession of the *rājās* of Bikaner (pp. 230b-231a). Then it describes Karana Siṅgha's campaign against the *rājā* of Jvāri, who had rebelled to Sāh Jahā and was eventually defeated and captured in Samvat 1704, and after it the campaign Karana Siṅgha made against the *rāva* of Pūgaḷa and the division he made of the territory of Pūgaḷa amongst the Sekhāvata Bhātīs (*sākha rī nīsānī* by Sādū Mahesa Dāsa : सोलै सै वेहनरै... S. 1673, p. 232a). Next comes the description of Orangzeb's usurpation of the imperial throne (S. 1715, pp. 232b-233a), the death of Amara Siṅgha (p. 233b), and then again the usurpation of Orangzeb, related at more length. Pp. 236a-238a contain a series of *jhūlanā dūhās* in honour of Kesari Siṅgha—the second son of Karana Siṅgha—composed by Kaviyò Lūṇa Karana (करण प्रणाम प्रनेस जुं... etc.). Follows a very interesting anecdote, illustrative of the attitude of the Rajputs towards the intolerant policy of Orangzeb. Orangzeb, it is stated, had devised a scheme for taking all the Rajput nobles beyond the Aṭaka, under the pretext of a military expedition, and there forcibly convert them to the Islam. But the Rajputs were informed of the plot and, when they reached the Indus, they contrived to make the Mugals cross first, and then, when the boats came back to fetch them, destroyed them all and returned to their lands. It is stated that the first to strike the axe on the boats was Karana Siṅgha, and in recognition of this fact he was given by the consent of all the Rajputs the title of "Emperor of Hindustan" (हिंदुस्तान रै पातसाह). The fact is commemorated in the *gīta* following :—

करण प्रथी इकराह पतसाह आरंभ करे

कूच कर हले दरकूच काजा ।

अटक असुरांग रा कटक सब उतरे

रहे तट वार हिंदवांग राजा ॥ १ ॥

वंस षटतीस मिल वात यह विचारौ  
 जोर औरंग पड़े सोर जाडौ ।  
 सूर रौ सूर केवांण भुज साहीयां  
 आभ पड़तां ऊवौ भूप आडौ ॥ २ ॥  
 कुहाड़ा मार जिहाज बटका करे  
 धीर सारां धरे मेट धोषो ।  
 करां घग तोल मुष बोल कहीयो करन  
 जितै ऊभौ इतै नहीं जोषो ॥ ३ ॥  
 करन वाषांण दुनीयांण धिन धिन कहै  
 घरम क्षत्रीयांण भुज अमर धारू ।  
 अटक सूं लीयां हिंदवांण आयौ उरड़  
 मुरड़ पतसाह वीकांण मारू ॥ ४ ॥ (p. 239b).

After two other songs, one of which by *Sindhāvaca Thākura* Si. the chronicler proceeds to relate how Orangzeb called *Karāṇa* *Singha* to Dilli to kill him, but afterwards thought it wiser to command him to *Orangābād*, and, whilst *Karāṇa* *Singha* was there, resumed the *mansab* of *Bikaner*. In *Samvat* 1724, the *mansab* of *Bikaner* was given to *Anopa* *Singha*. The last page mentions three villages in the territory of *Orangābād*, which *Karāṇa* *Singha* granted to *Cāranas*, to wit *Vikāsara* to *Sādū* *Mahesa* *Dāsa*, *Dātālī* to *Ratanā* *Māna*, and *Revārō* to *Kaviyō* *Lūṇa* *Karāṇa* : and then the death of *Karāṇa* *Singha* which took place at *Orangābād* in *Samvat* 1726 (commem. *gīta* : नरत नाह पतसाह डोडाड़ सकीयो नही... p. 241b).

The *khyāta* of *ANOPA* *SINGHA* begins with a list of the *parganas* in the *mansab* of *Bikaner*, and then an account of *Anopa* *Singha*'s participation in the war against *Siva* *Rāja* in the *Dekhan* :—

पौकै अनोपसिंहजी नै पातसाहजी दबाय है बंदोबस्त सारू  
 मेलीया । जिहां दिनां सिवराज राजगढ रौ घोड़ां हजार ३०००  
 दिषण मै सारी जागा डंड ठहरावै वा० मुलक लूटै । तिण पर माराज  
 पातसाहजी है हुकम सूं पौज लेर पधारीया । परै सूं सिवराज  
 आयौ... etc. (p. 242a).

After the end of the war, *Anopa* *Singha* was conferred by *Orangzeb* the title of *mahārājā* (*sāyada rō gīta* : सिवौ बाहादर अन

सबल... etc.). Follow the expeditions against Sikandara of Vijāpura and Tānā Sāh of Golakūṇḍa (pp. 242b-243a : commem. song: रूप कौ अनूप रस...), a *kavita* on Orangzeb's religious intolerance ( उदैपुर प्रख कोयी..., p. 243a), and minor accounts of marriages and the internal disturbances caused by the Bhātis of Cūḍera (pp. 243b-ff.). P. 247a it is recorded that Anopa Sīṅha was a great scholar, and composed works in Sanskrit, amongst which the *Anūparatnākara* and *Anūpameghamālā*. Then we have the story of the trouble caused by Vanamālī Dāsa, an illegitimate son of Karaṇa Sīṅha, who enjoyed the favour of the Emperor, until Anopa Sīṅha succeeded in getting rid of him (pp. 247b-248b). P. 249a records the death of Anopa Sīṅha at Ādūni, in Samvat 1755 (commem. song: दलां साह रां वाह दीय राह दाषै हुनी...)

The *khyāta* of SARŪPA SĪNGHA is a very short and unimportant one in itself, but is enlarged by the insertion of some extraneous matter relating to Jodhpur beginning :—

अब सं० १७६२ चैत्र सुद १५ नै पातसाहजी दुरगदास ऊपर  
वडा महर्वांन हू अब वीनती कर जोधपुर अजीतसिंघजी ने  
बगसायो... (p. 249a),

and by a biographical account of Padama Sīṅha—the eldest son of Karaṇa Sīṅha—from the quarrel over a deer which took place at Orangābād between Mohana Sīṅha—another son of Karaṇa Sīṅha—and the imperial *koṭavāla*, and in which Padama Sīṅha killed the latter (pp. 249b-250b) (four commem. *gītas*, one of which by Dhadhavārīvō Dvārakā Dāsa, pp. 251a-b), to the glorious death he met in the Dekhan (p. 256b) (commem. songs: लाग पग सेस आभ सिस लागौ .. etc., p. 257a-b). The chronicle of Sarūpa Sīṅha proper begins only p. 258a :—

अब जिणां दिनां मै मुषत्यारौ मूधडै रघनाथ रौ कैं वां इणां  
रै जिलै मै इतरौ आसांमी है: औसवाल कोठारौ कूकड़चोपडौ  
नैशसी जीवणदासौत... etc.

It consists only of a description of some intrigues which took place at Bikaner, while the young *mahārājā* was in the Dekhan, and terminated in the putting to death of Koṭhārī Nēna Sī and three other officers who were suspected to be hostile to the Māji. Sarūpa Sīṅha died in Samvat 1757, after a reign of only two years (p. 260b).

The *khyāta* of SURJANA SĪNGHA begins p. 260 with Orangzeb's transfer of his capital from Dillī to Orangābād :—

सू० पातसाहजी इण तरै दिली छोडी सं १७५८ दिली मै  
पकीर सिरमद कुं मरवाया सू० बी सिरमद वडौ अवलीयो सिड  
हौ... etc.

Commemorative *dūhō* (p. 261b) :—

केई बैसी गमरू कदर      केई मनमौजी पीर ।  
सब के कांथ वटोल कर      ले गयो आलमगौर ॥ १ ॥

The only important events in the reign of Sujāna Śiṅha are the repeated attacks he had to sustain from Ajita Śiṅha, Abhè Śiṅha, and Bakhat Śiṅha of Jodhpur, namely : the first invasion by the Jodhpur army at the command of Bhaṇḍārī Rughanātha (pp. 261b-262b), the plot of Ajita Śiṅha for capturing Sujāna Śiṅha through Vyāsa Dīpa Canda (p. 263a), the second invasion by Bakhat Śiṅha and Abhè Śiṅha of Jodhpur (S. 1790, commem. song : चुवौ नाव खजां इसी राव बीकां चये, p. 264a), and lastly the stratagem of Bakhat Śiṅha for entering the fort of Bikaner by surprise (S. 1791, p. 265b). P. 264b it is stated that Sujāna Śiṅha entrusted the administration of the State to his son *kāvara* Jorāvar Śiṅha. The demise of Sujāna Śiṅha, which took place in Samvat 1792, is recorded p. 266a.

The subject of the *khyāta* of JORĀVAR ŚIṅHA, which begins p. 266a as follows :—

पीछै देस रै दषणादै पासै राजा अभैसिंघजी री तर्फं सू थाणा  
बैठा हा : तिण सं फौज कर ओजी थाणां ऊपर चडीया : सू थाणा  
सारा उठाय दीना : वां परै सू अभैसिंघजी फौज कर वषतसिंघजी  
री कांकड़ पर डेरा कीया...,

is likewise formed by the hostilities with Jodhpur, this time Bakhat Śiṅha siding with Jorāvar Śiṅha against Abhè Śiṅha. The account of Abhè Śiṅha's siege of Bikaner, which was relieved by Jè Śiṅha of Āmbera's assault on Jodhpur, is given at great length pp. 268a-274b. The *khyāta* ends p. 276a with the death of Jorāvar Śiṅha (S. 1802).

The *khyāta* of GAJA ŚIṅHA begins :—

तथा जोरावरसिंहजी रै लारै संतान नहीं तिण री वडी चिंता  
हुई वां ज्यां दिनां अमरसिंघजी । तारासिंहजी । गूदड़सिंहजी ।  
नागोर सं घड़ लेय लाड़णं आया हा बीकानेर री विगाड़ कर्ण सारू ...

(p. 276a), and treats the subjects following: installation of Gaja Singha, invasion of Bikaner by the Jodhpur army headed by Bhaṇḍārī Ratana Canda and its defeat (pp. 276b-278b. *sākha rō gīta* : कहै अम जोधाण रौ प्रजा अमराव कय...), coalition of Gaja Singha and Bakhat Singha against Abhē Singha and Malāra Rāva (S. 1804, pp. 279a-b). coalition of Gaja Singha and Bakhat Singha against Rāma Singha of Jodhpur, and account of the relations that existed between Ajita Singha of Jodhpur and Jē Singha of Āmbera on one side, and the Emperor on the other (pp. 279b-283b), defeat of Rāma Singha and installation of Bakhat Singha on the throne of Jodhpur (S. 1808, p. 284). Gaja Singha's marriage at Jesalmer (S. 1808, pp. 284b-287a), copy of a *sanad* by Ahamad Sāh dated *san* 1166, in which Gaja Singha is recognized as a *mansabdār* of 7 thousand (pp. 288b-289b), coalition of Gaja Singha, Vijē Singha, and Bahādar Singha of Kisanagadha against Rāma Singha of Jodhpur and the Marāṭhās (pp. 289b-295a, S. 1812). The remaining pages contain mostly local and unimportant information concerning minor events: such as Gaja Singha's marriage with the daughter of *rājā* Jēta Sī of Kāvā, which took place at Jaipur (S. 1812), and which is described very diffusely pp. 295b-298b, etc. Pp. 307b-309a describe the dispute between Vijē Singha of Jodhpur and Ara Sī of Udēpur over the province of Godhavāra, and Gaja Singha's intermediation in the same (S. 1828). The *khyāta* ends p. 311b with the death of Gaja Singha in Samvat 1844.

The *khyāta* of RĀJA SINGHA, which is a very brief one, begins p. 312a, after a list of the sons and wives of Gaja Singha:—

हमै माराज राजसिंघजी राजा हुवा स्रं सरीर मै बेद तो  
पैलड़ोज ऊती पख राजतिलक विराजीयां पकै सरधा घणी घट  
गई... etc.

Rāja Singha had long been ill, and succumbed to his illness a few days after his accession. He left an infant son, Pratāpa Singha, who according to the chronicle, died of small-pox in the same year as his father (p. 312b).

The *khyāta* of SŪRATA SINGHA goes from p. 312b to p. 339a. It begins:—

पौकै सं १८४७ पोष वद ६ मंगलवार नै माराजकावार रतन-  
सिंघजी रौ जन्म हुवौ अर इगह्नीज साल भोज कर पधारीया  
गांव कालू मांघ कर डेरा चूरु हुवा ठाकर सिवजीसिंहजी पावां  
लागा ... etc



The most important events related are: the capture of Bhatanera (S. 1862, pp. 313a-314b)—it was after capturing it that Sūrata Singha changed its old name into that of Hanu-mānagadha—the Sindh expedition (S. 1858-9, pp. 314b-315b), the coalition of Sūrata Singha with Jagata Singha of Jaipur and Savai Singha of Pohakarana against Māna Singha of Jodhpur (S. 1863-5, pp. 316b-320a), the invasion of Bikaner by the Jodhpur army (pp. 320a-322a), the fight for Cūrū (pp. 324b-ff.), the treaty concluded with the East India Company in Samvat 1875, of which a copy is inserted pp. 330b-331b, the help received from the English (pp. 332a-ff.), etc. The *khyāta* ends p. 339a with the death of Sūrata Singha (S. 1885).

The *khyāta* of RATANA SINGHA begins p. 339b as follows:—

सं० १८८५ वैसाख वद ५ श्रीमाराज रतनसिंहजी तबत  
विराजीयाः कर्णमौल मै सूं पडला तो गांव सेषसर रै मोदरै  
... तिलक कीयो श्रीहजूर रै वां पीकै मानन रां ठाकरां वैरीसाजजी  
सेरसिंहोत हजूर रै तिलक कीयो... etc.

It is the most diffuse of all the *khyātas* and numbers 55 leaves containing a very minute and particular account of all the events, most of them unimportant, in Ratana Singha's reign, which it would be difficult and superfluous to mention here in detail. The death of Ratana Singha (S. 1908) is told p. 393b, and after it a series of *marasyā kavittas* by Viṭhū Bhoma is quoted, and with it ends the work.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 2:—राठौड़ां रौ वंसावली नै पौढियाँ नै  
फुटकर वाताँ .

A MS. in the form of an ordinary book, cloth-bound, consisting of 82 leaves, wrongly numbered as 81, of which 6 loose, 3 at the beginning and 3 at the end. Size  $9\frac{1}{4}'' \times 6\frac{1}{2}''$ . Many pages are blank. The written pages contain from 12 to 15 lines of writing of 13 to 16 *akṣaras*. Old Marwari script, except pp. 25a-27a, which are in *devanāgarī*, and were apparently written long after the rest of the MS. Date: about the end of the Samvat-century 1600. In the script no difference is made between ड and ङ.

The MS. is a very important and valuable one, especially in view of its age. It contains the works following —

(a) राठौड़ाँ री वंसावली राउ सीहेंजी सूँ राउ कल्याणमलजी

ताँई, pp. 1a-24a. A genealogical sketch of the Rāthōras of Bikaner from *rāva* Sihò to *rāva* Kalvāna Mala, who died at Bikaner in Samvat 1630. It begins :—

राजि श्रीसीहेंजी कनवज जंतौ आ[य] घेड रहियो पकै  
श्रीद्वारकाजी री [जात] नु हालियो सु विचालै पाटण मुल[रा]ज  
सोलंकी री रजवार सु : लाघौ फुलांणी उजाड घंखा कौया सु ते रे  
लौयै सीहजे (*sic*) नु राघै पकै सीहेंजी कहौ नु जात करि नै घिरतो  
आईस पकै घिरता आया ताहरा : लाघौ फुलांणी मारीयो पकै सीहेंजी  
नु : मुलराज परनाथ नै घेड मेल्हिया (p. 1a),

and continues with a list of the sons of Sihò who are here represented as four, to wit : Āsathāna, Sonaga, Ajò, and Reṇū, and with regard to the last one it is stated that his son was killed by some Cāraṇas, whom he used to feast at his table (p. 1b). Follow lists of the sons of Āsathāna, Dhādhala, Udala, Śaḷakhò, and Vīrama, containing almost only bare names. With Vīrama (p. 3b), the genealogy enlarges into a compendious *Phyāta* or historical sketch. This begins :—

तथा : वीरमजी महेवै : मालेजी कंन्हे रहता नै जोइया भटनेर  
घारबारे रे (*sic*) रहै आपत माहे वरो हालियो पकै जोइयो:  
लुखे नुं चुवडराय मारीयो...

Follows the account of Uḍḍò, Vīrama De's son from the legend of his having been brought up by (Cāraṇa) Ālhò at Kalāū (p. 6a), to his death under the walls of Nāgōra (p. 12a) :—

पकै मुलतान री फोजा नै दिलौ रा फोजा ले नै राउ चुडे  
उपर नागोर आयो राउ चुडो नागोर मारीया पकै केह्ण अपुठो  
गयो हंमै ।

Next comes a list of the sons of Uḍḍò and after it the narrative is continued with Satò and Rīna Mala, the adventures of Narabada being kept in prominent view. P. 17a gives a list of the sons of Jodhò, in which Vikò is the first, and a preliminary account of him is given as follows :—

१ राजि श्रीवीकोजी नु (?) जांगलु ... ..

ताहरा कितराहेक दिन उसीया रह्यीया पकै कोडमदेसर राउ  
गिगमल री बयर राखगदे री दीकरी तलाव कराडीयो तेथ रहा ।

With page 17b the account of Vikò is resumed, from the attempt he made to make himself lord of Jodhpur at the death of Jodhò :—

पकै जोधोजी राम कहो सु टीकाइत नीबो ऊतो सु पेहली  
गंम कहो हुतो पकै राउ वीको कोडमदेसर ऊंतो सु राः वेरसल  
भीमोत वीकेजी नु कहाडीयो जु राउ जोधै राम कहो कै जे विगर  
गड मै चडीया तु आयो तो टीको तो नु हुसो पकै राउ वीको  
कोडमदेसर हुती हालीयो सु पेडै माहै आवंत अंमल कर नै सुतो  
सु मोवडै रो आयो ने ता पेहली हाडी जसमादे उतर नै वेरसल  
नु हाथा गेहर नै ले चडी गड उपर पकै सातल नुं टीको दोन्हो  
तितरै राउ वीकोही आयो पकै गड वेरीयो राउ वीके सुः (sic).

The *khyāta* of Vikò comes to an end p. 19b with the foundation of Bikaner. The following pages contain a very brief account of Lūṇa Karaṇa, and then only bare lists of names of the sons of Vikò (p. 20b), Lūṇa Karaṇa (p. 22b), Jēta Sī (p. 23a), and Kalyāṇa Mala (p. 23b-24a).

(b) दिल्ली रै पातसाह्राँ री याद, pp. 25a-27a. A list of the Emperors of Dilli from Sultān Samakā Gorī (1st) to Jahāṅgīr (73th). Apparently written at a later time than the rest of the MS.

(c) सांखलाँ दहियाँ सँ जांगलू लियौ तै रौ हाल, pp. 37a-b. A very interesting little note on Ajiyāpura (Jāḡalū ?) and Prithī Rājā, and how the Sākhālās conquered Jāḡalū from the Dahiyās :—

दहियाणी अजीयादै (गांव) रिणौहरौ दहियै रै बैटी राजा  
प्रिथीराज नु मांगी ऊतो सु डोलौ दहिया ले ने हालीया ऊंता पकै  
जांगलु आय रहा पकै अजीयादै कोट आप रे नाव अजीयापुर  
कराडीया आगै जंगल घरती ऊंतौ किउ न ऊंतो पकै राजा प्रिथी-  
राज सीकार रांमण (sic) इये घरती आयो ऊंतौ ताहरा अजीयापुर  
आयो पकै बायर नु ले अजमेर गयो नै दहिया अजीयादे रे साथ

ऊंता सु रहींया पक्कै सांघलो ( रायसी : ) रुंण ( नागोर रे गांव ) ऊंतो  
आय नै रासीसर रह्यौ पक्कै उपाधीयो १ केसव सांघलां रे ऊंतो तिण  
कुड कर नै सांघलां सं वात कौवी जु थो नु जांगलु दीरा दु सांघलां  
नु मराड नै पक्कै दहीया नु सांघलां बेटी [दी]न्ही पक्कै जान आई  
ऊंतो ताहार (sic) सगलां [द]हीया नु चुक कर नै सांघला मारीया  
मार नै जाय जांगलु लीयो उव सांघला रहता पक्कै ।

(d) राठौड़ां री पौडियां राउ सीहैजौ सूँ वीकानेर रै राउ  
कल्याणमलजौ तई, pp. 39b-43b. A series of genealogical lists  
containing only bare names and almost identical with the lists  
in (a).

(e) राठौड़ां री पट्टावली आसपाल सूँ वीकानेर रै राजा सूरज-  
सिद्धजौ तई, p. 46b. A list of the Rāthōra rulers from Āsa  
Pāla to Sūraja Śiṅgha *rājā* of Bikaner. Containing only bare  
names.

(f) राउ जोधैजी री वेढाँ कियाँ री याद, pp. 47a-48b. A list  
of the battles fought by *rāva* Jodhō, beginning —

कुवरपदे थंका (sic):

१ केरवो मारीयो

ताहरा वाहर चडीयो सु चुहलराई आपडौयो ओथ वेठ  
ऊई... etc.

(g) वीदावताँ री विगत, pp. 53b-56b. A note on the Vidā-  
vatas from *rāva* Jodhō, who conquered Lāranū, Chāpara and  
Dronapura from the Mohilas Ajita, Vachō, and Kānō, and gave  
the land to his son Vidō, down to Bhopata Rāmōta, whose  
domains were confiscated by *rājā* Rāya Śiṅgha in Samvat 1628.  
The note contains a list of the seven sons of Vidō and the  
villages they possessed, and then a short historical account of  
the Vidāvatas down to Bhopata, and their relations with the  
rulers of Bikaner and the Pathānas of Nāgōra. The note  
begins :—

मोहिल अजीत नै रांगौ वक्की इयां रो राजधानं लाडंगु नै  
कापर ऊंतो नै द्रणपुर मोहिल कान्हौ वस्तो पक्कै महाराई श्रीजोधजी

(sic) सगलां नुं मारि नै मोहिले रे री (sic) घरितो ले नै राजि  
श्रीवीदेजी नुं राषीयौ... etc.

(h) कांधलौतां री पौडियाँ, pp. 58b-60b. A series of genealogical lists of the Kādhālōta Rāthōras containing only bare names. It ends with the two sons of Jagō Sāidāsōta : Nārāṇa and Rāgho Dāsa.

(i) जोधवत जोधपुर रै धनियाँ री पौडियाँ, pp. 63a-65b. Genealogical lists of the successors of Jodhō, coming down as far as the sons of Udē Sīngha. The lists contain only bare names, except for a short narrative in prose which is inserted pp. 64a ff., and the subject of which are Candra Sena and his sons Ugra Sena Rāya Sīngha, and Āsakarāṇa, and his brother Udē Sīngha. This narrative begins as follows :—

जोधपुर तुरकाणो कै (i) चंदसेणजी राम कहो ताहरा टीको  
आसकर (sic) नु दीन्हो पकै कितरेहेके दिहाडै उगरसेन कहो जु  
मो कान्हा चाकरी कराडो की बहो... etc.

(j) राउल मालै नै जगमाल मालाउत रै दीकरो रै नाम तथा  
पौहकरणाँ री पौडियाँ, pp. 74b-75a. Three genealogical lists giving only bare names, the third of which comes down as far as Sūjō Lūkāvata

(k) भाटियाँ री पौडियाँ, pp. 78a-81b. Genealogical lists of the Bhātīs of Jesalmer, Derāvara, Vikamapura, Pūgaḷa, and Hāpāsara. The first list begins :—

भाटी ऊवा ताँह री विगत (i) १ भाटी १ मांजमराव १  
मंगलराव १ वीजल १ देदल १ केहर १ तंगु तणौट कराडीयो १  
विजैराव १ देवराव देरावर कराडीयो १ मुध १ बाकु... etc.

The last name in the first list is *rāṇa* Kalyāṇa Dāsa Hararājōta, who is here stated to have succeeded in Samvat 1670.

The MS. forms part of the Darbar Library in the Fort of Bikaner

MS. 3:—**बीकानेर रै राठौड़ा री ख्यात देसदरपण  
तथा पढ़ाँ र गाँवाँ री विगत.**

A cloth-bound volume, consisting of 166 leaves, each measuring  $12\frac{1}{4}'' \times 14\frac{1}{2}''$ . Nearly 30 leaves blank. Each page contains about 25 lines of writing, and each line about 50 *akṣaras*. The MS. was all written by one and the same hand, apparently some 30–40 years ago. It is a copy from another MS., as clearly shown by the frequent empty spaces in the text. It contains two different works, to wit:—

(a) बीकानेर रै राठौड़ा री ख्यात देसदरपण सिंगड़ायच दयालदास

कृत, pp. 1a—57b. A history of the Rāthōra rulers of Bikaner from the origins down to the reign of *mahārājā* Ratana Śiṅha (Samvat 1902). The date of the composition of the work and the name of its author are recorded in ten *dūhās* in Pīṅgala in the first page, which form a kind of introduction and explain that the *khyāta* called *Deśadarpana*, i.e. "the mirror of the country," was compiled by *kavi* [Śiṅḍhāyaca] Dayāla Dāsa by order of *rāva* [Vēda Mahatā] Jasavanta Śiṅha, during the reign of *mahārājā* Sirdār Śiṅha of Bikaner, in Samvat 1927 (1871 A.D.). Dayāla Dāsa is the same Cāraṇa who compiled the *Khyāta* No. 1, described above. The present work, however, is not identical with the last-mentioned one, but differs from it to some degree, especially in the first part. The *Deśadarpana* is a much less finished and co-ordinate work than *Khyāta* No. 1. It is a very summary and defective chronicle from the beginning down to the accession of *mahārājā* Gaja Śiṅha (Samvat 1802), and a very minute and diffuse one from the accession of Gaja Śiṅha to the end.

The work begins with a list of the names of the Rāthōras of Bikaner, from Nārāyaṇa (1st) to *mahārājā* Dūgara Śiṅha (262nd), which contains only bare names and then the narrative, in Marwari prose, begins from *rājā* Puṅja (247th). P. 4a gives the following account of *rāva* Śihō:—

२५५ मी पीठी सीयोजी सेतरामजी रा हुवा तिणा री जनम री  
याद सं ११८५ काती द ५ री जनम सं १२१२ वैसाख द १२ राजा  
हुवा : लाष २४०००० री पैदा सुं कीताइक परगनां सुं इनायत कनोज  
ऊई सु पातसाह री चाकरी मै रजु हुवा . . . etc.

The *khyāta*, of Bikaner proper begins from p. 7b with an account of how *rāva* Jodhō defeated *rājā* Ajita Mohila and

conquered from him Chāpara and Dronapura P. 9a the reasons for Vikò's and Kādhala's emigration are given, much in the same way as in *MS 1*.—

उण्होज दीनां कवर वीकैजी काकाजी कांधलजी सुं इकलास  
घणी ऊंती सु कांधलजी सुं कवर वीकोजी वतलाय रछाया था राव  
जोधजी यां नुं देखीया इसो फुरमायो आज तो काका कांधलजी  
सुं भतीज है सला ह्वै सु जाणां कां इसी दीसे कै काई नवी जमी  
घाटसी . . . etc.

The *khyāta* of Vikò continues in the next two pages, his conquests being simply mentioned one after another. About the expedition against Jodhpur, it is said that Vikò succeeded in looting the city (p. 9b). The *khyāta* of Lūna Karaṇa (pp. 10a-11b) contains exactly the same events as *MS 1*, and they are also given in the same order. The *khyāta* of Jēta Sī begins p. 11b as follows. —

सं १५८३ सांवण सुद ५ नुं गांव नापासर है डेरां सुं वीदावत  
कौल्याणदास री तरफ रो ओठी आयो तै रा समंचार मातमपोसी  
वास्तै कौल्याणदास आवै कै इसा समाचार रावजी श्रीजैतसी सुं मालम  
हुवा : तै पर रावजी कहायो वात समझी अठे आवण रो कुंही काम  
नही . . . etc..

and ends abruptly p. 13b with the mention of *rāra* Māla De's expedition against Bikaner. Follow the *khyātas* of Kalyāṇa Māla (p. 14a), Rāya Sīṅha (pp. 14a-15b), Daḷapata Sīṅha (pp. 15b-16b), Sūra Sīṅha (pp. 17a-18a), Karaṇa Sīṅha (pp. 18a-18b), Anopa Sīṅha (pp. 18b-19a), Sarūpa Sīṅha (p. 19a), Sujāṇa Sīṅha (pp. 19a-20b) and Jorāvar Sīṅha (pp. 20b-21a) all of which are very abridged and defective, some of them consisting only of a few lines and giving only the dates of the principal events. This part of the work contains no commemorative songs.

The latter part of the work, which describes the reigns of Gaja Sīṅha, Sūrata Sīṅha, and Ratana Sīṅha, is compiled on altogether different lines and contains much the same substance as the corresponding part in *MS 1*. The *khyāta* of Gaja Sīṅha begins, p. 21a as follows. —

श्रीजी जैपुर था सु रीणी पधारीया तहै वीकानेर सु रहंतो  
बषतावरसीघजी सांहा गया वीकानेर पधराया सं १८०२ असाड व्द

१४ नुं अंगण फीरी पक्के गादी बीराजीया पक्के सं १८०२ उगहौ रात  
कवरजी अमरसौघजी गांव गाढवालै सुं परबारा जोधपुर राजा अभै-  
सौघजी कन्है मदत लेवण सारू गया . . . etc..

and comes to an end p. 26b. Then follows the *khyāta* of Sūrata Singha (pp. 26b-32b), and lastly that of Ratana Singha (pp. 32b-57b). This begins—

सं १८८५ वैसाख ञ्च ५ गदीनसौन हुवा बैसाख ञ्च ५ नु श्रीजी  
पोसाख कर करणमोल मै पधारौया : तषत ऊपर बीराजीया पहला  
तो गांव सेषसर है गोदारां श्रीजी है तौलक कौयो पक्के महाजन है  
ठाकर बीका रतनसौघोत बैरीसालजी सेरसौघोत तौलक कौयो . . .  
etc.

From a comparison of the few lines quoted above with the corresponding ones in *MS. I* (p. 339b), it will be seen how closely the two MSS. agree with one another. In fact, especially as far as the *khyāta* of Ratana Singha is concerned, the text in the two works is identical, except for slight differences in the wording and the use of different synonyms: In the *Deśadarpana*, the *khyāta* of Ratana Singha is not completed. It breaks off in Samvat 1902 with the mention of the contingent Ratana Singha sent to Maroṭha in help of the English (p. 57b, corresponding to p. 378b in *MS. I*).

(b) वीकानेर है पट्टां है गांवां हौ विगत, pp. 76a-154a. A

descriptive list of the villages in the Bikaner State, classified according to the names of their different tenants, with the figures of their respective income population, etc., and also summary accounts of the principal events in the history of each fief, as well as genealogical lists of the ancestors of the present tenants, etc. Compiled under the reign of *mahārājā* Sirdār Singha, and probably intended to form a kind of supplement to the *khyāta* (a) described above. The work begins from the villages assigned to the temples for their maintenance :

श्रीदेवस्यांता तालकै (sic) गांव मंडोया तै री तपसौल इण भांत,

then follow the other fiefs. As a specimen of the nature of the work, we may take the account of the fief of Mahājana, which begins p. 98a as follows :—

रेष	गांव	पैदावारी
८६	८७	५१०००



ठीकाणो महाजन पटो गांव १३५ रो लीषीजै तै री वीगत इण भांत कै (1) हमार ठा° अमरसीधजी ठाकर रे घर पटै रा गांव १०६ ठाकर बंदगी में पोहता तै सुं वधाई रा गांव ११ परधान ठाकरां रे अमरावत कै त्यां है पटै गांव १५ इण भांत पटो तो गांव अक सो पेतीस १३५ रो लीषीजै परंत हमार पटै वाः आवाद कमतो कै तै री तपसील इण भांत ठा° डावी मीसल सीहै बैठै महाजन रो ठीकाणो रावजी श्रीलक्ष्मणजी है राज मै वडा कवर रतनसीजी था ज्यां नै अवल मै ठीकाणो बंधायो संवत १५६२...

Then follows a list of all the villages in the tief of Mahājana. The work describes first the tiefs of the Rāthōras (Vikā, Jodhā, Rūpāvata Vidāvata, etc.), and then those of the chiefs belonging to other tribes of Rajputs (Bhāṭi, Tāvāra, Paṛihāra, Kachavāha Pāvāra Vāghora, etc.).

The MS. forms part of the Darbar Library in the Fort of Bikaner

### MS. 4:—वौकानेर रै राठौड़ां री वात तथा वंसावली.

A MS. consisting of 54 leaves, of which about one half covered with writing, and the other half blank. Incomplete apparently one or two leaves being missing at the end. Each leaf measures  $8\frac{1}{2}'' \times 6''$  and contains 23 lines of writing of about 18 *akṣaras* each. Written all by one hand, some 150-200 years ago. Cloth-bound, but with loose leaves. The script is very incorrect *devanāgarī* and makes no distinction between ड and ङ.

The MS. contains —

(a) राठौड़ां री वात राव सीहैजी सँ राजा रायसिङ्गजी ताई,

pp. 1a-23b. A very summary historical sketch of the Rathōras of Bikaner from *rāva* Sihō to *rājā* Rāya Singha, apparently compiled during the reign of the latter. The first part of the work, from the beginning to the reign of Lūṇa Karuṇa (pp. 1a-15b) is written on the very same and identical lines as (a) in MS. 2 the only difference being in that the account here is much more ample than that in MS. 2, and commemorative

songs are abundantly interspersed. Many passages are practically identical in the two works, only the wording is slightly altered by the use of different synonyms and expressions. There is no doubt that of the two versions, that contained in MS. 2 is the original. To give an idea of the close dependency of the two works on one another, I quote below the beginning of our MS. 4 (a), which the reader may compare with the beginning of MS. 2 (a) quoted in the above pages:—

सौहोत्री घेड गांव आय नै रह्यीया पकै श्रीदारिकाजी रौ जात  
नु हजलीया वीच पाटण सोलंकी मूलराज रौ रजवार उठै डेरा कौया  
सु मूलराज चावोडां रौ दोहोतो चावोडां रै भाटी लाघे फुलांखी सुं वैर  
सु लाघे घेटी करण मै निवला घात दीया तै सुं राज रौ धंखी मूलराज  
ऊवो सु मूलराज सौहोत्री सुं मिलीयो कहो मारे लाघे सुं वैर कै थे  
मारी मदाह (*sic*) करो . . . etc.

The narrative continues on the same lines as in MS. 2 (a), only more diffuse, as far as the expedition of Lūṇa Karaṇa against Jesalmer, the account of which ends p. 15*b*, as follows:—

सु अठा सु लूणकरण फोज कर चडीयो सु जेसलमेर सु कोस हेक  
परीया बावलांखी सुधा फेरीया गवल गठ मां बैठै जोयो,

corresponding to the following passage in MS. 2 (a). (p. 20*a*):—

ता पकै राउ लूणकरण वले कटक करि नै जेसलमेर गया राउल गठ  
भालीयो पकै कोट दोला फेर नै पाका आया.

The rest of the work finds no correspondence in MS. 2 (a) which is interrupted after the list of the sons of Lūṇa Karaṇa, corresponding to p. 16*a* in the present MS. Pp. 16*a*-23*b* contain a continuation of the narrative, on quite the same lines, from the accession of Jēta Si to the reign of Rāya Siṅgha. I give below the last lines, from which it would appear that the work was composed under the last-mentioned *rājā* —

अर रायसंघजी राज करें देस मां अंमल दसतुर ऊवो पकै पात-  
साह अकवर गुजरात रयासा पर आवै स [हे]रा अजमेर ऊवा तद अठा  
सुं रायसंघजी रांमसंघजी दुजा उमगाव सारा साथ ले अजमेर पातसा  
रौ पावां लागा पंख पातसा ईहां सु राजौ नही.....पकै इहां अरज  
कौबी जो गुजरात पर हरवल न्हे हुसां चाकरी मुजरो कर देघासां तद

पातसा कंहे वीकानेर री नवमोहरि लिषायो अजमेर री सुबे  
तईनाथ ईण भांत चाकर हुवा .

Here ends the work proper. After the end, 4 commemorative *dūhās* are added which have nothing to do with Rāya Śiṅha and whereof the text is very incorrect.

(b) जोधपुर रै राठौड़ राजावाँ री वंसावली, pp. 23b-26a. A genealogy of the Rāthōra rulers of Jodhpur from *rāva* Śihò to *mahārājā* Abhè Śiṅha. It contains only names and references to the principal events and dates. The latest date mentioned is Samvat 1781.

(c) वीकानेर रै राठौड़ राजावाँ री वंसावली, pp. 26a-27b. A similar genealogy of the Rāthōra rulers of Bikaner, from *rāva* Vikò to *mahārājā* Anopa Śiṅha. The latest date mentioned is Samvat 1726, but the genealogy is incomplete one or more leaves having gone lost at the end of the MS.

The MS forms part of the Darbar Library in the Fort of Bikaner.

### MS. 5:—वीकानेर री ख्यात महाराजा सुजाण- सिङ्गजी सँ महाराजा गजसिङ्गजी ताँई नै दूजी फुटकर वाताँ तथा प्रिथौराजरासौ .

A huge volume, cloth-bound, numbering 374 leaves,  $16\frac{1}{4}'' \times 11\frac{1}{4}''$  in size. Each page contains from 36 to 42 lines of writing, and each line from 30 to 35 *aksaras*. Written by different hands, all in *devanāgarī* script. About 100 years old, at the most. A few pages blank. The volume contains :—

(a) महाराजा सुजाणसिङ्गजी री वात, pp. 2a-5a. An historical sketch of the reign of *mahārājā* Sujāṇa Śiṅha of Bikaner. Beginning :—

सं १७४७ सांवण सुद ३ री जन्म सं १७५७ वैसाख सुद ७ पाट  
बैठा जेठ वद १२ श्रीवीकानेर वधाइ आइ पातसाह् श्रीओरंगसाह् री  
चाकरी मै ओरंगावाद सोबै था सं १७६३ भितौ फागुण—

ओरंगसाह फोत ऊवो अजीतसिंहजी पातसाह री सुख नै जालोर सुं  
असवार हुय जोधपुर कायंम कीयो . . . etc.

The work contains a description of the Jodhpur expedition against Bikaner, lead by Bhandārī Raghunātha, the conspiracy of Ajita Singha to murder Sujāna Singha through Vyāsa Dīpa Canda, the marriage of Sujāna Singha at Dūgarapura (S. 1776), and the war with Jodhpur of Samvat 1790-92.

(b) महाराजा जोरावरसिंहजी तथा गजसिंहजी री ख्यात नै  
जूनी ख्यात री वार्ता, pp. 6a-95b. A chronicle of the reigns of  
Jorāvar Singha and Gaja Singha of Bikaner, with special refer-  
ence to the wars with Jodhpur, and digressional dialogues on  
the earlier history of Bikaner, Jodhpur, and other Rajput States.  
The work begins:—

...नै देस मै राजा श्रीअभैसिंहजी वषतसिंहजी रै थाणां उपर  
असवार हुवा वीदासर गोपालपुरै मुकाम हुवा परै सुं राजा वषतसिंहजी  
प्रोह्त जगदाथ जैदेवाणी पोहकरखो जमीयत जोधपुर नागोर वगेरै  
सेधावत सादूलसिंह जगरामोत फोज भारी ले नै अजीजी री फोज रै  
मुकालबे आय उतरैया....

and proceeds immediately to relate the attack on Bikaner by  
Abhē Singha of Jodhpur, and the siege he laid to the tort P. 7a  
the first digression begins with the account of the mission of  
Muhatō Ānanda Rūpa to Savāi Jē Singha of Jaipur to induce  
him to take the field against Jodhpur and thus relieve the  
siege of Bikaner. His dialogues with *mahārājā* Jē Singha begin  
from p 11b where Jē Singha questions him about the earlier  
history of Bikaner and its relations with Jodhpur:—

महाराज श्रीसवाईजेसिंहजी फुरमाइ जो मुहंताजी जोधपुर रा  
सुं थांहारै आगली हकौकत किय तरै कै ।

The reply by Ānanda Rūpa is in the form of a summary  
historical sketch of Bikaner from *rāva* Vikō to *rājā* Dalapata  
Singha (pp. 11b-18a). To corroborate and illustrate his recital,  
Ānanda Rūpa has a bard summoned his name Jayā Rāma,  
a Bāratha originary from Bikaner, who recites all the commemo-  
rative songs referring to the events related. The narrative by  
Ānanda Rūpa begins:—

मुंहतैजी अरज किवी जो महाराज जांगलु सांभलां री राज थो  
सु आपत री अदाव[त] वा कालदुकाली सु धरती वैराण ऊइ तिण

उपर सांघलो नापो मांखकराव रो राव जोधैजो कंनै जाय धरती रो  
वेनती किवी...etc. (p. 11b),

and continues with the *khyāta* of Vikò, his conquests, his foundation of Bikaner, and his expedition against Jodhpur (pp. 11b-12b). Then follow the *khyātas* of Lūṇa Karaṇa (pp. 12b-13a), which contains only the account of the expedition against Jesalmer, and some commemorative songs, Jēta Si (pp. 13a-15b), Kalyāṇa Sīṅha (pp. 15b-16a), Rāya Sīṅha (pp. 16a-17a), and Daḷapata Sīṅha (pp. 17a-18a), all of which are more or less defective and incomplete. After Ānanda Rūpa has completed the account of the reign of Daḷapata Sīṅha, *mahā-rāṇā* Jē Sīṅha interrupts his recital by questioning him about the origin of his family. The reply of Ānanda Rūpa is contained in pp. 18a-19a where he traces his pedigree to Osiyā, whence his ancestor Siva Rāja Nālāvata emigrated to Bikaner, during the time of *rāva* Vikò :—

...ओसीयां मांहारो कदीम वास थो नै ओ सुलक सं°————

राव चवडै वीरमोत मंडोहर लौवी तिण दिन सं दरबार मै पग कै तठा  
पक्के राव जोधैजी रो (sic) कवर वीकैजी साथ ओसीयां सु सिराज  
सालावत भायांवसी लोक सुधो आयो...etc. (p. 18a).

The dialogical digression ends p. 19b, with an account of the contest Bikaner had with *rāva* Amara Sīṅha, after the Emperor had assigned Nāgōra to the latter.

From p. 20a, the main narrative is resumed with a description of the council Jē Sīṅha held with his nobles, and how they all resolved to draw their swords against Jodhpur. Pp. 20b-21a describe the march of the Jaipur army and the alarm of Abhē Sīṅha, who in great haste raised the siege of Bikaner and ran to the defence of his capital. *Sākhā rō dūhō* :—

तीन<sup>१</sup> महीना पांच दिन गठ सूं<sup>२</sup> गोता घाय ।

अभमलही घर आवियौ<sup>३</sup> पूंदै<sup>४</sup> आग लगाय ॥ १ ॥

P. 21b a new digression begins, also in the form of dialogues, the interlocutors this time being Jē Sīṅha of Jaipur, Bakhat Sīṅha of Nāgōra, Dalel Sīṅha of Būdi, and other chiefs assembled in the Jaipur camp. The first recital is by Bakhat Sīṅha, who in compliance with a request of Jē Sīṅha, relates the early history of Jodhpur from *rāva* Sīhō to *rāva* Jodhō (pp. 22a-30b). This recital begins :—

आगलां बुजरका कंनै इण तरै सुणी कै परंपरा राठोड़ां रो कनवज

<sup>१</sup> MS. तन,    <sup>२</sup> MS. छं,    <sup>३</sup> MS. आवीयो,    <sup>४</sup> MS. पुंदै ।

रजधानी सु महाराज श्रीजैचंदजी दलेपांगुलो कहांखो ताहां री साहिबी  
रा कठा तांइ वर्षाण कही ताहरै वरदाइसेन ऊवो ताहरै पाट सेतरांम  
नै सेतरांमजी रै सीहोजी ऊवा...etc.,

and ends with the foundation of Jodhpur by *rāra* Jodhō in Samvat 1515. The conversation is continued in pages 30b-32b with the early history of the Sisodiyās (pp. 30b-31b), the Bhātīs (pp. 31b-32a), the Devarās, the Hādās, and the Kachavāhās (pp. 32a-b), related partly by Jē Sīngha and partly by the other chiefs present. Then the thread of the narrative is resumed with the account of how Jē Sīngha and his allies levied a contribution from Jodhpur and returned to their country, after having attained their object, the relief of the siege of Bikaner *Sākha rō dūhō* by Gādāna Khīva Rāja (p. 33a) :—

बीकानेर गयंद जिम गहे अमै रजग्राह ।  
सुणे पुकार सिंहाय कौ हर चौ पर जैसाह ॥ १ ॥

P. 33a describes a meeting of Jorāvar Sīngha and Jē Sīngha at Vanāra, after which the *khyāta* of Jorāvar Sīngha is continued with an account of internal disturbances and the coalition of Bakhat Sīngha and Abhē Sīngha against Jaipur, till the death of Jorāvar Sīngha in Samvat 1802 (p. 38a).

The *khyāta* of Gaja Sīngha begins in the same page 38a, as follows :—

अजी रै कवर तो कोइ ऊवो नही सारांइ अमरावां सुतकुदीयां  
हजरीयां नै फिकर उपनो जो कासु कौजै तिण समै रा°(?) बलरांमसिंघ  
केसोदासोत घाय किसनसिंघोत वीको अमरसिंघजी रो जिलायत थो  
सो किणही सुतकुदी नै पुक्रीयो नही नै रा°(?) कुसलसिंघ प्रथीराजोत  
री वींटी रो सैह्यान ले नै चढ गयो...etc.

Immediately after the installation of Gaja Sīngha, comes the war with Jodhpur which is related at some length till the meeting of Gaja Sīngha and Bakhat Sīngha at Nāgōra in Samvat 1806 (p. 44a). P. 45a begins the third and last dialogical digression. This time the chief interlocutors are Gaja Sīngha, Bakhat Sīngha, Kachavāhō Dalel Sīngha, and Muhatō Mana Rūpa, and the place of their meeting is Kāliyāvāsa. The subjects treated in the conversation are the three following: how Savāi Jē Sīngha went for help to Ajita Sīngha of Jodhpur, when Amber was sequestered (pp. 45a-46b), how Orangzeb punished Jodhpur after the death of Jasavanta Sīngha (pp. 46b-48a), and how Ajita Sīngha of Jodhpur was murdered by his son

Bakhat Singha (pp. 48a-49a). This is related by Bakhat Singha himself and it is interesting to see how cynically he confesses his horrible crime and throws the blame on his young age and the drink he had indulged in :—

मांहांरी टांटा री सु (sic) बुध थी नै बालक था नै भांग अरोगता  
तै री तरंगां उठती कु सोच विचार कियो नही तीण सु सं° १७८१  
मिति आसाठ सुद १३ रात रा सुतां नै किन्न पाय चूक कियो सु ऊणहार  
रा कारण पुठै वडो केहरषाखो ऊवो.....मांहांरी नून बुध थी  
तिण सु इसो काम हाथे वणायो...(p. 48b).

Pp. 49a-53b contain an account of the new coalition of Bakhat Singha, Gaja Singha, and Isari Singha of Jaipur, against Rāma Singha of Jodhpur, and of Bakhat Singha's installation on the throne of Jodhpur in Samvat 1807. The remaining pages (54a-95b) simply contain a continuation of the chronicle of Gaja Singha from his marriage at Jesalmer (S. 1808) to some unimportant events which happened in Samvat 1828.

(c) वीरमायण डाडी बहादर री कही, pp. 97a-104b The *Vīramāyana*, a bardic poem on the exploits of Virama De Saḷa-khāvata, by Dhādhi Bahādar. Beginning :—

अत मत कायब मुद लहां उकती । सुप्रस होय दीजे सरखती ।  
पोह राठोड़ अचल कृपती । कहां जिम कमधां कौरती ॥ १ ॥

End :—

अमर जुग आर अरैहण । खब कुमंत रोर भेटण संगट । कारज  
मनं वांक्त करण । सुज मात तात बंधव सयण । सध गोम धारै सरण ।  
क क क ।

(d) वीकानेर री हकीगत धणियां री, pp. 105a-107b. A very summary sketch of the history of Bikaner from *rāva* Vikō to *mahārājā* Anopa Singha (S. 1726, pp. 105a-107a), followed by genealogical accounts of the Rāthōras who immigrated with Vikō from Jodhpur, divided according to their *khāpas*: Kā-dhala, Ūdāvata, etc. Beginning :—

राव वीकौ जोधावत रांणी नोरंगदै सांखली रा पेट रा बैटा २ हुवा  
वीकौ ने बीदौ दोलुंइ भाई ऊवा राव वीकौ जोधावत सं° १४८७ रा  
आंवण सुदि १५ री जनम सं° १५२७ वैसाख सुद ३ जोधपुर कुटौ नै  
गांव चुंडासर आय रया...etc.

(e) चहुवाण सौसोदिया वगैरे रजपुताँ री पीढियाँ तथा साहबो री जगावाँ, pp. 107b-111b. Genealogical accounts of the Caha-vāṇas (p. 107b), the Sīsodiyās and their branches (pp. 108a-110a), the Bhātīs (p. 110a), the Devarās (pp. 110a-b), the Mohilas (p. 110b), the Sindhalas (pp. 110b-111a), the Solāṅkīs (p. 111a), and the Pāvāras (pp. 111a-b).

(f) पातसाह औरङ्गजेब री हकीगत, pp. 111b-121a. An account of the reign of Orangzeb with special reference to his war with Jodhpur, from the Golakūṇḍa expedition and the founding of Orangābād to the loss of Jodhpur in Samvat 1743. The two first pages contain a kind of introduction, in which the most salient events in the reigns of Akbar, Jahāṅgīr and Sāh Jahāṅ are cursorily mentioned. The work begins:—

पातसा अकबर हमाऊ री दोली री धणी तिण रा परवाड़ा सं  
१६११ पातसा हमाऊ दोली लीवी सु दोली री कोट जोवेतौ थो सु  
कांगरा थी गीर पड़ीयौ सु सुवो अकबर नांनौ थो टीकै बैठौ...etc.

(g) राठोड़ाँ री वंसावली, pp. 122a-132b. An historical sketch of the Rāṭhōras of Jodhpur, from *rājā* Padārtha to the death of *kāvara* Jagata Singha, son of *mahārājā* Jasavanta Singha, in Samvat 1733 (p. 130b), followed by a few disconnected notes on very disparate subjects, mostly connected with the history of Marwar. Beginning:—

राजा पदारथ (सरथ) री बेटो सं ६११ पाट बूँठो राजा ग्यांन  
पदारथ री सं ६१४ रा वे ॥ सुद ५ जन्म...etc.

(h) प्रिथीराज चौहान री रासौ कवि चन्दवरदाई री कहियौ, pp. 134a-373b. A very incorrect copy of the *Prithī Rāja Rāso* from the beginning to the end of the *Dhanakathā*.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

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MS. 6 :—नागौर रै मामलै री बात नै कविता .

A little MS. in the form of a *gutakò*, cloth-bound, numbering 132 leaves, 5" × 5½" in size. Pp. 21b-26b, 45b-96b, and 121b-



132b are blank. The pages filled with writing contain from 7 to 16 lines, of 13 to 27 *akṣaras*. Leaves 100-115 exhibit 16 puerile pictures in water-colours illustrating episodes of the *Rasāṭī rā dūhā* [see (d) below]. The MS. is about 250 years old. P 7b gives a date : *Samvat* 1696, *Jetha suda* 13 *sanavāra*, and a name, Rughanātha, as the name of the writer. Marwari script. No distinction is made between ड and ङ.

The MS. contains —

(a) परिचाँ दूहा वगैरे फुटकर बातें, pp. 1a-11b.

(b) नागौर है मामलै री कविता, pp. 12a-21a Three commemorative songs, namely a *gīta*, a *ḥamāla*, and a *nīsānī*, on the contest between Karaṇa Siṅha of Bikaner and Amara Siṅha of Nāgōra described in the next paragraph below. The three songs especially celebrate the valour of Mūhatō Rāma Cānda, one of the chiefs in the forces of Bikaner. The *gīta* is by Cāraṇa Jagō, and the *ḥamāla* by Cāraṇa Deva Rāja Vikṣipuriyō. The name of the author of the *nīsānī* is not given. The three songs begin respectively —

*gīta* : दलायंभ रुदसंभ...etc.,

*ḥamāla* : कैरव पांडव कलहैया...etc.,

*nīsānī* : अवरल दवी अघर सघर...etc

(c) नागौर है मामलै री बात, pp. 27a-45a. A very minute and interesting account of the contest which took place in the years Samvat 1699-1700 between Nāgōra and Bikaner over the village of Jākhāṇiyō. After Nāgōra had been assigned in fief to *rāva* Amara Siṅha, the son of Gaja Siṅha of Jodhpur, Jākhāṇiyō had continued to remain in the possession of the *Rājā* of Bikaner. But in Samvat 1699 the Nāgōris went and sowed the fields round Jākhāṇiyō, and this eventually gave rise to the contest, which ended in Samvat 1700 (?) with a battle in which the forces of Amara Siṅha were routed and their commander Singhavī Siha Mala, put to flight. The account of the sequel of the battle is continued till the death of Amara Siṅha. The little work is very important, thanks to the minute particulars it contains, which throw an interesting light on some aspects of the feudal life of the period. It begins —

वीकानेर माहाराजा (*sic*) श्रीकरंनसिंहजी है राज ने नागौर राउ  
अंमरसिंघ गजसंघोत रो राज सु नागौर वीकानेर री काकड गाँ(?) र  
जाघाणीयो सु गांव वीकानेर रो ऊतो ने नागौर रा कहे जु गांव  
माहारो शिवहीज असरघो हुतो...etc., and terminates —

इसडो काम मुहते रामचंद नु षबौयो वडो नाव ज्यो  
पातसाही माहे वदीतो ज्यो इसडो वीकानेर काही कामदार  
ज्यो नं को ज्यो ।

(d) रसालू रा दूहा, pp. 99b-115b. Thirty-three *dūhās* beginning: उंच(?)इ महल्ल चवंदडौ ॥ २ ॥, namely from the fourth quarter in the second *dūhō*. and ending: राजा भोजु जुहारवै ॥ ३१ ॥.

(e) किवलास रा दूहा, pp. 116a-117b. Thirty couplets beginning: किवही सावय संयोग.. etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

## MS. 7:—वीकानेर रै राठौड़ राजावाँ रौ नै बीजा लोकाँ रौ पौढियाँ.

A small *qutakō*, cloth-bound, numbering 66 leaves,  $5\frac{1}{4}'' \times 6\frac{1}{2}''$  in size. Each page contains 11-12 lines of writing of 15-22 *akṣaras*. Some pages have been left blank. The MS. was caused to be written by Gādāṇa Khūmajī for the use of *kāvira* Ratana Sīṅha, the son of *mahārājā* Sūrata Sīṅha of Bikaner, in Samvat 1867 (see p. 6b). It contains:—

(a) राठौड़ राजावाँ रै कँवरौ रै नाँवाँ रा दूहा, pp. 1a-3b. A series of 21 *dūhās* giving the names of the sons of the Rāthōra rulers following: Sīhō, Saṣakhō, Vīrama, Cūḍō, Rīṇa Mālā, Jodhō, Vikō, Lūṇa Karaṇa, Jēta Sī, Kalyāṇa Mālā, Rāya Sīṅha, Sūra Sīṅha, Karaṇa Sīṅha, and Anopa Sīṅha.

(b) वीकानेर रै राठौड़ राजावाँ रौ वंसावली, pp. 4a-6b. A list of mere names of the Rāthōra rulers of Bikaner, from Ādi Nārāyaṇa (1st) to *mahārājā* Sūrata Sīṅha (159th).

(c) वीकानेर रै राठौड़ राजावाँ रै संवत नै धाम पधारण रौ जग्यावाँ, pp. 7a-10b. A prospectus giving the years of birth, accession, death, etc. of the rulers of Bikaner, and also the

names of the places where they died, from *rāva* Jodhò to *mahārājā* Sūrata Sīngha.

(d) बीकानेर रै राठौड़ राजावां री माजी साहिबां रा नै सतियां रा नै कँवरों रा नाम, pp. 11a-22b. Names of the mothers, *satīs*, and sons of the rulers of Bikaner from *rāva* Āsathāna to *mahārājā* Sūrata Sīngha.

(e) बीकानेर रै पट्टेदारां री पौडियां, pp. 23a-33b. Genealogies of the chief *jagirdars* of Bikaner. The last pages contain also genealogies of the rulers of Jodhpur, Idara, Kisanagaḍha, Rataḷāma, and Āmajharò.

(f) जैपुर बूँदी जेसलमेर वगैरां री वंसावली नै पौडियां, pp. 35a-41b. Genealogies of the rulers of Jaipur, Būdi, Koṭò, Jesalmer, Derāvara, and Udaipur.

(g) बीकानेर रै कामदारां वगैरां री पौडियां, pp. 42a-62b. Genealogies of the Mūhatās, Vēdas, Khajanacīs and other Bania and Rajput tribes in Bikaner.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

### MS. 8 :—मूहणौत नैणसी री ख्यात .

A cloth-bound MS., consisting of 282 leaves covered with writing, besides a few blank leaves, some at the beginning and some at the end. Size of the leaves  $10\frac{1}{2}'' \times 11''$ . Each page contains from 22 to 25 lines of writing, and each line from 25 to 32 *akṣaras*. All written by one hand, in *devanāgarī*. Complete, but illegible in very many places, owing to the bad ink which has caused the pages to stick to one another. P. 280a records that the copy was made by Vīthū Panò, at Bikaner, in Samvat 1899, by order of *mahārājā* Lakhamāṇa Sīngha, the brother of *mahārājā* Ratana Sīngha.

The MS. contains the "Khyāta" by Mūhaṇòta Nēṇa Sī, beginning from the Sisodiyās as follows :—

बै सौसोदीया आदि गैहिलौत कह्यैजे अक वात सु सुखी इयां  
री ठकुराई पैहली दिखल नु नासकजंबक हुती सु इयां रै पुर्वज जै  
सूर्य रो उपासन हुतो...etc.

As a list of the contents of the first part of the “*Khyāta*”—going from the *Sisodiyā rī khyāta* (1) to the *Kānḥaṛa De rī vāta* (28)—has been already given in “*Descriptive Catalogue*,” Sect. i. Pt. i. MS. No. 6, it will be sufficient here to give an index of the contents of the second part, which is missing in the Jodhpur MSS. 6, 7, 13 :—

29. वीरमजी री वात, pp 179a-180b.
30. राव चूँडैजी री वात, pp. 180b-183b.
31. गोगादेजी री वात, pp. 183b-184b.
32. अरङ्कमल चूँडावत री वात, pp. 184b-185b.
33. राव रिणमलजी री वात, pp. 185b-190a.
34. रावल जगमालजी री वात, pp 190a-b.
35. राव जोधैजी री वात, pp. 190b-192a.
36. राव वीकैजी री वात, pp. 192a-193a.
37. भटनेर री वात, pp. 193a-194a.
38. राव वीकैजी री वात वीकानेर वसाथो तै समै री,  
pp. 194a-194b.
39. काँधलजी री वात, pp. 194b-195a.
40. राव तीडै री वात, pp. 195a-b.
41. पताई रावल री वात, pp. 195b-196a.
42. राव सलखैजी री वात, p. 196a.
43. गढ मखिया तै री ख्यात, pp. 196a-b.
44. राव रिणमल महमद मारिथो तै री वात, pp. 196b-197a.
45. गोगादे वीरमदेवौत री वात, pp. 197a-198a.
46. [राठौड़ राजावाँ रै अन्तेवराँ रा नाम\*], pp. 198a-199a.
47. जेसलमेर री वात, pp. 199a-200b.
48. टूदै जोधावत री वात, pp. 200b-201a.
49. छेतसी रतनसिञ्चौत री वात, pp. 201a-203a.
50. गुजरात देस(र) री(?) वात, pp. 203a-204b.
51. पाबूजी री वात, pp. 205a-211b.

52. राव गांगै वीरमदे री वात, pp. 211b-213b.
53. हरदास ऊहड़ री वात, pp. 213b-219a.
54. नरै सूजावत खीमै पोहकरणै री वात, pp. 219a-223a.
55. जैमल वीरमदेवौत राव मालदे री वात, pp. 223a-225b.
56. सीहै सौं धल री वात, pp. 225b-227b.
57. राव रिणमलजो री वात, pp. 227b-231b.
58. नरबद सतावत सुधियारदे लाथौ तै समै री वात, pp. 231b-234b.
59. नरबद सतावत राणैजौ नूँ आँख दीधी तै समै री वात, pp. 234b-235a.
60. राव लूँकरण री वात, pp. 235a-b.
61. मोहिलाँ री वात, pp. 235b-241a.
62. कृतीस राजकुली इतरे गढे राज करै [तै री विगत], p. 241b.
63. पँवाराँ री वंसावली, pp. 241b-242a.
64. राठौड़ाँ री वंसावली, pp. 242a-244a.
65. [पातसाहँ गढ लिया तै रा संवत]\*, pp. 244a-b.
66. दिल्ली राजा बैठा तियाँ री विगत, pp. 244b-246b.
67. सेतशम वरदाईसेनौत री वात, pp. 247a-251a.
68. राठौड़ राजावाँ रै कँवरौ नै सतियाँ रा नाम, pp. 251b-253a.
69. किसनगढ री विगत, pp. 253a-254a.
70. राठौड़ाँ री तेरै साखाँ री विगत, pp. 254a-b.
71. जेसलमेर री ख्यात, pp. 254b-255a.
72. खड्गौत नारखौत वगैरे वीकानेर रै सिरदाराँ री घौंठियाँ, pp. 255b-259b.
73. पातसाहँ रा फुटकर संवत, p. 260a.
74. चन्द्रावताँ री वात, pp. 260b-264a.
75. सिखरौ वहेजवै गयो रहै तै री वात, pp. 264b-266b.
76. उदै उगवणावत री वात, pp. 266b-269b.

77. दूदैं भोज री वात, pp 270a-272a.
78. ख्यामखान्याँ री उत्पत्त, pp 272b-273a.
79. दौलतावाद रा उमरावाँ री वात, pp. 273a-b.
80. मलकम्बर नै आकूतखाँ री याददास्त, pp. 274a-b.
81. साँगमराव राठौड़ री वात, pp 275a-280a.

The last four pages contain a very imperfect index of subjects.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

## MS. 9 :—राजा करणसिङ्गजी रै कँवरों री वात नै नापै साँखलै री वात .

A cloth-bound MS., consisting of 124 leaves,  $8\frac{1}{2}'' \times 5\frac{1}{4}''$  in size. Pages 73a-124b are blank. The pages filled with writing contain 18 lines each, and each line numbers 15 to 16 *akṣaras*. Beautiful, but inaccurate *devanāgarī* script. **खै** is often written for medial **खँ**. The MS. was copied in Samvat 1926 (see p. 72b).

The MS. contains two works, to wit.—

(a) राजा करणसिङ्गजी रै कँवरों री वात, pp. 1a-48b. A biography of the five sons of Karana Singha, *rājā* of Bikaner : Anopa Singha, Kesari Singha, Padama Singha, Mohana Singha, and Vanamālī Dāsa, the last one an illegitimate son. The work begins :—

महाराजा औकरणसिङ्गजी वीकानेर वडो राज कीयो । वडो  
अड़पायत आंटीलो राजा हुवो । तुरक रो परभात रो मुह न देषता ।  
दरबारी सईयद तुरक रहता थां नु मोतौ पेराय कांनं मे आप  
घताया । सो पातसाह चाकरी बदले अहदी मेलीया । सो भली तरे  
जावतो करावता । पांवण नु मोकलो देता । पाखी घारो पावता ।...  
etc.

The biography contains much fiction and has little historical value. The exploits of the five princes are related in

turn. After a general praise of the reign of Karana Singha, comes a preliminary enumeration of his five sons and of the chiefs with whom they were connected by marriage, and then begins the biography of Anopa Singha, which continues till p. 36 (comm. songs : करे पांख असुरांख...p. 2a. सुने दषण सोहीयो... p. 2b-3a, कूवर वषाणु राजा करण रा...p. 3b). Next comes the biography of Kesari Singha, containing a description of his feats of arms from the battle of Ujain, in which he is stated to have fought at the side of Orangzeb (p. 4a). Third comes the biography of Padama Singha, which is the most diffuse of all, and begins from p. 9a with the well-known quarrel over the deer :—

सो अक दिन मोहणसिंघ रो होरण थो सो कुटो । सो कोटवाल  
पकड़ीयो । तद मोहणसिंघजी मोंणस<sup>1</sup> मेल कहायो । हिरण मांरो  
थांहरै कै । आयो कै सो दिरावो । कोटवाल नटीयो...etc.

(Comm. *nīsāṇī* by Gāḍaṇa Goradhana Lakhamīdāsōta : इल  
साका अवरंग तषत इम ज्जवा उवारे...pp. 12a-13a). In the  
quarrel, Mohana Singha, the fourth son of Karana Singha, lost  
his life. The biographical account of Mohana Singha consists  
practically all in the description of the part he had in the  
quarrel mentioned above. The biography of Padama Singha  
continues at length till p. 38a, where his glorious death in battle  
is related, but his amorous adventures and other minor anecd-  
otes are kept more in view than his military exploits. Pp. 39a-  
42a form a sequel to the life of Padama Singha, and contain the  
story of a *narāb*, his friend, who became a *fakir* after Padama  
Singha's death. The biography of Vanamālī Dāsa comes last  
(pp. 42a-48b), and terminates with the account of how he was  
murdered by order of Anopa Singha.

(b) नापे सांखलै री वात, pp. 49a-72b. A biography of Nāpō  
Sākhalō, the man who accompanied and helped *rāva* Vikō in his  
conquest of the new land. It begins from the murder of *rāva*  
Rīṇa Mala at Citorā :—

रावजी श्रीरिणमलजी खूं रांखे कुंभै चूक कयो (sic) मोपे पुवार  
रे कहै । सो आदमी अठारे लेख महिपो रिणमलजी रे डेरे गयो ।  
सो ढोलौयै उपर पोढीया था । सो पाघ रा आंटा देय मांचे उपर  
बाधः (sic) । पछे तरवार वाह्यै । सो रिणमलजी ढोलौयो लौयो उठीयो

<sup>1</sup> For माणस.

तिष्ठ वधत महिषो कुद आघो जाय षडो रहोः । बीजा अठारै मोणस  
था सो रिणमलजी मारीया । (*Sākha rò ṡṡṡa*: मेल्हीयां रांण कूंभ रयण  
राव मारंण...)

Nāpò is represented as having rendered *rāva* Jodhò invaluable help during his war with Mewar, by staying always at the court of the *rānā* and secretly informing Jodhò of all that was going on there. The biography is as full of fiction as the foregoing one. To quote only one instance, about 20 pages (pp. 53a-62b) are devoted to a story, according to which the *rānā* was once supplanted by a mean *jogī*, who went into the body of the *rānā*, after making the soul of the *rānā* enter the body of a dead deer. It was only after six months the *rānā* was able to recover his own body, thanks to the help of Nāpò. Subsequently, Nāpò left the court of Citorā, and went to Jodhpur (p. 63a) where he became the best counselor of Jodhò. It was Nāpò, who made Jodhò assign to Vikò the territory of Sārūriyò, which became the origin of all the latter's conquests. From this point, the exploits of Nāpò are mixed up with those of Vikò, whose conquests are imperfectly related in the last pages of the work, special attention being paid to the war with the Mohilas.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

### MS. 10:—राजावाँ रौ जनमपत्त्रियाँ .

A small *gutakò*, 4 $\frac{1}{4}$ " x 5" in size, cloth-bound, consisting of 70 leaves. Incomplete, many leaves being lost both at the beginning and at the end. Each page contains from 2 to 4 lines of writing of about 25 *aksaras*, followed by two *kundālīs*, or horoscopical diagrams, arranged on the same line. Pp. 33a-40b, which are inserted in the middle of the MS., are of different paper and in different writing. The MS. are apparently written about 200-250 years ago, probably in the second or third decade of the Samvat-century 1700.

The MS. contains a collection of *janmapatṛīs*, i.e. horoscopes of the birth of the rulers of Bikaner, Jodhpur, and other Rajput States, and also smaller chiefs, as well as imperial princes. Each page contains one horoscope, which consists of two parts, to wit: (a) two to four lines of text, giving the date, hour, and asterism of birth as well as the name of the father, etc., of the new-born one, and (b) two *kundālīs*, or zodiacal diagrams, the one being the *lagnakundālī*, with the names of the signs, and the other the *bhāvakundālī*, without these names.



I quote as a specimen of the collection the horoscope of *rājā* Rāya Singha of Bikaner, which is found p. 33a :—

संवत् १५६८ वर्षे अके १४६३ प्रवर्त्तमाने आदय मासे कृष्णपक्षे  
द्वादश्यां १२ तिथौ बुधवासरे घं २४ आर्द्रावक्षत्रे चतुर्थपादे जन्म ॥  
श्री ५ माहाराजा रायसिंहजी जन्मः ॥

जन्मकुंडली	भाव

The horoscopes are given in a very irregular order. Most of them refer to the Samvat century 1600, but since the latest of all bears the date Samvat 1719 (p. 36a), it would appear that the collection was made shortly after this year.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

### MS. 11 :—**फुटकर बातें .**

A cloth-bound MS., consisting of 90 leaves  $10\frac{1}{4} \times 5$  in size. Pages 1a-26b and 63a-90b are blank. One leaf seems to be missing between leaf 26 and leaf 27. The pages covered with writing contain from 21 to 26 lines of 12 to 17 *akṣaras*. Age uncertain, possibly some 150-200 years.

The MS. contains different short works, mostly poetical and incomplete. Leaving aside unimportant fragments, the only contents of some interest in the MS. are the following :—

(a) लखे जाम री बात, pp. 28a-31a. A very brief history of Lākhō *jāma* of Bhadre-ara, and his sons Rāvaḷa and Hari-dhavaḷa. Beginning :—

राव हमीरौ (sic) भुजनगर राज्य करै लघो जाम भद्रसर राज्य करै अकै देस मै दोइ राजा अक राव कहाडै अ[क] जाम कहाडै हमीरौ रै बंधार १ साहिब [२] दोइ बेटा...etc.

(b) पञ्चसहेली रा दूहा कवि कौहल रा कहिआ, pp. 37a-41a.

Beginning: देव्या नगर सुहावणा...etc.

(c) कूंगरौ बलोच रौ वात, pp. 44a-47a. The story of the Baloca Kūgarō. Beginning:—

कूंगरो बलोच अरोड़ भषर रहै तिलोकसौ जसहड़ जेसलमेर राज्य करै । कूंगरो क ताकड़ी रो आहार करै ।...etc.

(d) बूंदौ रौ वात, pp. 53a-b. Incomplete. An episode of the rivalry between Bhoja and Dūdō, two sons of *rāva* Sūra-jana of Būdī. at the court of Akbar. Beginning:—

बूंद (sic) राव सुरजन राज्य करै । सुरजन रै दोइ बेटा अक रो नाम दूदो । जेसै भैरवदासोत चांपावत रो दोहौतरौ ।...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

## MS. 12:—दिल्ली रै धणियाँ रौ याद नै बीजौ फुटकर वाताँ .

A cloth-bound MS., consisting of 50 leaves, 8½" x 5" in size. Each page contains 18-20 lines of writing of 12-17 aksaras. Leaves have gone lost both at the beginning and at the end. *Dewanāgarī* script by different hands. The MS. was written between Samvat 1675 (see p. 22b) and Samvat 1715 (see p. 41b).

It contains:—

(a) प्रह्लादात्मकश्लोकसंग्रहः, pp. 1a-19b. A collection of miscellaneous Sanskrit verses, mostly of an eretical nature.

(b) दिल्ली की निगालि, pp. 20a-22b. A list of the names of the rulers of Dillī from Anāṅga Pāla Tūvara (1st) to Nūr Dī Sāhi

Salem Adalī (Jahāgīr. 53rd). The list was evidently compiled under the reign of the latter, in Samvat 1675, as recorded in the last lines, which run as follows :—

तिपनमो पातिसाह नूरदी साहि सलेम अदली संवत १६६२ काती  
सुदि १३ वेठो के [ ] संवत १६७५ वर्षे आसू सुदि १० दिने लिखा है ॥

(c) सुभाषितश्लोकसंग्रहः, pp. 26a-30a. A small collection of moral sentences in Sanskrit verses, amongst which a *Subhāṣita-samvādaḥ* intermixed with prose, beginning :—

धारनगर्भा भोजराजा सभायां पंचशतपंडितपूरितायां...etc.

(d) फुटकर कविता, pp. 30b-33b. A few stanzas, partly in Sanskrit and partly in Dīngālā, the latter only having some historical interest. These begin : संवत नवे अकम्म..., पन्द्र असी पांच संमत..., मंडोवरि सावंत ऊवो..., अभिपुरा जेवंत..., कनवज्जा कमधज्ज...

(e) दिल्ली है धखियाँ री याद, pp. 34a-41b. Two lists of the names of the rulers of Dillī with the years of their respective reigns, the one from Yudhiṣṭhira (1st) to Akbar (162nd), and the other from Visala De Tūvara (1st) to Jahāgīr (62nd). The last page (41b) ends with a mention of the accession of Orangzeb (Samvat 1715) and the defeat of Dārā.

(f) राठोड़ राजावाँ है कँवरौं रा नाम, pp. 42b-44a. Tables giving the names of the sons of the Rāṭhōras of Jodhpur from Śalakhō to Sūjō, and of the Rāṭhōras of Bikaner from Vikō to Rāya Sīngha.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 13 :—**वीकानेर है पढ़ाँ है गाँवाँ री बिगत राजा  
करणसिङ्गजी है समै री .**

A MS. consisting of 34 loose leaves, 11½" × 8" in size. Each page contains from 25 to 30 lines of about 25 akṣaras. The first leaf has the upper margin, with a few words of the text, broken away. Mixed Marwari and *deranāgarī* script.

Copied by Vithū Panā Sīngha (cf. MS. 8) in the year Samvat 1905 (see p. 34a).

The work is a register of the fiefs in the Bikaner State, originally compiled under the reign of *rājā* Karaṇa Sīngha, in the year Samvat 1714. It simply reflects the condition of the fiefs in the period above mentioned, and only exceptionally reference is made to earlier times. In the copy, the work is styled *Paṭṭāvahī*. It consists of two parts, the one integrating the other, to wit :

(a) पट्टाँ रै गाँवाँ रा नाम, pp. 1a-21a. A list of the villages forming part of the different fiefs in the Bikaner State. It begins from the villages the income of which goes to the temples for their maintenance :—

औपरमेस्वरजी महाराजाधिराज महाराज ओकरणसिंघजी रै  
रा]न (?)<sup>1</sup> रौ पटावही संमत १७१४

१ औगोविंददेवजी २० ७०] वरषासण

१ औनासिकजी माहे औरामचंदजी रै दुवारें २०] १२५]

वर[षासण]...etc.

The description of the fiefs proper begins from p. 2a with the fief of Mahājana owned by the Vikāvatas, after which follow the other fiefs in succession, arranged according to the clan of their tenants. The order is the following: fiefs of the Vidāvatas, Kāḍhalōtas, Vaṇavīrōtas, Bhāṭis, Ūdāvatas, Rīṇadhīrōtas, Maṇḍalāvatas, Rūpāvatas, Nāthōtas, Jētāmālas, Sīso-diyaṣ, Sonagarāṣ, Sāḱhalās, Cahuvāṇas, Jētūṅgas, Nirabāṇas, Tūvaras, Devaṛāṣ, Gogaḷis, and miscellaneous

(b) ठाकुराँ रा नाम, pp. 21b-34a. A list of all the *jāgīr*-holders in the Bikaner State, grouped under the denomination of their different clans in the same order as above (Vikāvatas, Vidāvatas, Kāḍhalōtas, .etc.). Beginning :—

बीका ठाकुर	असवार	गांव
१ रा <sup>०</sup> उदैभाण देवीदासोत	४७	७०
१ रा <sup>०</sup> करमसेन मनोहरदासोत	२७	३२ etc

By the side of the name of each chief, the number is given of the horses he is bound to keep and the villages he has in

<sup>1</sup> The part of the text in brackets has been conjecturally supplied by myself.

his jurisdiction. After the Rajput chiefs, lists are also given of the *jāgīr*-holders of different caste, chiefly Pirohitas, Cāraṇas, and Upādhiyās (pp 28a-30a). The last pages (30b-36a) contain miscellaneous names.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 14:—**रावलदे साँखलै री तथा वौँझै सोरठ री  
नै रतनाँ हमीर री वात .**

A cloth-bound MS., consisting of 76 leaves,  $12\frac{1}{2}'' \times 8\frac{3}{4}''$  in size. Containing from 28 to 29 lines of writing per page, and from 17 to 22 *akṣaras* per line. All by one hand in bold *devanāgarī*. About 100 years old.

The MS. contains:—

(a) रावलदे साँखलै री वात, pp. 1a-29a The story of Rāvaḷa De, the Sākhālò chief of Sāmeragaḍha, near Giranāra in Sorāṭha. Beginning:—

दईव संजोगे जनमीया रांको वांको राव ।

लेष विधाता लिषीया पासा हंदा डाव ॥ १ ॥

वार्ता ॥ रावलदे सांखलो सामेरगठ राज करै कै । सोरठ देशे  
रो सामेरगठ ।...etc.

In prose intermixed with *dūhās*.

(b) वौँझै सोरठ री वात, pp. 29b-55b. The well-known story of Sorāṭha, the wife of *rāva* Rūrò, and her amours with Vījhò, also in prose intermixed with *dūhās*. Beginning:—

सोरठ सिंहलदीप कौ पाली आंख कुंभार ।

परखी राजा रुड़ नै जीती राव खंगार ॥ १ ॥

...साचोरगठ महादुरंग वसै कै । तिख नगर रो धखी रायचंद  
देवड़ो राज करै कै...etc.

(c) रतनाँ हमीर री वात, pp. 56a-76b. The story of Ratanā and Hamīra, a prince of Sūrajagaḍha. In rhymed prose intermixed with verses. Beginning:—

कुसम तया सर पांच कर अग जिण लीनो जीत ।  
 तिण रो सुमिरण करतवां रस ग्रंथा री रीत ॥ १ ॥  
 ...॥ वार्त्ता ॥ तिण समें सरों मै ज्युं मानसरोवर । तरों मै ज्युं  
 कलपतरोवर ।...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

### MS. 15:—फुटकर वाताँ री सद्ग्रह .

A MS. consisting of 425 leaves. 12" x 8" in size. Cloth-bound, but very badly preserved, most of the leaves being detached and very many crumbled at the margins. Some pages are missing at the end. Each page contains 26 to 27 lines of writing of 20-24 *aksaras*. Written partly in Samvat 1845 at Desanoka (see p. 91b), and partly in Samvat 1892 at Dāsori by Ratanū Mana Rūpa (see p. 416b).

The MS. contains:—

(a) साईं कर रहा तै री वात, pp. 1a-4a. A tale of two fakirs, one of whom used to repeat: *sāi karè so huvè*, and the other *sāi kara rahā hē*, whence the title. Beginning:—

दीली सहर मे अक फकीर चांदणी चोक मै रहै...etc.

(b) खुदाय बावली री वात, pp. 4a-6b. Another tale of two poor Mussulmans, Mullah Abdullah and Sipahi Aledad. Beginning:—

दीली सहर मै मुलां अवदला रहै । अर दुसरे महल मै सुपाई अलेदाद रहै ।...etc.

(c) दीनमान रै फल री वात, pp. 6b-10b. A tale of a *setha* Dharma Dāsa and his wife Silavanti. Beginning:—

गुजरात देस ते मे पाटण सेहर ते मे सेठ धरमदास नावै साहा रहै लषेसरी ।...etc.

(d) तुंवरौ री वात, pp. 10b-12a. A life of Rāma De *pār*, the son of Tūvara Ajè Sī and founder of Rāmadeharò, near Pohanakara. Beginning:—

सलारसी तुवर दीली रो पातसा ऊतो । सु सलारसी रो बेटो  
रीणसी सु पातसाहौ झाड आप री मन री घुसी जाय नीब रै पांन सु  
कासीकरवत लीयो.....पक्कै रिणसीजी रो बेटो अजैसीजी...etc.

(e) राठौड़ सौहैजी ने आसथानजी री वात, pp. 12a-16b. An account of the exploits of Sihò and his son Āsathāna, from the departure of the former from Kanòja to the conquest of Khera by the latter. Derived from the "Khyāta" by Mūhaṇòta Nēṇa Si Beginning :—

राजा श्रीसंघसेन कनवज थी जात्रा भणौ द्वारकाजी नु पधारौया ।  
आगै गोचकदंब बजत कीयो ऊतो तै मन विरकत ऊवो ।...etc.

(f) राव सुरताण देवड़ै री वात, pp. 16b-24b. Wrongly described in the title as *Rāva Mānè rī vāta*. An account of the reign of Suratāṇa Singha, the successor of *rāva* Māna Singha of Sirohī, from his accession to the battle in which he defeated Jaga Māla, the son of *mahārāṇā* Udè Singha, and Rāya Singha, the son of *rāva* Candraseṇa of Jodhpur. The two last pages describe the encounter of Suratāṇa with Ādhò Durasò, the famous bard, who had been wounded in the battle. The work begins :—

राव मांगौ सीरोही राज्य करै । राव मांनै रे बेटो कोई ऊतो  
नही । अक बेटौ हुतौ तिका जगमान उदैसिंघोत सीसोदीयै नु  
परणाई । . etc.

(g) जैसै सरवहियै री वात, pp. 25a-29b. The story of Jèsò Saravahiyò, a petty ruler of Giranāra, and Cāraṇa Sājaṇa, who provoked on him an attack by Mahmud, the king of Ahmada-bad, in the course of which Jèsò was slain. Beginning :—

गुजरात देस अहमदावाद नगर तठै मांमद वेगड़ो पातसाही  
करै । उण रा वारा माहे कुण कुण हीदु राज करै ।...etc.

(h) कक्खवाहँ री वात, pp. 29b-33a. An account of the intestine contests for power, which followed the death of *rājā* Prithī Rāja of Ābera, from the accession of the inept Ratana Si to the installation of Bhāra Māla by Akbar. Beginning :—

राजा प्रियीराज आविर रो । वीकानेर राव लखकरण रै परणीयो  
ऊतो । बाई रो नाम बाहलबाई । तौयै बाई रै बारह बेटा हुवा ।

दोय बेटा प्रिथीराज है वीजै मोहल रा हुवा । रतनसी अर भीम ।  
...etc.

(i) मोहिलौं री वात, pp. 33a-37b. An account of the Mohilas from the time of *rāṇò* Mohila Surajanòta down to the defeat of Verasala and Narabada by *rāva* Jodhò, and the assigning of the land to Vidò. Identical with chapter (61) in the "Khyāta" by Mūhanòta Nèna Sī (see MS. 8 above) Beginning:—

मोहिल सजनोत (sic) जात चोहवाण क्वापर द्रोणपुर री धबी  
हुयो तीण री हकीकत ।...etc.

At the end a commemorative *beakkharī chanda* is inserted.  
beginning:—वागड़ीयै भोगवी वसाई...etc.

(j) गोहिल अरजन हमीर री वात, pp. 37b-41a. A story of Arajana and Hamīra, two Gohilas, who are here described as sons of Bhīma, the Solāṅkī king of Anāhilavārā Pāṭana. Beginning:—

अग्रहिलवाड़ै पाटण गोहिल भीम राज करै । गुजरात मै वेगड़ो  
मांहमद पातिसाहि राज करै । वेगड़ै मांहमद सु भीम लड़ाई लीधी ।  
भीम काम आयो ।...etc.

(k) चहवाण सातल सोम री वात, pp. 41a-42b. An account of the capture of the fort of Samiyāṇò (Sivāṇò) by Alāva Dī, and the defeat of Sātala and Soma, the Cāhamāṇa rulers of the place. Beginning:—

समीयाणो गढ तीयै री नाम हिवारं समीयाणो कहिजे सु  
कुभटगढ है...etc.

(l) राव मण्डलीक री वात, pp. 42b-43b. An account of the war between Maṇḍalīka, *rāva* of Gīranāra, and Mahmud, the king of Gujarat. Beginning:—

गढ गौरनार राव मंडलीक राज्य करै । नवां सोरठां रा धणी ।  
...etc.

(m) वालै चाँपै री वात, pp. 43b-45b. An account of the war of Valò Cāpò Ebhaūta of Matiyālò with Mahmud, the king of Gujarat. Beginning:—



चांपौ अबल नो मतीयालै राज करै । अक दीहाड़ा रो समाजोग  
के । वेगड़ो मांहमांद आमंदावाद राज करै...etc.

In the narrative, *Cāraṇa Sājana Lūbāvata* (cfr. § (g) above) plays an important part, and several *dūkhās* by him are inserted in the text.

(n) राव प्रतापमल देवड़ै री वात, pp. 45b-47b. A description of a feast given by Pratāpa Mālā Devarò, which ended tragically with the death of one Picò from excessive opium. Beginning:—

डम अक सौधलां रो । राव प्रतापमल सौरोही रै धणी पासै  
मांगय गयो...etc.

(o) हाडा हुवा तै री कुनै, pp. 47b-53a. An account of the exploits of Cāhavāṇa Devò Bāḡāvata, the progenitor of the Hādās, at the close of which it is shown that the Hādās owe their name to *hādāi*, the “bones” of a goat which Devò had killed. The goat belonged to a *pīr*, who resented the offence and would not be appeased, except by condemning Devò to wear the bones of the goat suspended to his neck, and Devò's descendants to be called Hādās. The origin of Devò is traced to Bhēsarora in Mewar, which was the centre of a *pargana* of 84 villages which Devò held as a vassal of the king of Māḍava. Beginning:—

चहाण देवा थो हाडा कहाणा । हाडां री वडी साहबी बुदी रा  
धणी । बुदी मैयां भोलां रो उत्तन थो ।...etc.

(p) हरदास मोकलौत वीरमदे दूदावत री वात, pp. 53a-58a.<sup>1</sup> A biographical sketch of Hara Dāsa Mokālōta Čhara, formerly a vassal of *rāva* Gāḡò of Jodhpur, then of Vīrama De of Meratò, and lastly of Sekhò Sūjāvata of Pipāra, ending p. 54b with Hara Dāsa's and Sekhò's death in a battle against Gāḡò. The remaining pages contain a description of the war subsequently waged by *rāva* Mālā De against Vīrama De of Meratò. Beginning:—

हरदास नु कोडणो सातविस गामा सु । तिको हरदास लाकड़  
चाकरी न करै । दसराहै आय नै सलांम करै...etc.

<sup>1</sup> Identical with chapter 53 in the *Khyāta* by Mūhanōta Nēṇa Sī (see MS. 8 above).

(q) पलकदरियाव, pp. 59a-84b. A moral novel, beginning:—पाटण सहर तठै ब्रह्मभांख नामै राजा राज करै । तिया सहर मै अजैपाल नामै साहा व्यापारी रहै ।...etc.

(r) वीकानेर है अमरावाँ री पीढियाँ रो जाब वीठू बखतराम री कहियौ, pp. 85a-88b. A work in *dūhās* by Cāraṇa Viṭhū Bakhat Rāma Rājasiṭṭa, giving the pedigrees of the Rajput chiefs in the Bikaner State. From the introductory *dūhō*, which I quote below, it appears that the work was composed under *mahārājā* Gaja Singha:—

भूप गजन कह भीम सु भीम वषत सु भाष ।

पीछां सिरदारां सुपहो दोहा वरखव दाध ॥ १ ॥

The enumeration begins from the *Vikāvatas* of Mahājana (१ लखकरख २ रतनो ३ अजन...etc.), and ends with the *Pāvāras*, the last verse being a *kavitta* beginning:—१ गुणोराज वडगात...etc.

(s) महाराजा अनोपसिङ्गजी है मुनसब नै तलब री विगत, pp. 88b-90b. A description of the *jāgīr* and stipend of Anopa Singha, *mahārājā* of Bikaner, with the figures of produce, etc., and the names of the *parganas*, during the period *Samvat* 1724—*Samvat* 1752.

(t) राजा सुरजसिङ्गजी है जागीर री विगत, pp. 90b-91a. A similar, but much shorter, description of the *jāgīr* of Sūraja Singha, *rājā* of Bikaner. Copied from a *vahī* written in *Samvat* 1775 (see p. 90b).

(u) वीकानेर है राजावाँ री वंसावली मुहते भीमसिङ्गजी री बणायोड़ी, pp. 91b-94b. A genealogical sketch of the rulers of Bikaner, from *rāva* Jodhō to the demise of *mahārājā* Gaja Singha (S. 1844), compiled by Muhatō Bhīma Singha—(evidently the same man who is mentioned in the introductory *dūhō* quoted under (r) above). The two first pages contain a very prolix introduction in verses, the rest is in prose. Before the introduction, there is a prefatory note of six lines, in which it is recorded that the work was copied from an older MS. dated *Samvat* 1828—apparently the original written by Bhīma Singha himself—at *Desanoka* in *Samvat* 1845. The first verse begins:—

॥ कवित ॥ वसधा वसि वेण है वैण सुं ऊइ विडांणी ।...etc.

The last lines, which record the demise of Gaja Siṅha and the accession of Sūrata Siṅha, are probably an addition by the later copyist.

(v) गङ्गेव नौबावत खीची रौ बेघौहरौ, pp. 95a-99a. A description of a pig-hunting by Gaṅgeva Khīcī of Cāguraṇa, and a banquet which followed. Rather interesting on account of the very minute and detailed descriptions of arms, apparel, etc., it contains. In rhymed prose. Beginning:—

तिखां दिनां रौ गढ गागरडु । भुते न भवसते । गंगेव नौबावत  
बीची राज करै । आर घूट सौं आडौ । गाहड़ रौ गाडौ । फौजां रौ  
लाडौ ।...etc.

(w) राठौड़ रामदास वैरावत री आखडियाँ, pp. 99a-100b. A description of the eighty-four vows strictly observed by Rāthōṛa Rāma Dāsa Vērāvata. Beginning:—

राठौड़ रिड़मलजी पुत्र रामदासजी । आषड्डीसिद्ध रजपूत कै ।  
व्रतधारी रजपूत कै । तीख नुं चौरासी आषड्डी थी । इतरा ब्रद प्रतंग्या  
पालै कै ।...etc.

(x) नापै साँखलै रौ वात, pp. 101a-112b. The life of Nāpò Sākhālò, identical with MS. 9 (b) described above. Beginning:—

रावजी श्रीरामलजी स्रं राखै कूँभै चूक करायो । महैपै  
पवार रे कहै ।...etc.

(y) हितोपदेशग्रन्थ गुवालेरी भाखा मै, pp. 113a-191a. A translation of the *Hitopadeśa* into *Guvālerī bhāṣā*, a form of Western Hindi. Prose intermixed with verses. Beginning:—

श्रीमहादेव प्रताप तैं सकल काम कौ सिध ।

चंद्र सीस गंग बहतु जानत लोक प्रसिध ॥ १ ॥

॥ वात ॥ प्रथमही श्रीमहादेवजु के प्रशद तैं सकल काम कौ सिध  
होय । कैसे है श्रीमहादेवजु । जिन के सीस चंद्रमा...etc.

(z) वेतालपचीसी री कथा, pp. 191a-226b. A translation of the *Veṭālapañcaviṃśatikā*-tales into Marwari prose, intermixed with verses. From the introduction, it appears that the trans-

lation was composed at Bikaner, under the reign of *mathārājā* Anopa Sīngha (Samvat 1724-55). Beginning:—

प्रथमं सरस्ती माय वले विनायक वीनवं ।  
 सिध बुद्ध दिवराय सनमुष थाये सरस्ती ॥ १ ॥  
 देश मरुधरदेव (sic) नवकोटी मै कोट नव ।  
 वीकानेर विशेष निहचै मन कर जांखन्यौ ॥ २ ॥  
 राज करै राठोड़ करण सूरसुत करण रौ ।  
 मही क्षत्रीयां शिर मोड़ क्षत्रवट भुमांशो बरौ ॥ ३ ॥  
 .....॥ वारता ॥ दिक्षण देश रै विधै प्रस्थानपुर नगर । तठै  
 विक्रमादित्य उजेखौ नगरी रो धखौ राज्य करै कै...etc.

(4) सिङ्हासनवत्तीसी री कथा, pp. 226b-252b. A Marwari translation of the *Siṃhāsana dvātriṃśatikā*-tales, composed in the same tour of time and apparently also by the same author as the *Vetālapacīsī rī kathā* above (see introduction to the latter). All in prose. Beginning:—

मालव देस तठै धारा नगरी । तठै [राजा भोज] राज्य करै कै ।  
 राजा कन्है पांचसै पंडित रहे कै । पंडित धनपाल कालिदास प्रमुष ।  
 चवदै विद्या पात्र कै ।...etc.

(B) मारवाड़ री बात महाराजा रामसिङ्गजी री, pp. 253a-276a  
 A detailed account of the war fought by Rāma Sīngha of Jodhpur against Bakhat Sīngha of Nāgōra and Gaja Sīngha of Bikaner, from Rāma Sīngha's accession (Samvat 1805), to his taking refuge with Madhō Sīngha of Jaipur, after his final defeat (Samvat 1807 ?). Beginning:—

राजा अभैसिंघजी संमत अठाई सै पचोतरे रे आसाठ सुद पांचु  
 देवलोक ऊवा अजमेर मे श्रीपोकरजी उपर दाग हुवो जोधपुर आसाठ  
 सुदि अरुभी खबर आई । मोहल खवासां गांयनां सती ऊई...etc.

In the MS., the work is styled as *Māravāṛa rā umarāvā rī vāta* at the beginning, and as *Māravāṛa me dhamacaka hurā tīna rī vāta* at the end.

(C) गोगादेजी री रूपक वैरवराह आठै पद्माङ्गनांजी री कहियो, pp. 276b-287b. The *Gogā Dejī rō rūpaka*, a poem, by Ādhō Pahāra Khā. Beginning:—

गाथा ॥ अत मत कायब सुकल उकती [१] सुप्रसन हुय दीजै  
सुरसती । पौह राठोड़ अचल कनपती । कहुं यम गोगा  
कीरती [॥ १ ॥]...etc.

(D) गोरा वादलू री कथा, pp. 288a-295a. A poetical version of the famous story of the fair Padamañi of Citorā and her relatives Gorā and Vāḍaḷa, by Jaṭa Mala. Beginning :—

चरण कमल चीत लायक । स्मर श्रीसारदा । मुझ अखर दे माय ।  
कहो सकथा चीत लायक ॥ १ ॥ जंबूदीप मभार । भरतघंड घंडा सिरै ।  
नगर भलो इ ससार । गढ चितोड़ है विषम अत ॥ २ ॥...etc.

(E) राजा भोज री पनरमौ विद्या त्रियाचरित, pp. 295b-320b. The fifteenth *vidyā* of king Bhoja, or the knowledge of woman, by Vyāsa Bhavāñi Dāsa. In prose and verses. Beginning :—

श्रीगणपत सरखती सिव । विसन रवि गुरुदेव ।  
सेव करे अर दास प्रभु । दीजै अखर मेव ॥ १ ॥  
अविरल षांखि ओपजै ।...etc.

(F) अकलगिड़ वराह डाढाला री बात, pp. 321a-333b. The story of the heroic pig killed by Viśala De Vāghelò of Sirohī. Beginning :—

जंबूदीप [भ]रथघंड मै अठार गिर । अठारं गिरां रो सिरौ ।  
अरबद सो अरबद किसोअक कै ॥ दूहा ॥ वनासपती पासर वणी ।...  
etc.

(G) महाराजा अभैसिङ्गजी री गुण विरदसिणगार बारठ करनीदानजी री कहियौ, pp. 334a-339a. The well-known abridgment of the *Sūraja Prakāśa* by Bārathā Karanī Dāna. Beginning :—

गणपति सरसति निमसकार । दिजीये मुझ वर बुध उदार...etc.

(H) लुकमान हकीम अपणै बेटै कूँ नसीहत, pp. 339b-342b. The advices by the sage Lukman to his son. In Marwari mixed with Urdu. Beginning :—

पुछ्या वस्त किस पास मांगीयै । कछ्या दीयै षस्याल रहै...etc.

(I) राजा करणसिङ्गजी रै काँवरों री वात, pp. 343a-367a  
Identical with MS. 9(a).

(J) मूहणौत नैणसीजी री ख्यात रौ अेक भाग, pp. 369a-391b  
A portion of the "Khyāta" by Mūhaṇōta Nēṇa Sī (see MS. 8 above), containing the *vātas* following:—

कान्हड़दे री वात, वीरमदे री वात, गोगादे री वात, राव चूँडे री वात, अरड़कमल री वात, राव रिणमल री वात, राव जोधै री वात, राव वीकै री वीकानेर वसायौ तै समै री वात, कांधल री वात, राव लीडै री वात .

Notice that the order of the *vātas* of Cūḍò and Gogā De is inverted, and the following *vātas* are omitted:—

रावल जगमाल री वात, राव वीकै री वात, भटनेर री वात .

The wording of the text also differs, though not to any appreciable extent, from the wording in the common recension

(K) बहलिमा री वात, pp. 392a-411a. A story concerning Bahalim of Gajani, apparently the rebellious Indian viceroy of Bahrām Šāh, who was defeated and slain by the latter near Multan. Beginning:—

ऊ बलहारी ताजीयां । जिन्हां जात कुह्यौ ।...etc.

(L) खीवै वीजै धाड़वी री वात, pp. 412a-416b. A story of two famous thieves: Khīvò of Nāḍola and Vījò of Sojhata, and their exploits. Beginning:—

षीवो विजो धाड़वी । वडा दोड़ा । वडा चोर । विजो सोभत वसै । षीवो वसै नाडोल । दोनौं रा अैसा परवाड़ा । ओ उण रो नाम जाणै [1] ओ उण रो नाम जाणै । पिण मिलिया कदे नह्यौ ।...etc.

(M) वीकानेर नै जोधपुर रै राठौड़ राजावाँ री पीठियाँ, pp. 417a-425b. Described as *Rāthòṛā ri khyāta* in the title. Genealogies of the Rāthòṛas of Bikaner from the origins to *mahārājā* Gaja Singha, and of the Rāthòṛas of Jodhpur from *rāva* Jodhò to *mahārājā* Māna Singha, giving the names of the rulers as well as of their sons and wives. Beginning:—

गठ कनोज । गठ मंडोवर । गठ अणदपुरी नगरी । गठ माहोर ।  
सेतबंध रामेसर राज कौधो ।...etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

### MS. 16 :—उदैपुर री ख्यात नै फुटकर वाताँ .

A MS., half-leather-bound, consisting of 136 leaves, of which about 40 blank. Size of the leaves  $10\frac{1}{2} \times 6\frac{1}{2}$ ". Each of the written pages contains 17-18 lines of writing of 14-18 *akṣaras*. Running Marwari script, all by one hand. Age of the MS. about 100 years.

The MS. contains :—

(a) उदैपुर री ख्यात, pp. 1a-58b. A compendious history of the *rāṇās* of Udaipur from Vrahmā (1st) to *rāṇā* Rāja Singha (199th), who succeeded in Samvat 1810. The first three pages (1a-2a) contain only a list of bare names from Vrahmā to *rājā* Siddhārtha (125th). From page 2b begins the narrative with *rājā* Vijaya :—

[१] २६ राजा विजय अजोध्या राज करतो सुरज री उपासना  
कीवी सुरज प्रसन हूवो इसी अग्या कीधी दधणदेस जावो...etc.

The account of each *rāṇā* is compiled on much similar and uniform lines : first comes the name of the mother-queen, then the number of the horses, elephants, infantrymen, and drumbeaters in the *rāṇā*'s army, and of the chiefs in the service of the *rāṇā*. Next comes the account of the principal events that took place during the reign of the *rāṇā* in question, and lastly the names of his wives, concubines, and sons, and the years and days of his reign. The account of the last *rāṇā*, Rāja Singha, which is a very short one as he did nothing, runs as follows :—

१६६ राणीजी औराजसंघजी भाली वषतकुवरबाइ रा पुत्र वास  
उदैपुर सेनसंघा अश्व २५००० पाला २५००० हस्ती ७२ वाजत्र १००  
समत १८१० माह वद २ पाट बैठा राणी चह्मवाण राणी भाली राठोड़  
इडरेची वरस ७ मां २ दी[०] १० राज कीघो बाइजी औराजवषतकुवर-  
बाई देबारी माहे वावड़ी कराई औजी है नामें देबारी माहे महादेवजी  
रो देहरो औराजराजेसुरजी रो करायो ।

(b) सोलङ्की जीवराजजी रा कवित्त बारठ अहजन रा कहिया,  
pp 71a-82a. A poem in 52 *karittas* in commemoration of

Soḷaṅkī Jīva Rāja and his two *satīs*, by Bārathā Ahajana or Arjuna. From *kavitta* 51st. it appears that the death of the aforesaid Jīva Rāja took place in the year Saṃvat 1748. The first *kavitta* begins :—

सुद बारस भादवी [१] देह कूडी राव चालक [१] उण समीये आथ  
नै । अक बोली ग्रहपालक...etc.

(c) राठौड़ मोहकमसिङ्गजी रा कवित्त बारठ अहजन रा कहिया, pp. 83a-95a. A poem in 61 *kavittas* by the same Ahajana, in the form of an epistle, being a satire against Rāthōra Mohkam Siṅgha. Beginning :—

तै कागद बाँचीया [१] राय राजड़ जगपत रा [१]  
तै कागद बाँचीया [१] राय पातल रा नीत रा ।...etc.

(d) वीकावताँ वीदावताँ रे गाँवाँ री विगत, pp. 99a-108b. A list of the villages forming the fiefs of the Vikāvata and Vidāvata Rāthōras of Bikaner. Undated. Beginning :—

महाजन अमरसंघ वैरीसालोत गा° १३५ रेघ ८६ रा° लालसंघ  
कीसनसंघोत कुभाणो गा° १० रेघ १०...etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

## MS. 17:—आईनि अकबरौ की भाखा वचनिका .

A huge and beautiful MS., velvet bound, consisting of 353 leaves covered with writing, besides 6 additional leaves containing an index of chapters and two tables with coloured designs of royal jewels and arms. Each page is 15½" × 11" in size and contains 30 lines of writing, each line comprising 22-32 *aksaras*. All by one hand in beautiful and big *devanāgarī*. Jaipuri bhāṣā. Written about Saṃvat 1852 (see below).

The work contained is a translation of the *Āin-i-Akbarī* into Jaipuri bhāṣā, composed by *munshi* Lālā Hirā Lālā, and put into writing by Kāyastha Gumāni Rāma, by order of *mahārājā* Savāi Pratāpa Siṅgha of Jaipur. The work was started in Saṃvat 1852. All the above information is given in a poetical preface to the translation itself, which is found pp. 1a-b. Here the translation is called *Bhākhāvacanikā*. The work proper begins p. 1b. as follows :—



अब शेष अबल फजल ग्रंथ को करता ॥ प्रभु कों निमसकार करि  
कै अकबर बादस्याह की तारीफ लिखवे कों कसत करै है ॥ अरु कहै  
है या की बड़ाई अरु चेष्टा अरु चिमतकार कहां तक लिखूं । कही जात  
नांही ता तै या के पराक्रम अरु भांति भांति के दस्तूर वा मनसूबा  
दुनिया में प्रगट भये ता कों संघेप लिखत हौं ॥ प्रथम तो बादस्याह  
के नाम संग्या को अरथ लिखित है ॥ बाद फारसी भाषा में नित रहे  
ता कों कहते है...etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

### MS. 18:—फुटकर वाताँ रौ सझह .

A cloth-bound MS., numbering 350 leaves, of which 134 are missing, namely the following:—1-14, 37, 69-96, 109, 141-199, 214-226, 228, 231-234, 269-271, 273-279, 295-296, 328. Moreover, the MS. originally was not ending with leaf 350, but had some more leaves, which are lost. Very badly preserved, many leaves being detached and crumbled. Size  $11\frac{1}{2}'' \times 9''$ . Number of the lines in each page 31-33, number of the *aksaras* in each line 26-34. *Devanāgarī* script. Written about Samvat 1847 (see p. 36a).

A good many of the works contained in the MS. are identical with those in MS. 15. The works contained are the following:—

(a) वेतालपचीसी रौ वात, pp. 15a-36a. The same work as MS. 15 (z), but somewhat differing in the wording. Beginning:—

प्रणऊं सरस्वति प्राय	वले विनायक वीनबु ।
बुधि दे सिद्धि दिवाय	सनमुखि थायि सरस्वती ॥ १ ॥
...देश मरुस्थल देषि	नौकोटी मै कोटि नव ।
पण्णि वीकानेर विशेष	मनि निश्चै करि जांणीयौ ॥ ३ ॥
तह राज करै राठौड़	करन सूरसुत करन सौ ।
महि लज्जायाँ सिर मौड़	धनवटि घृमांणां घरी ॥ ४ ॥

... ॥ दक्षिण देश है विषै प्रस्थानपुर नगर [1] तेथि विक्रमादीत  
उजीख रौ राजा...etc.

(b) रायधण भाटी रौ वात, pp. 38a-40b. The story of Khātī Rāya Dhana, the son of *rāvḍa* Dujhāsa of Ludravā, and his amours with Najanala, the daughter of Dhāta (*sic*), a Soḍhō feudatory of Dujhāsa. Beginning:—

[...]नू दीठी कै । औ तौ इये नू ले नै आप है घरे आये कै ।  
अर सजनल वासे भाई रे वदलै चाकरी करै कै । रायधण इयै नु  
देख रौधा ।...etc.

(c) रायसिङ्ग खींवावत रौ वात, pp. 40b-42b. A biographical account of Rāja Singha Khīvāvata, a *pradhāna* of Jasavanta Singha of Jodhpur, with special regard to his services on the occasion of the death of Gaja Singha, directed to establish Jasavanta Singha on the throne in the place of Amara Singha, the legitimate heir, and also to the part he had in helping Jasavanta Singha put an end to the vexatious revenue administration inaugurated by the *divān* Mūhanḍa Nēṇa Si. Beginning:—

महाराजा गजसिंघजी वडो राजा हुवो । पातसाह्रां रो थापण  
उथपण हुवो [1] सो गजसिंघजी रे कुवर अमरसिंघ वडो । मोटो  
सिरदार । मांटीपण रो आंक...etc.

(d) राव अमरसिङ्गजी रौ वात, pp. 43a-48a. A biography of *rāva* Amara Singha, the eldest son of *mahārājā* Gaja Singha of Jodhpur, who was banished by the latter and repaired to the court of Sāh Jahān, who assigned him a fief in Nāgōra. Beginning:—

अमरसिंघ गजसिंघजी रे वडो कुवर । साचोर रां चऊवांणं रो  
दोहीतो । सो गजसिंघजी रौ रजा नही । अमरसिंघ निराठ सारौ  
वात मै अबल । वडो देसोत ।...etc.

The text is interspersed with many commemorative songs.

(e) सिङ्गासणवत्तीसौ कौ भाखा, pp. 49a-68b. Incomplete the pages containing the last tale being missing. A translation of the *Simhāsanaśatī-trimśatikā*-tales into Jaipuri bhāṣā. Beginning:—

अनंत ग्यान करि जे पू[र]ण है । अर समस्त पदार्थनि कै  
देखहार जोगीश्वर जा को पार नहीं पावत ।... राजा विक्रमादित्य को  
प्रबंध कहै है । शुकबन्धी राजा विक्रमादित्य है । कैसे जाने आराधान  
करि सकल देवता वश्य कौया है । राजा विक्रमादित्य को सिंघासण  
श्वर्य को रत्नजटित...etc.

(f) कुँवरसी री वात, pp. 97a-108b. Incomplete both at the  
beginning and the end. The story of the amours of Kūvara Sī  
Sākhalō and Bharamala. In prose interspersed with verses.

(g) नापै साँखलै री वात, pp. 110a-117b. Incomplete at the  
beginning. Identical with MS. 9(b) and MS. 15(x).

(h) मारवाड़ री वात महाराजा रामसिङ्गजी री, pp. 117b-132b.  
Identical with MS. 15 (B).

(i) राठौड़ ठाकुरसी जैतसीहौत री वात, pp. 132b, 136a-140b  
Fragmentary in the middle and at the end. A biography of  
Thākura Sī, a son of *rāva* Jēta Sī of Bikaner. Interspersed  
with commemorative songs.

(j) जगदे पँवार री वात, pp. 200a-214b. Incomplete at the  
beginning and the end. The story of Jaga De Pāvāra, the  
faithful chief in the service of Siddha Rāja, the Solānkī king  
of Pātāna.

(k) राव सेखै नै भातौ आयौ तै री वात, pp. 226a-b. The  
story of Sekhō, the Bhāṭī *rāva* of Pūgāla, who had obtained  
from Karaniṭi the boon that he would not die unless he sat  
under a *bakāyana*-tree and ate cold boiled rice. Incomplete at  
the beginning

(l) वीरबल री वात, pp. 226b-228b. An anecdote concern-  
ing Vīra Bala, the great favourite of Akbar. Beginning :—

पातस्याह अकबर दिली आगरे पातस्याही करे बडो अवलौयो  
पातस्याह ह्वो बावंग पीरां री करामात ह्वै...etc.

(m) राजा भोज खाफरि चोर री वात, pp. 228b-230b. An  
anecdote concerning king Bhoja and a thief, Khāpharō. Be-  
ginning :—

राजा भोज धार नगरी राज करे वडो राजा चवदे विद्या निध्यां  
सु राजा भोज रे धाफरो चोर चाकर...etc.

(n) कुतबदी साहिजादे री वात, pp. 230b. 235a-238a. Four leaves missing. A story of a prince Kutub Dī. in rhymed prose and verses. Marwari mixed with Urdu. Beginning:—

पीरोजसाह पातस्याह दिल्ली पातस्याही करे । तिस के उमराव ।  
तिश्वरसंघ । गलतसमा । सुलतांग । तिस के दरियासाह बेटा । दुसरा  
महंमदसाह बेटा । ..etc.

(o) दम्पतिविनोद, pp. 238b-268b. A *rifacimento* of the well-known tales of the parrot and the *sārikā*, illustrative of the vices of men and women, composed by a Josī Rāya (see last verse at the end), at Bikaner, under the reign of *mahārājā* Anop Singhā (see the introductory verses quoted below). Containing 32 tales. In Marwari prose mixed with Sanskrit and Marwari verses. Beginning:—

समरुं देवी सरस्वती	मत विस्तारण मात ।
वीणा पुस्तक धारणी	विघ्न हरण विध्यात ॥ १ ॥
गणपति वंदू चरण जुग	... ..
वीकानेर सुहावणी	दिन दिन चढतौ दौर ।
हिंदुस्थान मजाद हद	नवकोटी सिर मोर ॥ ३ ॥
राज करै राजा तिहां	कमधज भूप अनूप ।
सकबंधी करणससुत	राठौड़ां कुल रूप ॥ ४ ॥
देस राज सुभ देष के	मन मै भयौ हुलास ।
दंपतिविनोद की वार्ता	कहिस कथा सविलास ॥ ॥

॥ अथ कथा प्रारंभते ॥ अकदा प्रस्थायै आबू विषै विदग्धमंथ  
इसै नाम खवौ रहै । माहा चतुर गयाता । सर्व सासज प्रवीण । सासज  
जोइतां सांभलतां वैराग ऊपनौ जो स्त्री संसार बंध नौ कारण कै ।...  
etc.<sup>†</sup>

(p) राव रणमल री वात, pp. 272a-273a. Fragmentary.  
Only the end.

(q) मोमल री वात, pp. 280a-281b. A story of Momala, a slave girl, and Sālha, a Soḷaṅkī king of Gujarat. Beginning:—

अथ राजा साल्ह सोलंकी गुजरात माहे राज्य करै । तौये राजा रै १६ रांणी कै ।...etc.

(r) महिन्दर वीसलौत री वात, pp. 281b-284b. Left incomplete. A continuation of the story of Momala and how she met Mahindra Visalōta of Umarkoṭa and *rāva* Hamīra Jāreco. Beginning:—

उमरकोट मेहदरो वीसलौत राज करै [1] वडी राजाधानी [1] वडी साहबी [1] सु बेहन १ मेहदर रे कुवारी ।...etc.

(s) मूहणौत नैगसीजी री ख्यात रौ अक भाग, pp. 284b-294b. A small portion of the "Khyāta" by Mūhaṇōta Nēṇa Si. containing the *vāṭas* following:—

गाँगी वीरमदे री वात (pp. 284b-286a).

उहड़ हरदास मोकलौत री वात (pp. 286b-290b),

राठौड़ नरै सूजावत खीँवै पोहकरणै री वात (pp. 290b-293b).

जैमल वीरमदेऔत राव मालदे री वात (pp. 293b-294b).

The last *vāṭa* is incomplete.

(t) जिसलमेर री वात, pp. 297a-301b. A history of Jesalmer from the attack by Alāva Dīn during the reign of *rāva* Rātana Si. to the succession of *rāva* Kehara. Beginning:—

जिसलमेर उपर अलावदीन पातिसाह आयो । जिसलमेर माहि भाटी रतनसीह मूलराज राज्य करै । पातिसाही फौजा आड नै गड नुं लाग्यां ।...etc.

(u) जैतै हमीरौत रागगदे लखणसीऔत री वात, pp. 301b-304b. A story of the Bhāṭis Jētō Hamīrōta and Rānaga De Lakhaṇasīōta from their departure from Jesalmer to the battle in which the son of Rānaga De. with the help of the Multānis, defeated and killed *rāva* Cūḍō at Nāgōra. Beginning:—

जैतौ हमीरौत भाटी रागगदे लखणसीऔत बेवे रावल लखणसेन काडीया । ताहरां जैतै हमीरौत सुरजड़े गाडा कौडीया । रागगदे थोरीयां कन्हा पूगल लइ ।...etc.

(v) रावल लखणसेन री वात, pp. 304b-306b. The story of *rāvaḷa* Lakhana Sena's marriage with the daughter of Kānhaḷa De, the Sonigarō chief of Jālōra, and her eloping with Nībō Semālōta and the revenge Lakhana Sena wreaked on Nībō. Beginning :—

किसन कांन्ड़दे जालोर राज्य करै । सु अक दिन री समायोग  
कै । रावल लखणसेन रै रांणी सोढी कै ।...etc.

(w) कूंगरै बलोच री वात, pp. 306b-307b. Identical with MS. 11(c). Beginning :—

तिलोकसीह असहड़ोत जेसलमेर राज्य करै । कूंगरो क ताकड़ी  
री आहारा (sic) करै ।...etc.

(x) जाखै फूलाणी री वात, pp. 308a-313a. Identical with MS. 11 (a) except for slight differences in the wording. Beginning :—

राव हमीर भुजनगर राज्य करै कै । लघो जाम भद्रसर राज्य  
करै कै [1] अकै देस माहे दोह राजा । अक राव कहाड़ै । अक जाम  
कहाड़ै ।...etc.

(y) कक्वाहाँ री वात, pp. 313a-316a. Identical with MS. 15 (b), except for some differences in the wording. Beginning :—

राजा प्रथीराज राव लखकर्ण रै परणीयो ऊतो वाल्हावाई तीयै  
बाई रै वारह बेटा हूवा...etc.

(z) राखे रतनसी राव सूरिजमल री वात, pp. 316a-320b. The story of the enmity *rāṇō* Ratana Si of Citorā conceived against his brother-in-law, the *rāva* Sūrja Mala of Būdi, and how he enticed him into the forest to assassinate him, but fell himself a victim to his treachery. Beginning :—

रांणी सांगो चौत्रोड़ राज्य करै । बडौ रांणी हूवौ । सांगै रै  
पातिसाह बंदीषांखे रह्योया । तीयां नुं चूड़गं पहिराइ कहाड्योया ।...  
etc.

(A) नाराइणदास मीठाखाँ री वात, pp. 320b-321b. The story of Pathāṇa Mīdhā Khā, king of Māḍava, and his death at the hands of Nārāiṇa Dāsa of Būdi. Beginning :—

अक मांडव रै पातिसाह रै पठाण तिण रौ नाम मौडाषांन सु  
मांडव सुं साथ करि नै रिणथंभौर आयौ जोरावर थकै रिणथंभौर  
लीयौ |...etc.

(B) रावत सूरिजमल कुंवर प्रिथीराज री वात, pp. 321b-324b.

An account of the war between *rāvata* Sūrija Mala, the son of Khivò, the son of *rānò* Mokala, of Sādarī in Godhavāra, and his nephew *kūvara* Prithī Rāja, the son of *rānò* Rāya Mala, ended with Sūrija Mala's defeat, which obliged him to abandon Sādarī and carve for himself a new sovereignty amongst the Menās of Devaliyò (p. 323a); followed by an account of the death of Prithī Rāja from a pill given him by *rāva* Dūdò of Sirohī (p. 323b), and lastly an account of the death of Jè Mala, the brother of Prithī Rāja, at the hands of Ratana Sī. Beginning:—

रावत सूरिजमल बीवै रो । बीवो रांखै मोकल रो । कूंभो ह्री  
रांखै मोकल रो । सूरिज मोटो रजपूत ह्वो...etc.

(C) राखै खेतै री वात pp. 324b-327a. The story of *rānò*

Khetò's of Citorā falling in love with a carpenter woman, and having from her two sons, Cācò and Merò, and of their murdering *rānò* Mokala, and being at last defeated and killed by *rāva* Riṇa Mala of Maṇḍora. Beginning:—

वरसालै रा दीह कै । दीवांख सिकार चढीया कै हल वहै कै  
भाद्रवो मास कै । पातिण भातो ले जावै कै । दोइ पाड़ी कै सु विन्हे  
हाथे पकड़ी कै लीयै जावै कै |...etc.

(D) सोनिगरै मालदे री वात, pp. 327a-b. Incomplete, one leaf being missing. An account of Māla De's—the Sonigarò chief of Jālorā—defeat at the hands of Trivirita Khā, his submission to the Emperor (Alāva Dīn), and his coming in possession of Godhavāra and Citorā. Beginning:—

सोनिगरौ मालदे गोठवाड़ माहे धरतौ पातिसाह री मारै साथ  
वहण न पावै...etc.

(E) मूहणौत नैणसीजी री ख्यात रौ अक भाग, pp. 329a-337b.

A portion of the "Khyāta" by Mūhaṇòta Nēṇa Sī (see MS. 8 above), containing the *vātas* following:—

खेतसी रतनसीऔत री वात (pp. 329a-330a). incomplete.  
the first leaf being missing.

चन्द्रावताँ री वात (pp. 330a-333b).

सिखरी वहेलवै गयो रहै तै री वात (pp. 333b-335a). and :

उदै उगवणावत री वात (pp. 335a-337b).

The second of the *vātas* above, which is a genealogical sketch of the Candrāvatas of Rāmapurò from Cādarò, the son of *rāṇò* Bhāvaṇa Si, to Amara Singha Harisinghòta, is followed by two short poems in Sanskrit, which are not found in MS. 8. Both are very incorrect. The first one is in 16 verses, and contains a *vaṃśāvalī* of the Candrāvatas, from *rāvaḷa* Bāpò to *rāya* Pratāpa. It begins :—

वापाभिधः समवत् (sic) वसु धाविषो (sic) सौ पंचाष्टष्टपरिमिते  
य सकेंद्रकालौ (sic) ।...etc.

The other one, which consists of 15 verses and is styled *Rāya-Durga-varṇanam*, is a panegyric of *rāya* Duragò, the founder of Rāmapurò, who lived under Akbar. It begins :—

श्रीसीतापतिपादपद्मभजनप्रध्वस्तकर्माशयो गोपीनाथचरित्रचित्र-  
सुमंयत् (sic) कर्णपूरौकृतं ।...etc.

(F) राजा भीम री वात, pp. 337b-342b. An account of the reign of Bhīma of Anahilavāṛā Pātana and his successor Karna till the accession of Siddha Rāja Jè Singha. In the middle, an account is inserted of Lūṇa Sāha (Lavaṇaprasāda), the son of Ānò Vāghelò. The work begins :—

अणहिलवाड़ै पाटण राजा भीम राज्य करै । सतरहसहस  
गुजराति री साहिबी बडौ राजा । कवित्त । मूल पैतालीस । वरस दस  
कौयो चंदगिरि ।...etc.

Follows a *Lūṇa Sāha rī vāta rò vakhāna*, in rhymed prose, the subject whereof is a description of the rainy season and the killing of an elephant by Lūṇa Sāha. Beginning :—

वरघा रित लागी । विरहणी जागी ।...etc.

(G) बहलिमा री वात, pp. 342b-350b. Incomplete, the last leaves being missing. Identical with MS. 15 (K).

The MS. is found in the Darbar Library in the Fort of Bikaner.



### MS. 19:—राठौड़ाँ री वंसावली तथा पीढियाँ .

A MS. consisting of 266 leaves, 8" x 6" in size. Cloth-bound, but leaves detached and out of order. The leaves were originally larger in size and numbered, but they were subsequently trimmed at the margins, the numeration figures being thereby cut away in most of the pages. Each page contains 17 lines of 15-20 *akṣaras*. Devanāgarī. Written in Samvat 1723, under the reign of *rājā* Karaṇa Singha of Bikaner, for the use of his son, *kūvara* Anūpa Singha.

The contents of the MS. are very much the same as those of the Jodhpur MS. 14. of *Descriptive Catalogue*, Sect. i, Pt. i. The work falls into two parts, to wit:—

(a) जोधपुर री राठौड़ाँ री वंसावली, pp. 1a-22b. Apparently fragmentary, owing to the loss of some leaves in the middle. A genealogical sketch of the Rāthōṛas of Jodhpur from the origins to *mahārājā* Jasavanta Singha. The first pages (1a-2a) contain a kind of introduction, consisting of a Sanskrit invocation to Gaṇapati (identical with that in the Jodhpur MS. 14 alluded to above), Viṣṇu and the Sun a *chattrī-sarājakulī-sthāpanā*, i.e. a list of the seats or capitals of the 36 Rajput tribes (beginning:—**धाराजगरी परमार** १...etc.), a *karitā* giving the names of the nine Paramāra rulers of *Navakoṭi* *Māravāra* (beginning:—**मंछोवर सामंत** ... etc.), and lastly a list of the six *vaṃśas*, to wit:—Sūrya-, Soma-, Kuru-, Hari-, Śiva- and Daitya-*vaṃśa*. Then after an *ṛṣirevāda* in Sanskrit, the genealogy of the Rāthōṛas begins from the Satva-*yuga*, when the men lived 100 years and were born as twins (*jugalaputṛi*). From this particular, it is evident that the author of the *vaṃśāvalī* is a Jain. The pedigree of the Rāthōṛas is traced from *rājā* Mānadhātā *cakkare* (p. 4a) down to Jē Canda (p. 12a), the list being divided into four sections corresponding to the four *yugas*. The account of Sīhō begins p. 12b as follows:—

रा' श्रीसीहजोग द्वारिकाजी पधायी । साथै दस हजार असवार  
लीधा । अकेकौ वस्त्र भगवौ हाथ १ बरही सों बांधे वसही समेत  
'चाल्या । आवता थका सोलंकीयां री भीर करि लाघौ फूलांखी मार्यौ ।  
सीहोजी महादेव री अवतार कै ।...etc.

Much as in the Jodhpur MS. 15, of *Descr. Cat.*, Sect. i, Pt. i. here too the *Jainācārya* Jina Datta Sūri is given the credit of having called Sīhō to Pāli. The genealogical account of the descendants of Sīhō contains only names and commemorative

songs. The last names are those of *mahārājā* Jasavanta Singha and his brother Amara Singha.

(b) राठौराँ रौ घोटियाँ, p. 22b-to the end. Genealogies of the Rāthōras, apparently identical with those in the Jodhpur MS. 14, of *Descr. Cat.*, Sect. i, Pt. i, mentioned above. Containing only names and occasionally quotations of commemorative songs. The work being disconnected and most of the leaves being out of place it is difficult to give an idea of the contents. The difficulty is increased by the fact that the names are not followed by the patronymic as in the ordinary lists of *pīdhīs*. The genealogies were evidently compiled in the same time as the *vamśāvalī* described above, namely the beginning of the Saṃvat-century 1700, apparently during the last years of the reign of *mahārājā* Jasavanta Singha of Jodhpur.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

### MS. 20:—फुटकर वाताँ रौ सङ्गह .

A MS. consisting of 116 leaves  $8" \times 8\frac{1}{2}"$  in size. Cloth-bound, but several leaves detached. Leaf 86 is lost, and several other leaves are probably missing at the end. Each page contains 16-19 lines of writing of 26-36 *akṣaras*. Written in Saṃvat 1826 (see p. 91a) by Khavās Sabaḷa Sena at Bikaner.

The MS. contains:—

(a) सात बेटियाँवाले राजा रौ कथा, pp. 1a-2a. A tale of no historical interest.

(b) कुँवर रणमल चूँडावत अखौ सोलङ्की मारियो तै रौ वात, pp. 2b-5b. The story of Rāthōra *rāva* Riṇa Mala's fighting with Akhō Solāṅkī and conquering the latter's land after killing him. Beginning:—

इण दूहै ऊपर ॥ रणमल गलती रात [१] कांकल घर केवी तथै ।  
पह ऊगे परमात [१] आयो ऊघा ही अघो ॥ १ ॥ राव रणमल नागौर  
सो क्हाडीया थका आय वले रे कांठे रह्यो...etc.

(c) कुँवर रणमल चूँडावत अखै सांखलै रौ वैर लियो तै रौ वात, pp. 5b-8b. The story of Rāthōra *kūvara* Riṇa Mala's revenging on the Īdās the death of Akhō Sākhalō. Beginning:—

इण दूहे ऊपर ॥ आथो अमजीमाख [1] चावे भाले चोढवूत । तेढा  
हिरण ढाण [1] चोवीसे चोरासीया ॥ २ ॥ ... अथो सांघलो मारवाड रो  
रजपूत रुणेचो तिको सीधला भेलो हुय ने धाड़े दोडीयो...etc.

(d) सयणी चारणी री वात, pp. 8b-11b. The legend of Sayanī, the daughter of Cārana Vedò of Kaccha, and Vijhā-  
panda. Interspersed with *dūhās*. Beginning:—

वेदो चारण केकरै गाव रहै । कछ देश मै । वेदे रे वडो द्रव्य ।  
...etc.

(e) पीरोजसाह पातिसाह री वात, pp. 11b-18b. A legendary  
account of the reign of Phiroj Śāh and Muhamad Śāh till the  
conquest by Bābar. Beginning:—

पीरोजसाह पातिसाह षतम कछाणो । चीता हिरण । चीता  
हिरण जनावर राधणा । सारि हिकमत सिकार री पेरोजसाह  
चलाई... etc.

(f) राव हमीर लखे जाम री वात, pp. 18b-20a. Identical  
with MS. 11(a), and MS. 18 (x), above.

(g) कूंगरै बलोच री वात, pp. 20a-22a. Identical with MS.  
11 (c) and MS. 18 (w), above.

(h) जैतमाल सलखावत कोलियाँ री वात, pp. 22a-24b. The  
story of Rāṭhōra Jēta Māla Salakhāvata being attacked by the  
Kolīs, on his way back from Sirohi, where he had married, and  
loosing in the affray Bhādò Sūdò and a hunting-leopard, and  
the revenge he subsequently took on the Kolīs. Beginning:—

जैतमाल देवडै परखीजण गयो [1] दिन ५ तथा ७ उठै जान रह्यै  
...etc.

(i) सुराँ अर सतवादियाँ री वात, pp. 24b-30b. A moral tale  
of no historical interest.

(j) राव तीहै छाडावत री वात, pp. 30b-34b. A biographical  
account of Rāṭhōra rāva Tidò Chādāvata. Beginning:—

महेवे षेड़ राव तीहो छाडावत राज करै । वडो आगाठ देसोत  
जिके रै वायै हरण षोड़ा ऊवै...etc.

(k) जैतमाल सलखावत री वात, pp. 34b-38b. A biographical account of Rāṭhōra Jēta Māla Salakhāvata. (Cfr. h above). Beginning :—

राव तौडो आप री वार वजाय गजाय अर देवलोक ह्वो [1]  
वडो ओगाठ राजवी ह्वो [1] राव सलखै ह्वी ज्यां रा वित लीया...etc.

(l) सच बोले सो मारिया जावै तै री कथा, pp. 38b-40. A tale of no historical interest.

(m) वोजड़ विजोगण री कथा, pp. 41a-46a. A love tale of Vijara, the son of Vijē Sāla, a king of Gujarat, and Vijogaṇa, the daughter of a *setha*.

(n) राव चूँडे री वात, pp. 46a-49b. A biographical account of Rāṭhōra rāva Cūḍō. Beginning :—

.....महेवे राज करे मालो सलखावत वीरम सलखावत जैतमाल  
सलखावत ईहा री वडो साहिबी जिण समईवे माहे दलो जोह्वीयो  
सिधराजा जेसंधदे पाटण राज करे...etc.

(o) रिणधौर चूँडावत री वात, pp. 49b-54b. A biographical account of Rāṭhōra Riṇa Dhīra Cūḍāvata. Beginning :—

इयै दूहे उपर कै [ः] केबीयो..... । तिको रण चोडावत तलोली  
गाडा छोडीया [1] आगै जीवयो बाजु तो सीधला रा गाडा कै...etc.

(p) हाहुल हमीर भोलै राजा भीम छूं बुध करियो तै री वात, pp. 54b-60a. An account of the contest between Hāhula Hamira and Bhīma, the "Simpleton," king of Anahilavārā Pāṭaṇa, over some horses bought by the latter and coveted by the former. In the story, reference is made to Prithi Rāja of Dilli. Beginning :—

...भोलो राजा भीमदे अषई मोहतो घोड़ा भरौदण नू काबुल  
मेसीयो...etc.

(q) वडावडो देवड़े डहल वानर री वात, pp. 60a-62b. An anecdote of no historical interest.

(r) राजा भोज री पनरमी विद्या व्यास भवाबीदास री कही, pp. 63a-91a. Identical with MS. 15 (E). At the end of the work, the copyist has recorded his name as well as the date as follows :—

लिख्यतं सुवास सबलसेन । सुवास सबल वाचनार्थम् ॥ बीकानेर-  
मध्ये ॥ संवत् १८२६ सावण वदि ६ वार सोमवार ।

(s) नागदमण साइये भूलै रौ कहियौ, pp. 91a-97a. A poem in 123 (?) verses, on the slaying of the Kāliya serpent by Kṛṣṇa, by Cāraṇa Sāiyò Jhūlò. Beginning:—

बलि तो सारद विनवुं । सारद करो पसाय ।...etc.

(t) बगलै हंसणी रौ कथा, pp. 97a-116b. Incomplete at the end. The tales of the crane and the she-swan, his wife, in accusation and defence of woman, eight in all, but only four contained in the present MS. Beginning:—

मानसरौवर माछै हंस रहै सु अकै दिन हंस सर्व मेला ऊई अर  
मतौ कौयौ कहौ आपा मारवाड़ देस हालौ तो जावा मारवाड़ नू लौक  
वषायै कै उठे बडा मेवा कै...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

### MS. 21 :—फुटकर वाताँ रौ सङ्ग्रह .

A huge MS., consisting of 492 leaves, 12" × 8" in size. Cloth-bound, but some leaves detached. About two fifths of the leaves are blank. Each page contains 28-30 lines, of 18-25 akṣaras. Devanāgarī script. About 100 years old.

Most of the contents of the MS. are identical with those in MS. 18 described above, of which the present MS. is in part a copy. A list of the contents is the following:—

(a) सिद्धासगबत्तीसी कौ भाखा, pp. 1a-29a. Identical with MS. 18 (e).

(b) बेतालपच्चीसी रौ वात, pp. 30a-60a. Identical with MS. 18 (a). Cfr. also MS. 15 (z).

(c) रायधण भाटी रौ वात, pp. 61a-66a. Identical with MS. 18 (b). Complete. Beginning:—

रायधण कुंवर रावल दुभास रौ बेटी जात रौ भाटी लुद्रवै राज  
करै...अर घाट सोडा राज करै । लुद्रवै रा सलींमी । तठै घाट रै  
अक बेटी अर अक बेटी । बेटी रौ नाव सजनल...etc.

(d) राजसिङ्ग खीँ यावत री वात, pp. 66a-69b. Identical with MS. 18 (c).

(e) राव अमरसिङ्गजी री वात, pp. 70a-78b. Identical with MS. 18 (d).

(f) राजा करणसिङ्गजी रै कँवरों री वात, pp. 79a-104a. Introduced as "Mahārājā Padama Singhajī rī vāta." Identical with MS. 9 (a), and MS. 15 (I).

(g) कुँवरसी साँखलै री वात, pp. 105a-140b. Identical with MS. 18 (f). Complete. Beginning:—

साँखलो घीवसी घरसुकाल । जांगलु राज करै । वडो साहिबी ।  
वडो सिरदार सों । घीवसीजी हलोद भाले परखोया । वडो वीहा  
जवो । वडो गुडो घरच जस अवल कौयो...etc.

(h) नापै साँखलै री वात, pp. 141a-153b. Identical with MS. 9 (b). MS. 15 (x), and MS. 18 (g).

(i) अकलगिड़ वाराह डाढाला री वात, pp. 171a-184a. Identical with MS. 15 (F).

(j) गोड़ गोपालदास री वात, pp. 185a-196a. A biography of Gōṛa Gopāla Dāsa of Ajmer. Beginning:—

गोपालद[ास] गोड़ अजमेर रा परगना सु कडांयो कौयो । सो  
पेहला तो अजमेर रा घावंद था गोड़ [1] पछे अजमेर पातसाह लौयो  
तह गोड़ां नु परगनो अजमेर रो दीया (sic) |...etc.

(k) मारवाड़ री वात महाराजा रामसिङ्गजी री, pp. 197a-215b. Introduced as "Māravāṛa rē amarāvṛī rī vāta." Identical with MS. 15 (B), and MS. 18 (h).

(l) पना वीरमदे री वात, pp. 216a-246a. Incomplete at the end. The story of the amours of Pannā, the daughter of Ratana, a *seṭha* of Pūgala, and *kāvira* Virama De, the son of *rāva* Rāi Bhāna of Idara. In rhymed prose intermixed with verses. Beginning:—

सदा मनोरथ सिद्ध करण [1] बांणी आधर बेस [1] सारा पहजी  
सौवरजे [1] गुण दातार गणेश ॥ १ ॥.....सुबरख निज धातां

सिहै । बानांज चबख बेस । पदमखि तरैयां परषिजे । देसा पंगल  
देस ॥ ३ ॥ करहा घोड़ा कांम रा ।...etc.

(m) जगदे पंवार री वात, pp. 258a-276a. Identical with MS.

18 (j). Complete. Beginning:—

मालवौ देश धारा नगरी । तठै पुंवार उदियादित्त राजा राज्य  
करै कै । तिख राजा रै दोय रांखी अक तौ वाघेली । अनै बीजी  
सोलंकणी । तिखां दोयां रै दोइ कुंवर । तिख मै वाघेली मुदै पटरांणि ।  
तिख रै तौ कुंवर रिणधवल छउ ।...etc.

(n) छ कहाणियाँ, pp. 280a-292a. A collection of six tales,  
of no particular interest, to wit:—

1: साईं री पलक मै खलक वसौ तै री वात, pp. 280a-284a :

2: आय ठहकौ भाहि मै तै री वात, pp. 284a-285a ;

3: हरराज रै नैणाँ री वात, pp. 285a-286a. Referring to  
Hara Rāja Devarō of Sirohī;

4: न क्यूँ हरै न क्यूँ सेखै तै री वात, pp. 286a-288a. Re-  
ferring to Sekhō, the Bhāṭī rāva of Pūgaḷa ;

5: सेखै नै भातौ आयौ तै री वात, pp. 288a-289b. Identical  
with MS. 18 (k).

6: वीरबल री वात, pp. 290a-292b. Identical with MS.  
18 (l).

(o) राव वीरमदे री वात pp. 293a-295a. A biographical  
account of Rāṭhōra rāva Virama De, the son of Saḷakhō, going  
as far as his death and the concealment of the infant Cūḍō in  
the house of Cāraṇa Ālhō. From the “Khyāta” by Mūhaṇōta  
Nēṇa Sī (see MS. 8 above). Beginning:—

वीरम महेवा रे पासै गुढो मांडि नै वसौयो कै । सु जिकोई  
महेवै माहे घून करै गुनह करै तिको वीरम रे गाहै आवै वी[र]मजी  
ऊवै ऊवै गुं राखै...etc.

(p) दम्पतिविनोद, pp. 309a-325b. Incomplete at the end.  
Identical with MS. 18 (o).

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

### MS. 22 :—फुटकर बातें रौ सङ्ग्रह .

A huge MS. consisting of 436 leaves,  $11\frac{1}{2}'' \times 9'' - 7\frac{1}{4}''$  in size. Cloth-bound. Each page contains 30 lines of writing, of 30 to 24 *akṣaras*. The writing has many blanks, especially in the first part of the MS., showing that it is a copy from some other MS., whereof some pages were broken or illegible. A few entire pages are blank. Devanāgarī script. The letters for **ड** and **ढ** are habitually interchanged. The MS. was caused to be written by *mahārājā* Gaja Singha of Bikaner in Samvat 1820 (see p. 68a), and is the original from which many of the works contained in MS. 15 (dated Samvat 1845), MS. 18 (dated Samvat 1847), MS. 20, and MS. 21, were subsequently copied.

The MS. contains :—

(a) आठ कहानियाँ, pp. 1a-18b. A collection of eight unimportant tales, all of which have already been found in MS. 15 (a), MS. 18 (k-m), and MS. 21 (n). To wit :—

- 1 साँई रौ पलक मै खलक वसै तै रौ बात, pp. 1a-4b.  
Identical with MS. 21 (n), 1.
- 2 साँई कर रह्यौ है तै रौ बात, pp. 5a-8b. Identical with MS. 15 (a).
- 3 आय ठहकौ भाहि मै तै रौ बात, pp. 9b-10b. Identical with MS. 21 (n), 2.
- 4 हरराज रै नैयाँ रौ बात, pp. 10b-11a. Identical with MS. 21 (n), 3.
- 5 न क्यूँ हरै न क्यूँ सेखै तै रौ बात, pp. 11a-13a. Identical with MS. 21 (n), 4.
- 6 सेखै नै भातौ आयौ तै रौ बात, pp. 13a-14a. Identical with MS. 18 (k), and MS. 21 (n), 5. Complete.
- 7 वीरबल रौ बात, pp. 14a-16a. Identical with MS. 18 (b) and MS. 21 (n), 6.
- 8 राजा भोज खापरै चोर रौ बात, pp. 16a-18b. Identical with MS. 18 (m).



(b) कुतबदी साहिजादै री वात, pp. 18b-27a. Identical with MS 18 (n).

(c) दम्पतिविनोद, pp. 32b-67b. The same work as contained in MS. 18 (o). and MS. 21 (p).

(d) मूह्यात नैणसीजी री ख्यात री अक भाग, pp. 68a-87a. A portion of the "Khyāta" by Mūhaṇōta Nēṇa Sī (see MS. 8 above), containing the *vātas* following :—

1. राव सीहेजी री वात, pp. 68a-71b.
2. राव कान्हुदे री वात, pp. 71b-76b.
3. वीरमजी री वात, pp. 76b-78a.
4. राव चूँडेजी री वात, pp. 78a-81a.
5. गोमादेजी री वात, pp. 81a-82a.
6. अरड़कमल चूँडावत री वात, pp. 82a-83a.
7. राव रियमलजी री वात, pp. 83a-87a.

The form of the text is slightly different from that in MS. 8, the present MS. containing more Gujaratisms. The same remark applies also to the other parts of the "Khyāta" by Mūhaṇōta Nēṇa Sī contained in this MS. and described below.

(e) गोरै वादल री कथा, pp. 87a-93b. The same work as MS. 15 (D), but containing very different readings. Compare the following verses from the introduction as it is given in the present MS. with the corresponding ones in MS. 15 (D), which have been quoted above :—

चरण कमल चित लाय के	समरं सरसति माय ।
कहिस कथा वनाय के	प्रणमूं सदगुरु पाय ॥ १ ॥
जंबूदीप मभारि	भरथषेत्र सौभत अधिक । <sup>1</sup>
नगर भलो चौत्रोड़ है	ता परि दूठ दुरंग ।
रतनसेन राखो निपुण	अमलीमाग अभंग ॥ २ ॥

...etc.

A *dūhō* at the end, which is not found in MS. 15 (D), records the date of the composition of the *kathā* (Samvat 1686 ?), and the name of the poet (Jaṭa Mala) :—

<sup>1</sup> The latter half of this verse is omitted.

सौले सै वस्ये थे<sup>1</sup> समै फागुण पूनिम मास ।  
वीरारस सिगगाररस कहि जटमल सुपरकास ॥ [१]४६ ॥

(f) मोमल री वात, pp. 93b-95a. Identical with MS. 18 (q).

(g) महिन्दर वीसलौत री वात, pp. 95a-98a. Left incomplete.  
Identical with MS. 18 (r).

(h) मूहणौत नैणसीजी री ख्यात री अक भाग, pp. 101b-113b.  
Another portion of the "Khyāta" by Mūhaṇōta Nēṇa Sī, containing the *vātas* following:—

1. गाँगी वीरमदे री वात, pp. 101b-103a.
2. हरदास ऊहड़ री वात, pp. 103a-107a.
3. राठौड़ नरे सूजावत खौं वै पोहकरखै री वात, pp. 107a-110a.
4. जैमल वीरमदेवात री वात, pp. 110a-112a.
5. सीहै मांडण री वात, pp. 112a-113b.

(i) जसलमेर री वात, pp. 113b-118a. Identical with MS. 18 (t).

(j) जैतै हमीरोत रागगदे लखणसीहौत री वात, pp. 118a-120a. Identical with MS. 18 (u).

(k) रावल लखणसेन री वात, pp. 120a-121b. Identical with MS. 18 (v).

(l) कूंगरै बलोच री वात, pp. 121b-123a. Identical with MS. 18. (w) and MS. 11 (c).

(m) लाखे फूलाखी री वात, pp. 123a-128a. Identical with MS. 18 (x). Cfr. also MS. 11 (a).

(n) कक्वाहँ री वात, pp. 128a-131a. Identical with MS. 18 (y). Cfr. also MS. 15 (h).

(o) राखै रतनसी राव सूरिजमल री वात, pp. 131a-135a.  
Identical with MS. 18 (z).

(p) नारायणदास मौढाखाँ री वात, pp. 135a-136a. Identical with MS. 18 (A).

(q) रावत सूरिजमज कुँवर पिथीराज री वात, pp. 136a-139a. Identical with MS. 18 (B).

(r) राखै खेतै री वात, pp. 139a-142b. Identical with MS. 18 (C).

(s) सोनिगहै मालदे री वात, pp. 142b-143b. Identical with MS. 18 (D). Complete.

(t) मूहणौत नैणसोजी री ख्यात री अेक भाग, pp. 143b-152b. Another portion of the "Khyāta" by Mūhaṇōta Nēṇa Si identical with MS. 18 (E).

(u) राजा भीम री वात, pp. 152b-158a. Identical with MS. 18 (F).

(v) बहलिमा री वात, pp. 158a-173a. Identical with MS. 18 (G). Complete.

(w) राव सुरताण देवडै री वात, pp. 173a-180a. Described as 'Rāva Mānē Devarē ri vāta' in the title. Identical with MS. 15 (f).

(x) राव प्रतापमल देवडै री वात, pp. 180a-182a. Identical with MS. 15 (n).

(y) हाडाँ री हकीकत, pp. 182a-184a. Identical with MS. 15 (o).

(z) बूँदी री वात, pp. 184a-185b. Described at the end as "Dūdē Bhoja ri vāta." Identical with MS. 11 (d). Complete. Going as far as the assignment of Būdī to Bhoja by the Emperor, after the death of Dūdō.

(A) खौचिषाँ री वात, pp. 186a-191a. An historical sketch of the Khicis, from Ānala down to the conquest of the land by Hādō Bhagavanta Siṅgha Chatrasalōta. at the time of Orangzeb. The origin of the Khicis is traced to Khātū, a place from which they were expelled by king Prithī Rāja Cāhuvāna. in consequence of an act of treachery committed by Pāhila Paṇḍira. Beginning:—

आनल बीची जायल कठौती रहै । तौ नागौर रौ गांम कै नागौर  
थी कोस १० जायल कै । आगै बीची चहवांखे भिलै । चहवांख राजा  
प्रिथोरज रौ वडौ साहिबी । दिली रौ घंणी । नागौर अजमेर सैभर  
यां ठौड़ां राजघान...etc.

(B) मोहिनाँ रौ वात, pp. 191b-195b. Identical with chapter (61) in the "Khyāta" by Mūhaṇṭa Nēṇa Sī. Cfr. also MS. 15 (i).

(C) सातल सोम रौ वात, pp. 195b-196b. Identical with MS. 15 (k).

(D) राव मखलीक रौ वात, pp. 196b-197b. Identical with MS. 15 (l).

(E) जैसै सरवहिथै रौ वात, pp. 198a-201b. Identical with MS. 15 (g).

(F) अरजन हमीर रौ वात, pp. 202a-205a. Identical with MS. 15 (j).

(G) सांगख वाडेल रौ वात, pp. 205a-206b. An anecdote referring to Sāgaṇa Vadhela, a chief of Khebararō, and Mūjō Bāvariyō of Sarathō, both of whom are stated to have lived at the time of Vegarō Mahamad, *pātasāh* of Gujarat. Beginning:—

सांगख वाडेल ओ धवरडै राज्य करै । वेगडौ मुंहमद गुजराति  
रौ पातिसाह । उख वारा माहे मूजौ बावरीयौ सरठै राज्य करै ।  
मूजा नै अर सांगख वाडेल रा भतीजा आपस मै प्रीति...etc.

(H) चाँपै वालै रौ वात, pp. 206b-208a. Identical with MS. 15 (m).

(I) राव राघवदे सोलङ्की रौ वात, pp. 208a-210a. An anecdote referring to Rāghava De Solāṅki of Todō, a *sāmanta* of king Prithī Rāja of Dilli, and his Dāhimī wife. Beginning:—

राव राघवदे सोलंकी तोडा रौ घणी राजा प्रिथोरज रौ सांमंत ।  
नरसिंहदास दाहिमो ईयै रौ घर आहड रावल समरसौ रौ चाकर ।  
तरे नरसिंहदास रै बेटी तिका अपकरा महादेवांगना ।...etc.

(L) नानिग काबड़ा री वात, pp. 210b-212b. An account of the migration of the four Chābarā brothers Nāniga, Devaga, Ajē Si, and Vijē Si from Sihoragadhā to Pohakarāna, and of Nāniga's becoming the lord of the place. Beginning :—

पुहपावती नगरी । हिवारं पोकरण कहीजे कै । तीये नगरी  
माहे राजा पहरवा राज्य करै । वडौ राजधानी । राजा ईये विध  
राज्य करै । मास अक ईदर मौहल माहे रहै मास अक पुरौ हवै  
ताहरां बाहिर आवै । नवौ वीमाह करै ।...

(M) सयणी री वात, pp. 212b-215a. Identical with MS. 20 (d).

(N) देवरै नायकदे री वात, pp. 215a-221b. A legend of Nāyaka De, the daughter of Mūdhō, an Ahīra ruler of Sorāṭha, and Devarō, another Ahīra petty ruler of Devāli. Beginning :—

सोरठ देस माहे अहीर राज्य करै । मूंघो अहीर न[र]वै  
सोरठ राज्य करै । मूंघा अहीर है बेटी कहीये सु सारी सोरठ मै  
इसी काई नहीं ।...etc.

(O) खीवै बीजे री वात, pp. 221b-225a. Identical with MS. 15 (L).

(P) राणी चौबोली री वात, pp. 225a-229a. A tale referring to *rājā* Bhoja, or Vikramāditya, of Ujēnī and a *rānī* Cōboli. Beginning :—

उजेणी नगरी राजा विक्रमादित्य राज्य करै । नववारी नगरी ।  
चौरासी चौहटा । कतीस पौलि । चार वरण रहै ।...etc.

(Q) चार मूरखां री वात, pp. 229a-231b. Left incomplete. A tale of no interest.

(R) सदैवक् सावलिंगा री वात, pp. 232b-238a. A concise version of the famous legend of Sadēvacha, the son of *rājā* Puhavacha of Ujēnī, and his mistress Sāvalingā. In prose intermixed with *dūhās*. Beginning :—

उजेणी नगरी पुहवक् राजा राज करै । वडौ दात[र] [i] तेथ  
जिको गुण करि कवीश्वर पंडित आवै तीये नूं सवालास दियै ।...etc.

(S) लाखै फूलाणी री वात, pp. 238a-240b. A biography of Lākhò Phūlāṇī (cfr. MS. 11a. and MS. 18x). Beginning :—

सिंधु देस केबै कोट लाधो जाड़िचौ राज्य करै । लाधौ नवै चांद  
रो नवै चांद वीमाह करै । लाधै रै झाड़ुदे पमार परधान ।...etc.

(T) पौरोजसाह पातसाह री वात, pp. 240b-245a. Introduced as “Vāta Paṭhāṇā rī.” Identical with MS. 20 (e).

(U) बुधबल कथा कवि लक्ष्मीराम छत, pp. 245b-261a. The *Buddhibalakathā*, a didactic tale in verses, composed by a poet Lachī Rāma (i.e. Laksmī Rāma) in the year Samvat 1681 (see the last verse but two) Divided into eight *prabhāvas*. In Hindī. Beginning :—

सरसति कौ उरि ध्यान धरि । गणपति गुरु मनाइ । लक्ष्मीराम  
कवि यह कथा । अदभुत कहत वनाथ ॥ १ ॥ चोपई । पूरब दिसि जहां  
वदै<sup>१</sup> सुरसरो [१] ता उपकंठि वसति सिवपुरी ।...etc.

(V) जगदे पंवार री वात, pp. 261b-267b. Introduced as “Vāta Pāmāra Rina Dhava[la] Jaga Deva rī.” The same story as contained in MS. 18 (j) and MS. 21 (m), but beginning differently :—

राजा उद्योतचंद धार र[१]ज करै [१] अके दिन रै समाजोग  
दौलतावाद रे धखी रौ नालेर रिणधवल कुंवर नै आयौ ।...etc.

(W) ? , pp. 267b-273a. An anonymous work, being a tale of no importance, partly in prose and partly in verses, referring to Rāja Dhara Solāṅki of Todō. Beginning :—

तोडै नगर माहे सोलंकी राजधर राज्य करै [१] सु राजधर रै  
झोळ नहौ [१] ताहरां डाहा सयणा जिको परदेसी आवै तीयां मुं,  
पूझीजै...etc.

(X) गुजरात देस राज्य वर्णन, pp. 273a-275a. Identical with chapter (50) in the “Khyāta” by Mūhanōta Nēna Sī (see MS. 8. above). Followed by two anonymous *vātas*, of no particular interest, which occupy pages 275a-278b.

(Y) अचलदास खीची री वात, pp. 278b-283a. Described as "Acala Dāsa Khīcī Lālā Mevārī rī vāta" at the beginning, and as "Ūmā De rī vāta" at the end. The well-known story of Acala Dāsa Khīcī of Gāguraṇa and his two wives Lālā, the daughter of Rāṇā Mokala of Mevāra, and Ūmā, the daughter of Khīva Sī Sākhalō of Jāgaḷū, and the intrigues of Jhimī, a Cāraṇī. In prose with *dūhās* interspersed. Beginning:—

अचलदास गढ गागरण राज्य करै । तिख रै राखी लाला मेवाड़  
रो धखी राखे मोकलसीह तिख री नेटी । राज सिगलो ह्वी लाला रै  
हाथ [ ] वडी साहिबी [ ] भलो राज्य कै [ ] अकदा प्रस्तावि भौमी  
चारणि अचलदास नु मांगण आई ।...etc.

(Z) कहवाहूँ री वात, pp. 283a-284a. An account of how the Kachavāhās were once exterminated by the Tūvaras, and only one *rāṇī* escaped, who afterwards gave birth to a child, Malē Sī, who after killing *rāya* Rālhana, made himself lord of the Mēnās of Dhūdhāra. Beginning:—

कहवाहा राजा रामचंद री बीलात (sic) । नलवर उवालेर ईया  
गढां नल राजा रा पोतरा राज्य करै । ईयां बीचीयां सुं वैर [तुं]-  
वरां सुं वैर ।...etc.

(i) जिसलमेर पूगल वीकूपुर वरसलपुर रै भाटी धखियाँ री पट्टावली, pp. 284a-285b. Lists of the Bhāṭī rulers of Jesalmer, Pūgaḷa, Vikūpura, and Varasalapura. Beginning:—

संवत् १२१२ आवन सुदे १२ वार आदित मूल नक्षत्र जिसलमेर  
रावल जिसल स्थापिता । जिसलमेर गढ थापीयो । संवत सतर सत-  
रोहतरे । जसो दैव री फेर । बाधो रुधो भाटीयां । जसो  
जिसलमेर ॥ १ ॥...etc.

The first list contains names from *rāvaḷa* Jesaḷa (1st) to *rāvāḷa* Jasavanta Singha (28th). After the name of each *rāvaḷa*, the years and days are given of his reign, and occasionally a mention is also added of his chief exploits. The three other lists contain only bare names.

(ii) दो कहखियाँ, pp. 286a-287a. Two short tales of no interest.

(iii) वगड़ावतों की बात, pp. 287b-294a. The legend of the Vagarāvatas (or Vagharāvatas), traced to Cahavāna Hara Rāma, who killed a tiger (*vāgha*) and subsequently became the father of a son with a tiger's head. Beginning:—

राजा वीसलदे चहवांण अजमेर मै राज्य करै । अजमेर माहे वाघ  
हिलीयौ सु वाघ घून करै दोइ २ चार २ घून करै [1] सोर पड़ीयौ ।

..etc.

(iv) राजा मानघाता की बात, pp. 294a-296b. A biography of *rājā Mānadhātā*, one of the *paurāṇika* ancestors of the Rāthòras. Beginning:—

राजा युवनाश्वर राजा अजेपाल की बहिन परखीयो । राजा  
युवनाश्वर वडौ राजा...etc.

(v) राजा प्रिथीराज चौहान की एक बात, pp. 296b-297a. An unimportant anecdote referring to *rājā Prithi Rāja* and some revenge he once took on the Pāvāras. Beginning:—

राजा प्रिथीराज चहवांण अजमेर राज करै । सु राजा प्रिथीराज  
है पमार रजपूत चाकर...etc.

(vi) गोगैजी की बात, pp. 297a-298a. A short account of the four *avatāras* of Gogò in the four ages of the world. Beginning:—

गोगैजी हा ४ अवतार । सतयुग माहे भाद १ त्रेता माहे पहल २  
दापुर मै हरपाल ३ कलियुग मै गोग चहवांण...etc.

(vii) सोलङ्की राज बीज की बात, pp. 298a-301b. The story of the establishment of the Solankis' rule over Anahilavāra Pātāṇa, from the migration of Rāja and Bija from Todò, to the usurpation of Mūla Rāja. Beginning:—

सोरों सों आया तद सोलंकी कहाया । सु गुजरात आया आइ  
नै राज कीयौ [1] कितरेक दिने निबला पड़ीया...etc.

(viii) मूहणौत नैबसीजी की ख्यात की एक भाग, pp. 301b-303b. Another portion of the "Khyāta" by Mūhaṇōṭa Nēna Sī, containing the two *vātas* following:—



1. रावल जगमलजी री वात, p. 301b.
2. राव जोधैजी री वात, pp. 302a-303b.

(ix) सुपियारदे री वात, pp. 303b-307a. The story of Supi-yāra De and Rāthōra Narabada Satāvata. Cfr. chapter (58) in the "Khyāta" by Mūhaṇōta Nēṇa Sī (see MS. 8. above). Beginning:—

नरबद सतावत आसकरण सतावत । कायलाणै गढ राज करै ।  
तठै सांघलां री खंख सुं सांघलै सीहड़ रो नालेर आयौ...etc.

(x) मूहणौत नैणसीजी री ख्यात री अके भाग, pp. 307a-313a. Another portion of the "Khyāta" by Mūhaṇōta Nēṇa Sī, containing the *vātas* following:—

1. खैमखानियाँ री उतपति, pp. 307a-b.
2. दौलताबाद रा उमरावाँ री वात, p. 307b.
3. मलकम्बर आकूतखाँ री याददास्त, pp. 308a-309a.
4. साँगमराव राठौड़ री वात, pp. 310a-313a.

(xi) रावल लखणसेण वीरमदे सोनगरै री वात, pp. 313a-315a. The same story as contained in MS. 18 (v), and MS. 22 (k), but in a different version. Beginning:—

रावल लखणसेण जेसलमेर राज करै । हेके दिन रावलजी बेठो  
हंतो तितरे कोचरी बोली [१] तद रावलजी सोणीया (नू) बोलाय  
पूछीयो...etc.

(xii) राव रिणमलजी री वात, pp. 315a-317b. Identical with chapter (57) in the "Khyāta" by Mūhaṇōta Nēṇa Sī (see MS. 8. above).

(xiii) अलावदी री उतपत री वात, pp. 318a-319a. A legend, according to which the emperor Alāva Dī, when a baby, was removed and substituted with Alāvaliyò, the son of a *pījārò*, and afterwards restored to his princely condition by Dhārū, the son of Ādala Rāva Khicī, who obtained as a recompense the fort of Gāguraṇa. Beginning:—

आंदलराव घौची जायल कठोती रहै [१] सु अके दिन रे समीयीये  
(sic) घौवसौ सांघले रे बेटी सु पागली [१] ताह्हा घौवसौ जाणायो जु  
ओर तो कोई लेवे न लेवे आदल भलो रजपूत कै ।...etc.

(xiv) आठ कहाणियाँ, pp. 319a-331b. A collection of eight short tales of no historical interest. to wit :—

1. साह ठाकुरै री वात, pp. 319a-320b.
2. विसनी बेखरच री वात, pp. 320b-321b.
3. आसा री वात, pp. 321b-323b.
4. पिङ्गला री वात, pp. 323b-324b.
5. गन्धर्वसेण री वात, pp. 324b-326b.
6. माल्हाली री वात, pp. 326b-329a.
7. सोणा री वात, pp. 329a-330a.
8. मामै भाणै री वात, pp. 330a-331b.

(xv) राव रिणमल खाबड़ियै री वात, pp. 331b-338b. The story of Rāṭhōra rāva Riṇa Mala of Khābara and his Sodhi wife of Ūmarakoṭa. In plain prose interspersed with *dūhās*. Beginning :—

माडो गढ गोरी पातिसाह राज करे [1] ताहरा विलायत रे  
पातिसाह नू माडो रे पातिसाह री रसाल आवे [1] ताहरा माडो रे  
पातिसाह माणस दोई बुलाया । ते रा नाव । अक मत के वास । अक  
अकल के वास...etc

(xvi) पाँच कहाणियाँ, pp. 338a-343b. A collection of five short and unimportant tales. to wit :—

1. डूंगर जसाकौ (*sic*) तै री वात, pp. 338a-339a.
2. फमै घोराभार री वात, p. 339a
3. तमाईची पातिसाह री वात, pp. 339a-340a.
4. पाहुवा री वात, pp. 340a-b.
5. दत्तात्रेय २४ गुरु किया तै री विगत, pp. 340b-343b.

(xvii) मूह्यात नैणसीजी री ख्यात री अक भाग, pp. 343b-350a. Another portion of the “Khyāta” by Mūhaṇōta Nēṇa Si. containing the *vātas* following :—

1. राव वीकैजी री वात, pp. 343b-344b.
2. भटनेर री वात, pp. 344b-345b.

- 3 राव वीकैजी री वात वीकानेर मखियौ तै समै री,  
p. 345b.
- 4 काँधलजी काम आया तै समै री वात, p. 346a.
5. राव तीडै अर रावल साँवतसी सोनिगरै इयाँ दूनां  
भौलमाल वेठ ऊई तै समै री वात, pp. 346a-b.
- 6 सुपियारदे री वात, pp. 346b-349a. Fragmentary
7. पताई रावल साकौ कियो तै री वात, pp. 349a-b.
- 8 राव सलखै री वात, p. 349b.
9. [मठ मखिया तै री विगत], p. 350a.

Notice that No. 6 is out of place.

(xviii) जेसलमेर री वात, pp. 350b-351a. A brief account of the short period in the history of Jesalmer going from the attack by Alāva Di and the death of *rāvala* Ratana Si, to the installation of *rāvala* Ghara Si. (Cfr. MS. 18 (t) and MS. 22 (i).) Beginning:—

...जद अस्लावदीन पातिसाहजी सँ लड़ाई ऊई [1] रावल रतनसी काम आयो । गढ माहे जोंहर ह्वौ । तद मूलराव अर घड़सी खे दोई रतनसी रा कुंवर विषै नौसरीया...etc.

(xix) काहड़ पवार री वात, pp. 351a-352b. A genealogical legend in explanation of the origin of the Sākhālā and Sodhā branches of the Pāvāras, in which they are traced to Sākhālō and Sodhō, two sons born to Pāvāra Chāhara of Chahotana by an *apsaras* captured by him. The name of the Sākhālās is further connected with *saṅkha*, a miraculous conch Chāhara had had from the *apsaras*. Beginning:—

काहड़ पवार क्होटण राज करै । ते नृं षबर ऊई । जु क्होटण सिव री वाड़ी पासे द्रुगरी अक क्कै...etc.

(xx) राव रिणमल अर महमद आपस मै लड़ाई ऊई तै री वात, pp. 352a-353b. Fragmentary. Identical with chapter (44) in the "Khyāta" by Mūhaṇōta Nēṇa Si (see MS 8. above).

(xxi) रिणधवल री वात, pp. 353a-356b. A tale concerning Riṇa Dhavala, king of Dhāra, and two Bhāṭas, Rayana and Mayana. Beginning:—

भाट रयण नै मयण बेवे भाई । सु मयण डोलीयै बैसि नै पग  
वीछलावतौ ।...etc.

(xxii) वींभरै अहीर री वात, pp. 356b-357a. An anecdote describing a love adventure a certain Vījharò Ahira had with his sister's sister-in-law. In prose, with several erotic *dūhās* interspersed. Beginning:—

वींभरौ अहीर सोरठदेस मै रहै । अंक दिन रै समाजोग  
वींभरौ बहिन रै प्राङ्गणो थकौ गयो...etc.

(xxiii) वैरसल भीमौत वीसल महेवचै री वात नै दूहा, pp. 357a-358b. An account of a contest which arose between Rāthorā Vēra Sālā Bhīmōta of Bilārò and Visalā of Maheṛò over a mare, and ended with a battle in which Visalā lost his life. Followed by 36 *dūhās* by Khiriyò Cāḍana. The event happened during the time of *rāva* Jodhò of Jodhpur. Beginning:—

वैरसल बीलाड़ै राज करै । वीसल महेवै राज करै । थुं करवां  
हेकै दिन बीलाड़ै ता घोड़ी वैरसलजी जोड़ माहे ढाली ऊती सु घोड़ी  
चरती चरती महेवै (जाय नौंसरी)...etc.

The *dūhās* begin:—

माहेखर महामाय भीम तणो साचौ भगवत ।  
तो सब कहै सवाय वधीयो राय वैरसल ॥ १ ॥

(xxiv) उमादे भटियाणी री वात, pp. 358b-359b. An account of the jealousy conceived by Ūmā De, the Bhaṭiyāṇī wife of *rāva* Māla De of Jodhpur, towards a girl slave, and the promise she made never to talk to her husband, which promise she carried out till Māla De died and she burned herself on his funeral pyre. In the story, a Cāraṇa, Bārāṭha Āsò, plays an important part. Beginning:—

रावल जाम नवै नगर राज करै । अंक दिन रै समायोग रावल  
जामजी सिकार चलीया ऊता [1] धिरतां थकां अंक कोकरी कहीं री  
पड़ी जंगल माहे नजर आई...etc.

(xxv) सोनिगराँ री वात, pp. 359b-360a. An account of how Sāvata Sī Sonigarò had a son. Māla De, from a stone image Beginning:—

सोनगिरो सांवतसी सिकार गयौ ऊतौ सु राति स्त्री विना नौंद  
न पड़ै ।...etc.

Followed by a confuse note accounting for the origin of the Jhālās—the etymology being from *jhālāṇō* “to catch”—and other Rajputs, and the *dhūhō* :—

सीसोदीया बांभणी रा तवड कीयो तेल रो ।  
गोदारा जाटणी रा मांगलीयो थोरिख रो॥

(xxvi) राव लूणकरण रौ वात, p. 360b. A very concise account of the fight, in which *rāva* Lūṇa Karaṇa of Bikaner was killed. Beginning :—

राव लूणकरणजी जेसलमेर रौ फते करि पाछा पधारीया...etc.

Followed by a short note of 11 lines, on the alliance of *rāva* Kelhaṇa of Jesalmer with the *pātisāha* of Multan, and the conversion of Kelhaṇa's son to the Islam. From the latter originated the Ābhorīyā Bhātīs. As a result of the alliance, *rāva* Cūḍō of Maṇḍora was defeated and killed at Nāgōra. The note is introduced by the title: “Vāta rāva Kelhaṇa rō beṭō ara rāva Rāṇaga De rō beṭō Mulatāṇa rē pātisāha musala-māṇa kiyā tē ri vāta.”

(xxvii) लाखै फ्लाणी रौ वात, p. 361a. The same subject as MS. 11 (a), MS. 18 (x), and MS. 22 (S). Beginning :—

नवै नगर फूल राज करै । तठै वाणीयो १ साह्रकार रहै...etc.

Followed by a short note on Rāja and Bija.

(xxviii) गोगादेजी रौ वात, pp. 361b-362a. An account of the looting expedition undertaken by Rāṭhōra Gogā De against the inhabitants of Mitāsara, to revenge a certain Vānara, who had been insulted by them. Beginning :—

गोगादे वीरमोत थलवट माहे रहै । ईक समईयै तीये देस माहे  
काल पड़ौयो [i] लोग मऊ नुं चालीयो थो...etc.

(xxix) राजा प्रिथीराज सूहवदे परिगिया तै रौ वात, pp. 362a-b. An account of *rājā* Prithī Rāja Cōhāṇa's marriage with Sūhava De, the daughter of Vijhala of Maroṭha. Beginning :—

प्रिथीराज चहवाण दिली राज करै । तद राज करतां वीभलदे  
जोइयो सामिग्याये रो नालेर आयो ।...etc.

(xxx) राणगदे भाटी री वात, pp 362b-363b. A biographical note on *rāva* Rāṇaga De of Jesalmer, from his conquest of Pūṅgaḷa, to his fight with *rāva* (ṛḍḍo of Maṇḍora. Beginning :—

पूगल थोरै राज करै । तठै मूलराज थोरैयां ऊपरि चडि  
आयो [1] पूगल लीवी ।...etc.

(xxxi) तुँवरौ री वात, pp 363b-365a. Identical with MS 15 (d).

(xxxii) जोगराज चारण री वात, pp 365a-366a. A story of how Joga Rāja, a Cāraṇa of Jesalmer, fell in love with a Cāraṇī *paṇihārī*, and at last succeeded in marrying her. Interspersed with some *dūhās*. Beginning :—

जैसलदेस (sic) रै देस माहे जोगराज चारण वसै । वडौ चतुर  
हौसनाइक [1] वडा रूपक जोड़ै...etc.

(xxxiii) रावल मलीनाथ पञ्च मै आयौ ते री वात, pp. 366a-367a. An account of how *rāvala* Mali Nāthā of Mahevo married Rūpā De, the daughter of Vālhō Tuḍiyō, and was converted by her to the *vāmupanthā*. Beginning :—

रूपादे वाल्लै तुडोयै री बेटी घेत माहे रघवाली करैतां<sup>1</sup> हती ।  
रोही रो घेत हंतो पाणी पूर हंतो [1] सु उगवसौ भाटी...etc.

(xxxiv) नरबदजौ रागै कूँभै नूँ आँख दीवी ते री वात, pp. 367a-b. Identical with chapter (59) in the “*Khyāta*” by Mūhaṇōta Nēṇa Sī (see MS. 8. above)

(xxxv) काँधलौत खेतसी री वात, pp 367b-368a. A brief account of how Khēta Sī, the Kāḍhalōta ruler of Bhaṭanera, killed a Mathena Bhāvadeva Sūri, whereupon the two pupils of the latter went to the *pāṭisāha* Kūvarō (Kamran, the son of Babar) and persuaded him to go against Bhaṭanera. It was on this occasion that Kūvarō, after overrunning Bhaṭanera, attacked Bikaner, and was encountered and defeated by *rāva* Jēta Sī. Beginning :—

भटनेर सहर काँधलोत घेतसीह राज्य करै [1] भटनेर माँहि  
वड़गका मथेन भावदेवसूरि रहै ।...etc.

(xxxvi) सोहणी री वात, pp. 368a-369a. A love story concerning Sohaṇī, the wife of Jaṭa Māla Aroṇ, and her lover, Maliyāra.

(xxxvii) राठौड़ राजावाँ रै अन्तेवराँ रा नाम, pp. 369a-b. Identical with chapter (46) in the "Khyāta" by Mūhaṇṭa Nēṇa Sī (see MS. 8. above).

(xxxviii) जगमाल मालावत री वात, pp. 370a-b. A short anecdote referring to Jaga Māla the son of Malī Nātha of Maheṇ, and his marrying a daughter of the Bhūtas, and having from her a son, Ūjarara, who became the progenitor of the Ūjara Rāthōras. Beginning:—

रावल मालै रो बेटो जगमाल [1] सु जगमाल दिली चाकरौ  
कै ....etc.

(xxxix) कुँवरियै जैपाल री वात, pp. 370b-371a. An anecdote concerning Bhāṭī Kūvariṇ Jē Pāla the son of Mahi Dhavaḷa of Māḍhavō, near Pohakaraṇa. Beginning:—

कुँवरियो जैपाल भाटी मद्धिधवल रो बेटो [1] मा रो नाम  
मगोयी [1] भाई रो नाम देपाल [1] बहिन रो नाम मगो [1] गाम  
माटवो (sic) पड़गै पोकरण रै रहे ...etc.

(xl) दूदैं जोधावत री वात, pp. 371b-372a. An account of how Dūdo the son of rāra Jodhō Rāthōra, killed Meghō Narasīṅha-dāsōta in a single combat. Beginning:—

राव जोधो पौडीयो ऊतौ [1] वातपोस वातां करता ऊता [1]  
राजवीयां खां वातां करता ऊता [1] ताहरां अकै कल्लौ भाटीयां रो  
वैर न रहे.. etc.

(xli) राजा रै कुँवर री वात, pp. 372a-373a. A tale of no interest.

(xlii) पावृजी री वात, pp. 373a-378a. The story of Pāvū Rāthōra, the son of Dhādhala, his daring exploits, and his death at the hands of Jinda Rāva Khicī. Identical with chapter (51) in the "Khyāta" by Mūhaṇṭa Nēṇa Sī (see MS. 8. above). Beginning:—

घांघलजी महेवै रहै [1] सु अउठै सूं क्हाड अर अठै पाटण रे  
तलाव आय ऊतरैया...etc.

(xliii) पँमै घोरान्द्यार री बात, pp. 378a-383a. The story of Buddha Pāmò (or Pemò), nicknamed "Ghorāndhāra," a chief of Kūḍala, with special reference to his love adventures with a beautiful daughter of a *kandoi*, and the violence used by his son Caṅgò to the daughter of Cāraṇa Māvaḷa, which was the cause of Rāthōra Mahireḷaṇa Dhūharōta's marching against Kūḍala and conquering the place, after killing Pāmò and his son Maṅgò, and capturing Caṅgò. This had had a son from the daughter of Māvaḷa, his name Cādò, who was subsequently made a Cāraṇa by Mahireḷaṇa, and became the progenitor of the Rohariyās. Beginning:—

कूडल माहे बुध राज्य करै । सु ईछा रो वडो राज वडो  
तरवारैया रजपूत । सु तठे पंमो कुंवरपदे थको धुबीयां करै ।...etc

(xliv) सिद्धासणबत्तीसी री कथा, pp. 383a-408a. A prose version of the *Simhāsanaudvātrīṃśatikā* tales into Marwari, different from the version in MS. 15 (A). Anonymous. A few *dūhās* are here and there interspersed. Beginning:—

परम ज्योति प्रतिबंब तै भूँठ ह दीसै साच ।  
जैसै कंचन मै रचित मनि सोमित (sic) काच ॥ १ ॥  
.....चह दिस पुरधारथ प्रवेस कै जेथ इसड़ो मालव देस कै  
तेथ अनीत रहित राजनीत लोकनीत सहित अनेक पुरष स्त्री रत्न कर  
विशजमान धारा नगरी कै तेथ महाप्रतापी चवदह विद्या निधान राजा  
शोज राज्य करै कै...etc.

(xlv) खीची गङ्गेव नींवावत री दोपौहरौ, pp. 408b-416b. The same subject as MS. 15 (v), but a different work. Also in rhymed prose. Beginning:—

गंगेव धीची काम (sic) भड़ां किवाड़ । वेरीयां जड़ा उपाड़ । जिण  
की सेल कहुं वणाय । सुणीयां मंग प्रसंन थाय ॥ १ ॥ वरषा रितु  
लागी । ब्रह्मणी जागी । आभा भरहरै । वीजां आवास करै । नदी ठेवां  
धावे । सुमद्रे न संमावे ।...etc.

(xlvi) दीनमान रै फल री बात, pp. 416b-419a. Identical with MS. 15 (v).



(xlvii) पलक दरियाव री कथा, pp. 419a-436a. Identical with MS. 15 (q), except for a few differences in the wording.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

### MS. 23 :—जोधपुर रै राठौड़ा री ख्यात .

A MS. of 12 loose leaves  $15\frac{1}{2}'' \times 10\frac{1}{2}''$  in size. Leaves 8, 9, 10, and 12 are entirely blank. The pages filled with writing contain about 50 lines, each line being made of about 40 *akṣaras*. Very minute Devanāgarī script. The text contains some corrections by a later hand, and some short annotations are also added on the margins of the pages. Undated. Apparently, about 150 years old.

The work contained is a summary history of the Rāthōra rulers of Jodhpur, from the origins down to the time of *mahārājā* Abhè Sīngha. Apparently the work was composed either during the last years of the reign of Abhè Sīngha, or immediately after his demise. The beginning is in a kind of Hindi, but it soon changes into Marwari —

अक चंद्रकला नामें नगरी तिह्वां सूर्यवंसी राजा नाम उस का  
जवनसत (*sic*) सो अपुत्रीयो सु राजा कुं बोहत चिंता भई तब अक  
दिन राजलोक सहित वन सेवन कुं चल्या सु दरमजल हरदवार  
आये ।...etc.

The origin of the Rāthōras is traced to king Javanasata (*sic*), who, having no sons, went to Haridvāra and propitiated the *ṛṣi* Gotama, who made him father of a son, whom he took out of his spine (*rāṭha*, whence *Rāthōra*). This son was Māna-dhātā. Follows a brief account of the descendants of Māna-dhātā as far as Jē Canda and then the following pedigree of *rāva* Sīho

वरदाइसेन जैचंद रो.....कमधज वग्दाइसेन रो.....

स्वेतरांम कमधज गो.....सौहो सेतरांम रो.....

The story of Sīhò and his son Asathāna is related at some length in pp. 1a-b, but inaccurately. The conquest of Pālī is ascribed to Āsathāna. The account of his descendant consists of only a list of names, but the text enlarges again with Virama (p. 2a), and Cūdo (pp. 2a-b). The account of Jodhò begins p. 3a as follows :—

राव जोधो रौड़मलोत रो जन्म सं० १४७२ वैशाख सुद ४ राव  
रौड़मल ने चूक हूवो जद जोधोजी नौसर्या भं ॥ पुंनो मांणसां १० उभो  
रह्यो काम आयो जोधोजी घाटो लोप मारवाड़ आया फोज पाक्री गई ।  
रांगै कूभै मंडोहर तो आप रो थांणो राख्यो । जोधपुर नरबद सतावत  
नुं दीयो...etc.

Of Vikò and his foundation of Bikaner, there is no mention. The *khyāta* of Māla De is related at some length (pp. 3b-4b). Follow the *khyātas* of Udè Sīngha (pp. 4b-5a), Sūra Sīngha (p. 5a-b), and Gaja Sīngha (p. 5b). Pp. 5b-6a contain an account of *rāva* Amara Sīngha, from his contest with *rājā* Karāṇa Sīngha of Bikaner over a village of Nāgōra, to his death. The account is followed by quotations of commemorative songs. Lastly come the *khyātas* of Jasavanta Sīngha (pp. 6a-b), and Ajita Sīngha (pp. 7a-b), with the death of whom (S. 1780) the work ends. The last lines contain the following appreciation of the merits of Abhè Sīngha, and reference to the *Sūraja Prakāśa*—

ओर माहाराज श्रीअभेसिंघजी अजौतसिंघजी रै पाट (*sic*) तिके  
वडा बाह्वादुर ने पड़वाड़ा वडा कौया था सु सूरजप्रकास ग्रंथ में  
वग़ाव्या कै ।

With the above, the work ends, p. 7b. The remaining pages are blank but for p. 11a, which is partially filled with a very summary account of the life of *rāva* Vikò—which had been omitted in the main narrative—with the dates of his principal conquests, and a mere mention of *rāva* Lūṇa Karāṇa as his successor.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 24:—वीकानेर रै राठौड़ाँ रौ ख्यात  
आर्यआख्यानकल्पद्रुम तथा बीजी ख्यात रौ वाताँ .

A MS. consisting of 281 leaves, of which about 70 are blank. Leather-bound. Size of the leaves 12 $\frac{1}{4}$ " × 14 $\frac{1}{2}$ ". Each page contains 25 lines of writing, of 50-65 *akṣaras*. Devanāgarī script. About 40 years old.

The MS. contains :—

(a) वीकानेर है राठौड़ां री ख्यात आर्यआख्यानकल्पद्रुम सिलखायच

दयालदास कृत, pp. 10a-185b. A history of the Rāthōras of Bikaner from the origins down to the reign of *mahārājā* Sirdār Singha (Samvat 1927). Compiled by Cārana Sindhāyaca Dayāla Dāsa the author of the two similar *khyātas* contained in MS. 1 and MS. 3, but differing from both of these to some extent, particularly in the beginning and the end. The work is styled “Ārya Ākhyāna Kalpadruma,” p. 10a and introduced by five propitiatory verses, the first of which begins :—

॥ कवित्त क्यय ॥ मद जल भंझत मधप । लस्त गजमुख सकमा-  
मय ।...etc

Next follow three other verses, recording that the work was composed during the reign of *mahārājā* Dūḡara Singha of Bikaner, in the year Samvat 1934 :—

हंस बंस कुल रठवर । समवड़ विभव सुरेस ।

राज करहि मखधर खचिर । डंगरसिंह नरेस ॥ १ ॥

... ..

कल्पद्रुम इहि नाम कहि । आरियव्रत आख्यान ।

हिंदु सकल कुल आदि हित । जहि विध कहि सुजान ॥ १ ॥

संबत सुत गुन रस ग्रशि । भादव सुकल बघान ।

तिथि दादश बुधवार तिहे । जन्म ग्रंथ भखे जान ॥ २ ॥

The introduction continues as far as the end of p. 12a, with explanations of the meaning of the words “Ārya,” “Hindū,” and “Musulman,” and a few other unimportant subjects. This part is in Hindi. Then follows a genealogical list of the Rāthōras, from Śrī Nārāyaṇa (1st) down to *rājā* Jē Canda (252nd) (pp. 12b-14a), and after this the narrative in Marwari prose begins with the last-mentioned *rājā*, the text being almost a faithful copy of the corresponding part in MS. 3 (see above), and continuing so till the emigration of *rāva* Vikō, in Samvat 1527 (p. 19b, corresponding to p. 9a in MS. 3). At this point, the exposition of the history of Bikaner is interrupted by the insertion of four works (*b, c, d, e*), which are described below. The thread of the narrative is resumed only p. 42a, with the *khyāta* of *rāva* Vikō, and from here to p. 145b is identical with the corresponding part in the *Deśadarpāṇa* of MS. 3.

The remaining pages, 146a-185b, contain a continuation of the history of Bikaner from Samvat 1901—the year with which

the *Deśadarpana* ends—to Samvat 1927. This part, which is altogether new, is compiled on just the same lines as the preceding, and contains a very minute chronicle of the greatest part of the reign of *mahārājā* Sirdār Sīngha, till about two years before his demise.

(b) जोधपुर रै राठौड़ राजावाँ रौ सन्निभ हाल राव जोधेजी सँ महाराजा विजैसिङ्गजी ताँई, pp. 19a-20b. A very summary historical account of the rulers of Jodhpur, from *rāva* Jodhō down to *mahārājā* Vijē Sīngha. Beginning :—

महारावजी श्रीजोधराजी रौ हाल लिख्यते । रावजी श्रीजोधराजी रौ जन्म सं १४७२ शके १३३७ वैशाख वद ४ गत घटी १.....रावजी श्रीजोधेजी रयास्त बांधी भोसोया चार तोड़ीया...etc.

Followed by a list of the *parganas* in the Marwar territory.

(c) मारवाड़ रै पट्टाँ रौ विगत खाँपवार, pp. 21a-22a. A prospectus of the *jāgīrs* in the Marwar State, divided according to the different *khāpa* of their holders (Cāpāvatas, Kūpāvatas, Ūdāvatas, Meratiyās, Jodhās, Karanōtas, Karamasōtas, Jētāvatas, Bhātīs and miscellaneous). Beginning :—

रावजी श्रीजोधराजी सु साधा ऊइ सु मिसल डावो मै सिरायत सिरदार वाः राव रिड़मलजी सु साधा फंटी जिणा रा ठीकाणा रौ याद...etc.

(d) मारवाड़ रै ठीकाणाँ रौ पीडियाँ नै गाँवाँ रौ विगत, pp. 23a-37a. Genealogies of the chief *jāgīrdārs* of the Jodhpur State, consisting of lists of names and a few historical notes in illustration of the same. Beginning :—

पीडियाँ ठीकाणो आउवै रै बाप चांपावतां रौ अबल तो आउवो जसोजी बसायो । सु आउवो पहलां तो सुरजमलोतां रै को पकै तेजसिंधजी सु इणां रै ऊवो महाराज अजीतसिंधजी आईदानेतां नुं दीयो...etc

Followed by a prospectus of the villages in each *jāgīr*, consisting of tables giving the names of the villages, the figures of their income, and the names of their holders. Divided according to the different *khāpas* of the *jāgīr*-holders.

(c) जोधपुर है राजावाँ री राणियाँ री नै कँवरों री याद, pp. 38a-41a. An account of the wives and sons of the rulers of Jodhpur, from *rānā* Jodhō to *mahārājā* Takhat Singha. Beginning :—

प्रथम राव जोधेजी रा मैल । १ जसमादे हाडी जैतमाल देवावत  
री कवर सुजैजी सीवराजजी री माता । २ बीरां भटीयांणी बैरीसाल  
चाचावत री ठिं जेसलमेर री रायपाल करमसी री माता...etc.

Followed by a copy in Marwari, of the treaty concluded between *mahārājā* Māna Singha of Jodhpur and the English in Samvat 1875 (= A D. 1818)

(f) वीकानेर है ठिकाणाँ री घोटियाँ नै पट्टाँ री विगत, pp. 197a-208b. Genealogies of the chief *jāgīrdārs* of the Bikaner State and summary description of their fiefs, together with a few historical notes in illustration of the same. For the most part identical with MS. 3 (b), the chief difference being in the lists of villages which are omitted in the present MS. Beginning :—

घांप वीका रतनसियोत । मिसल डावी मांइली रा । ठिकाणै  
महाजन है घोटियाँ री याद वा ठीकाणाँ वा गांव चाकरी री विगत ।  
ठिकाणो माहाजन पटो गांव १३५ रो लीषोजै तै री विगत । माहाजन  
ठाकरां है घर पटै रा कदीम सुं गांव १०६ कदीम सुं छै...etc.

(g) जैपुर मै सैव वैसनवाँ री भगडौ ह्यो तै री हाल, pp. 211a-242a. A detailed description of a religious controversy which was raised at Jaipur by *mahārājā* Rāma Singha, and terminated with the expulsion of some *gusāīs*, who eventually repaired to Bikaner and were afforded protection by *mahārājā* Sirdār Singha. Containing dogmatical questions and answers, and resolutions passed by a religious council (*dharma-sabhā*), which had been appointed to decide the controversy, and many other documents in prose and verse. Beginning :—

संवत १६२३ के साल श्रीसिरदारसिंहजी महाराज अक वडो  
भारी नकसे रो तथा धरमपालन रो तथा सर्वसज्जनलोकां ने आनंद  
देवण रो काज कियो जो जेपुर महाराज बगसे भोजक वगेरे ओका  
आदम्यां री संगत सुं वैष्णव मत रो भगडो उठावणो सल तेरे सुं  
सरु कियो ओर प्रण ८ तथा जोसठ वणवाय धरमसभा री तरफ सुं  
चारों संप्रदायी वैष्णव महंत वा आचार्या रे ठिकाणे मेल्या...etc.

(h) रतलाम सैलाणा सीतामऊ जाँबवौ खाँबभरी किसनगढ ईहर  
याँ री याददास्त, pp. 246a-250b. An account of the seven minor  
Rāthōra States following: Ratalāma, Sēlānā, Sītāmaū, Jāmbavò,  
Āmbajharò, Kisanagadhā, and Idara. Beginning:—

याद रतलाम री ॥ जिलै रतलाम रै गांव २५० पैदा लाष सात  
री ॥ पीछी रतलाम री जोधपुर सं पंचा कै ॥ रावजी श्रीजोधोजी १  
रावजी सुजोजी २ राव वाघोजी ३ राव गांगोजी ४ राव मानदेजी ५  
राजा उदैसिंहजी.....६ दलपतसिंहजी ७ महेसदासजी ८ रतनसिंहजी  
९ चन्नसालजी १० वैरीसालजी ११ मानसिंहजी १२...etc.

The MS. forms part of the Darbar Library in the Fort of  
Bikaner.

### MS. 25:—आसवालाँ री पीढियाँ .

A MS. in the form of a paper-roll, 672" long × 8½" broad.  
Incomplete at the beginning, and somewhat crumbled at the  
two margins in the first part. About 30-40 *akṣaras* in each line.  
Devanāgarī script. Written on both sides, but the back-side  
only partially filled. Age: about 150 years.

The roll contains genealogies of the Osvals, according to  
their different *gotras*, from the origin of each *gotra* down to the  
beginning of the Samvat-Century 1800. The origin of each  
*gotra* is first related in corrupt Sanskrit. Then come the genealo-  
gies, or pedigrees, each line containing the names of the sons  
of each particular individual, and on the left margin of the  
paper there being a blank on which the name of the village or  
town, where the individuals in question resided, is written.  
The genealogies consist of only bare names: dates are only  
exceptionally given, and they are not more than eight or ten in  
the whole work.

The beginning, which probably contained a general intro-  
duction, is missing. The roll, as it stands now, begins with a  
series of pedigrees, the *gotra* of which it is not possible to  
identify. 35½ inches below, we have an account of the *Nāhara*  
Osvals of Mahājana, beginning as follows.—

[महा]जने	श्रीनाहरगोत्रे कुलदेव्यास्त्रामुंडाभक्ताः सोढलहर वास्तव्यः ॥ सां मेघा पुं सं देवा पुं सां वक्र पुं संसारा पुं कोला पुं ६ सौधर १ कोल्हा २ गणिया ३ लाषण ४ डूंगर ५ भोजा ६ सौधर पुं... etc.
----------	---

Coming down, we find an account of the origin of the *Bhāphaṇāgotra* according to which it was started by Saccū and Yovana, two sons of Śrīpati, king of Dhārānagara, who went to Jāgaḷū and were converted to Jainism by *bhattāraka* Tilakācārya of the Vṛhadgaccha. Then begins the account of the descendants of Yovana, as follows :—

साह योवन पुत्र साह सोमल १...ततः सोमिल ३ गोत्रप्रसिद्धो  
जातः साह सोमल पुं भोजा तेन सोहिलगामे प्रसादः कारितः  
तडाक्रमपि कारापितः (sic) ततः[ ] नागपुरात् श्रौतिलकाचार्यसुरीना  
कार्याप्रतिष्ठा कारापिता संवत् १२१८...

Of the *Bhāphaṇā-gotra* the following 14 *sākhās* are recorded :

बापणा १ ठुल्ल २ थोरवाड ३ ज्जडिया ४ जगड ५ भोटो ६  
सोमलिया ७ वाहंतिया ८ वसाह ९ मौयडौरा (?) १० वाघमार ११  
भाभू १२ धत्तूरीया १३ नाहटा १४ .

The next *gotra* described is the *Varalabdhā*, the origin of which is traced to Lakhana Pāla and Go Pāla, two *rājaputras* of Dhārānagara, who in Samvat 1102 went to Mathurā in pilgrimage, and there met Nemicaṇḍra Sūri of the Vṛhadgaccha, who converted them to Jainism.

Follows the *Vināyaka-gotra*, the origin of which is accounted for as below :—

पूर्व मार्धेश्वरीगोत्रादुत्पन्नौ विनायकगोत्रेऽजमेरस्थाने श्रीसरस्वती-  
पत्तने समायातो देहडनामा स राज्यमान्यः आसीत् पुत्रार्थी विवाह-  
वयमकरोत् बह्वन् प्रचारन् (sic) कुर्वन् (sic) सति तथापि संत[ति]र्न (?)  
जाता तदा लोकपरंपराया अतं यदत्र श्रीवहद्वक्त्राधीश्वरप्रधान-  
श्रीमुनिशेषरसूरिशिष्या श्रौतियाकोर्तिवाचिकाः संति ते तु संतानाम्नायां  
सम्यग् विदंति परं निस्पृहाः किंचिन्न गृह्णन्ति यस्तेषां आवको भवति  
संतानार्थी संतति प्राप्नोति संवत् १३८५ वर्षे...etc.

Then comes the *Niksatragotra*, which is described as having been founded by the three Khīci brothers Rāya Malla, Deva Siṃha, and Cācō, of the family of Lakhamāṇa Rāya, in the year Samvat 1366.

The last genealogies are those of the *Lothās*, a *gotra* of which the origin is not explained. With these the work closes.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

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Vacanikā Rāṭhōṛa Ratana Singhajī rī Mahesadā-ōṭa rī  
• Khiriyā Jagā rī kahī.



EDITED BY  
L. P. TESSITORI.

PART I:  
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*with Notes and Glossary.*

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॥  
विष्णु

## INTRODUCTION.

The *Vacanikā Ratana Siṅghajī rī Mahesadāsōtu rī*, whereof a critical edition is presented to the public in the following pages, ranks amongst the most popular bardic works of Rajputana. There is hardly any Cāraṇa of ordinary learning and reputation, who has not in his collection of books, a manuscript copy of the *Vacanikā*. During my preliminary tour in Marwar in the rainy season of 1914, I was able to collect a dozen manuscripts of the aforesaid work in less than a month. The possibility of obtaining a large number of manuscripts was the chief reason which induced me to choose the *Vacanikā* as the bardic work to be edited first, and I lost no time in procuring all the manuscript copies thereof, which were within my reach in the libraries of Jodhpur, Bikaner, Udaipur, and Malwa. Amongst the manuscripts thus collected—some of which were found to be only 30-40 years posterior to the date of composition of the work—I selected thirteen, and it is on these that the present edition is based.

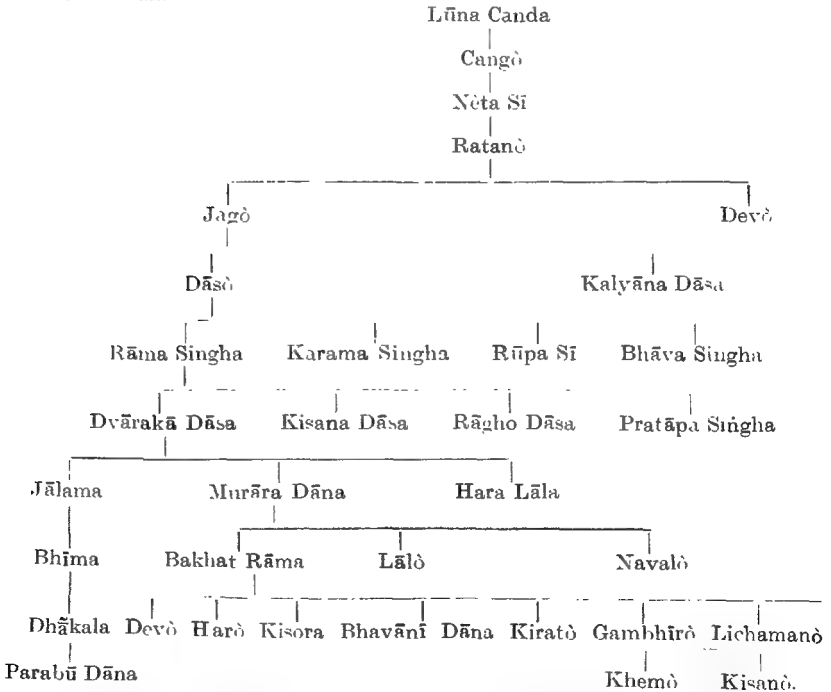
The *Vacanikā* commemorates the battle of Ujain, where mahārājā Jasavanta Siṅgha of Jodhpur, at the head of the Imperial army, made an attempt to withstand the joined forces of Orangzeb and Murad, the two rebel sons of Šah Jahan, who were marching on Agra (A.D. 1658). The fortunes of the battle, as everybody knows, were adverse to Jasavanta Siṅgha, who was defeated and had to retire into the deserts of his country, but none the less conspicuous was the loyalty of his Rajputs, who fought like lions for the cause of their Emperor, whilst the Emperor's own troops gave them only a wavering and doubtful support. Amongst the Rajputs who sacrificed their life for their Emperor on that unfortunate day, and undoubtedly one of the most distinguished, was Ratana Siṅgha, the rājā of Ratlam, in Malwa. He was himself a kindred of mahārājā Jasavanta Siṅgha of the Rāthōra dynasty ruling in Jodhpur, his father Mahesa Dāsa being a grandson of Udē Siṅgha, the "fat rājā" who was sitting on the cushion of Jodhpur at the time of Akbar. It is Ratana Siṅgha's glorious death that our *Vacanikā* particularly celebrates hence the title it bears.

We are not concerned here with the question of the historical value of the *Vacanikā*—which will be dealt with in the introduction to the English translation.—but only with the literary and philological questions connected with the poem itself, the manuscripts, and the personality of the author, Khiriyo Jagō. The *Vacanikā*, it can be safely assumed, was composed immediately or very shortly after the event it commemorates, i.e. the battle of Ujain, which took place in the year Samvat

1715, the ninth day of the dark fortnight of Vaisākha, Friday. The name of its author, as given in the last stanza of the work (265) and confirmed by the tradition, is Jagò, which is but an abbreviation of Jaga Māla. He was a Cāraṇa of the Khirivā clan. It is a curious coincidence that another Cāraṇa of the same name and also belonging to the same Khirivā clan, fought in the battle of Ujain and was killed. The latter was a son of Hada Māla, as recorded in stanza 201.<sup>1</sup> The name of the father of our Jagò is not given in the *Vacanikā*, nor in any other work, so far as I know, and is ignored even by the Khirivās of Semalakhera, in the Sītāmaū State of Malwa, who claim to be his descendants. But the Bhāta *rāra* of the Cāraṇas who lives at Rāmīsani, near Bilārò in Marwar, has been able to supply me the information that Jagò was a son of Ratanò, son of Nēta Sī, son of Caṅgò son of Lūṇa Canda, and that he had a brother, Devò, and two sons, Dāsò and Kalyāṇa Dāsa.<sup>2</sup>

<sup>1</sup> His descendants are said to be found at Kīvaḷiyā and Kharār, in Marwar.

<sup>2</sup> Here is the genealogical tree, according to the above-mentioned *rāra* of the Cāraṇas:—



Of the last-mentioned descendants of Jagò, Parabū Dāna lives at Alaniyāsa in the Jāvarò State, Malwa; Devò at Ekalagaḷha in the Sītāmaū State, Malwa; Hara Dāna in Vāgaṛa; Kisora Dāna, Bhavānī Dāna, Gambhīrò, Lichamanò, Khemò and Kisanò all live at Semalakherò in the

From the above-mentioned Cāraṇas of Semalakhera, their names Kisaṇò and Māna Śiṅgha, I have further derived the following information, which represents the local tradition concerning the life of our author. Jagò, previously to the battle of Ujain, was in the service of mahārājā Jasavanta Śiṅgha of Jodhpur. He was enjoying the village of Śākaro, in Marwar, which he, or his forefathers, had received in *śāsana*. When Jasavanta Śiṅgha was appointed by Śah Jahan to command the army which was to oppose the march of Orangzeb and Murad, and moved into Malwa, Khiriṇò Jagò was with him. But when the Rajputs prepared themselves for the battle and the customary saffron garments were distributed, Jagò was not given his, nor was he allowed to fight. Ratana Śiṅgha—it is said—committed him to the custody of Rāma Śiṅgha, his eldest son, so that the bard should survive and be able to immortalize the story of that memorable day.

The above tradition is no doubt interesting, but hardly contains any truth. First, as regards the statement that Jagò was in the service of Jasavanta Śiṅgha, there seems to be here a confusion with the other Jagò, who was killed in the battle. The name of the latter is given by all the Jodhpur chroniclers in the list of the killed and there can be no doubt that he fought in the ranks of Jasavanta Śiṅgha. But our Jagò must have been a servant of Ratana Śiṅgha of Ratlam. In a manuscript in the Darbar Library in the Fort of Bikaner, containing miscellaneous bardic songs,<sup>1</sup> I have found three *karittas*, which bear the name of Khiriṇò Jagò and celebrate Ratana Śiṅgha's liberality and rectitude.<sup>2</sup> These were evidently composed by Jagò at the court of Ratana Śiṅgha, during the latter's lifetime. Ratana Śiṅgha, much as his father Mahesa Dāsa, was a patron of poets, and evidence thereof is supplied by the *Vacanikā* itself, where he is described as coming to meet Jasavanta Śiṅgha, surrounded by a throng of bards, Cāraṇas and Bhāṭas.<sup>3</sup> The story of Ratana Śiṅgha's not allowing Jagò to take part in the battle, is too similar to the story of Cāraṇa Siva Dāsa, the author of the *Vacanikā Acaḷa Dāsa Khicī rī*, to be accepted without hesitation. In the last-mentioned work it is related

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Sitāmaū State, Malwa; and Kiratò or Kirata Śiṅgha lives at Ghorāvara, in the Devaliyā Pratāpagadha State, Malwa.

<sup>1</sup> See *Descr. Cat. of Bard. and Hist. MSS.*, Sect. ii, pt. 1, MS. No. 8, p. 25b.

<sup>2</sup> The first *karitta* begins :—

गुण गणेशैः सैमित  
चक्षे कलिजुम्मा सरोवरि ।  
असत ग्राह ते वीच  
तेणि वदौ पग चौसरि । ...

<sup>3</sup> St. 29.

that Acala Dāsa, the Khicī chief of Gāguraṇa, when his stronghold was on the point of being expugned by the Muhammadan besiegers, before making that famous sortie and finding his death in the enemy camp, arranged that his son and heir Pālhaṇa Śi should put himself in safety together with the bard Siva Dāsa, so that in them should survive a revenger of his death and a Homer of his deeds.

After the battle of Ujain, Jagò—according to the tradition preserved at Semalakhera—was rewarded by Rāma Śingha, the successor of Ratana Śingha, with the grant of the two villages of Ālaniyò and Derī, in the territory of Ratlam—which were held by the descendants of the Poet until Samvat 1960, when they were resumed,—and also Ekaḷagaḍha and Daḷavadò. The last-mentioned village was commuted with Semalakherò by Rāma Śingha, a grandson of Jagò, about Samvat 1784. Jagò is believed to have died at Ratlam, the year is not known, and to have been buried in the *Siva-bāg* cemetery, where the Rājās of Ratlam have their cenotaphs.

The *Vacanikā* was composed in Dīṅgaḷa. As is well-known, there are two different forms of language, which the bards of Rajputana use in their poetical compositions the one called *Dīṅgaḷa* and the other *Pīṅgaḷa*. The latter is but the Braja Bhākhā, more or less impure and vitiated by the introduction of Marwari words and the influence of local idioms. The former is the local Marwari, differing from the colloquial only for the elaborateness of the diction and the use of poetical and obsolete words. Dīṅgaḷa is therefore practically synonymous with literary or poetical Marwari. I have explained elsewhere<sup>1</sup> that the same consecutive stages which are to be distinguished in the development of the Marwari language, apply also to the development of Dīṅgaḷa. In other words there is an Old Dīṅgaḷa and a Modern or Later Dīṅgaḷa, much as there is an Old Marwari or, to use a more comprehensive term, Old Western Rajasthani, and Modern Marwari. I have fixed the close of the sixteenth century A.D. as approximately marking the end of the Old Marwari or Old Western Rajasthani period, and the beginning of the Modern Marwari. Applying the same standard to Dīṅgaḷa, we can distinguish two stages, to wit: *Old Dīṅgaḷa*, from the 13th century A.D. to the end of the 16th century A.D., and *Later Dīṅgaḷa*, from the beginning of the 17th century A.D. to the present day.

According to the distinction made above, our *Vacanikā*—which was composed about the year 1660 A.D.—falls within the Later Dīṅgaḷa period. But it would be a gross mistake if we were to derive from the above the conclusion that the Dīṅgaḷa of the *Vacanikā* has more points in common with the Dīṅgaḷa of the present day than with the Old Dīṅgaḷa of the earlier

<sup>1</sup> *Journ. of the As. Soc. of Ben.*, Vol. X, No. 10, 1914, pp. 375-77.

period. The fact is that linguistic changes and transformations always take place slowly and gradually, so it is no wonder if a work, which dates from the beginning of what we call the Later Dīṅgaḷa stage, is substantially more similar to works composed towards the end of the Old Dīṅgaḷa stage, than to works composed two or three centuries later. The passing of Old Dīṅgaḷa into Modern or Later Dīṅgaḷa seems to have taken about 100-150 years to be completed. Only after the beginning of the eighteenth century A.D. we come across works which partake of all the characteristics of the Later Dīṅgaḷa period. One thing is certain, that the hiatus in the vocalic groups *ai*, *aī*—which I consider as the chief characteristic of the Old Western Rajasthani in contrast with Modern Marwari (and Gujarati)—had definitely disappeared by the time when our author wrote, and the two groups had been contracted into *ai*, *aī*. (è. ô).

As regards the other phonetic and morphological peculiarities of the old period, it is certain that some of them had not yet completely disappeared from the language by the time when the *Vacanikā* was composed. Take the case of the *-i* termination of the instrumental and locative singular, and the conjunctive participle. In this case almost all the oldest manuscripts retain the *-i*, and though here the *-i* may be partially explained as a survival of the old traditional spelling, yet it is perhaps also indicative of the fact that at the time in question the *-i* was still feebly heard in the pronunciation. The same remark applies to the case of the weak *-i* termination of feminine nouns like *a'hyāti*, *toruāri*, etc., which nowadays end in *-a*, thus: *khyāta*, *taravāra*. Another archaic feature, which apparently was still preserved at the time of the *Vacanikā* is the samprasāraṇa of *i* and *u* after *ā*, in cases like *Rāmāina*, *ghāu*, etc. An archaic feature still more important from the grammatical point of view, is the occurrence of the *-e* termination of the instrumental and locative plural which in Modern Dīṅgaḷa and Modern Marwari has gone out of use, and has been substituted by the genitive-oblique termination *-āi*.

Lexicographical peculiarities in the *Vacanikā* are perhaps less important. The lexicon of the bards has not varied much from the time of Jagò to the present day. There occur, of course, in the *Vacanikā* some archaic words, like *hèrè*, *ghurasa*, *javādhī*, *sāra'lhū*, etc., which are no longer used nor understood by the modern bards, nor found in the later Dīṅgaḷa poetry, but these are only a few. The bards have been more conservative in the matter of lexicon than in the matter of grammar, and most of the poetical and archaic words which were used by them five hundred years ago, can still be used by the bard of the present day, though their meaning may be no longer intelligible to any of his hearers or readers, but the initiated. This fact of the preservation of archaic words in Dīṅgaḷa is easily

explained by the existence of the poetical glossaries such as the *Hamīranāmamālā*, the *Mānamāñjarināmamālā*, etc., and the large part they have been playing in the curriculum of studies of the bards for the last three centuries or more. A great part of these obsolete words are borrowed from the vocabulary of Sanskrit poetry, and it is chiefly to these that the extraordinary richness in synonyms of *Diṅgaḷa* is ultimately due. The *Diṅgaḷa Koṣa* of Miśraṇa Murāri Dāna of Bundi registers 55 synonyms of "earth," 50 of "sword," 59 of "king," 55 of "elephant," 70 of "horse," 59 of "sun," 45 of "moon," 48 of "fire," and so on. Of course, these are only the most striking instances, and the same richness of synonyms is not found in the case of other words of less frequent occurrence, but all the same they are noteworthy as indicative of the lexicographic resources and tendencies of *Diṅgaḷa* poetry.

The style and form of the *Vacanikā*, as a literary composition, also largely partake of the characters of the old period. *Vacanikās* have long gone out of use in the literature of Later *Diṅgaḷa*, and the one with which we are concerned is perhaps the last noteworthy example which closes the period when such literary compositions were frequent. The work derives its name from that kind of rhymed prose which in *Diṅgaḷa* is known under the term of *vacanikā*. It is a prose governed by no rules except that each phrase or sentence in it, no matter whether long or short, is required to rhyme with the next phrase or sentence: rhymes being generally combined in pairs. Intermixed with the *vacanikā*, in a proportion which may vary considerably, there can be verses of different kinds, usually *āhās*, *chappaya kavittas*, and *gāhās*. In the present case there is a large number of *chandas* too, but this is an innovation by our author, which, as far as I know, has no precedent in the older examples.

The great classical model, though far from very popular after which our *Vacanikā* was composed is a work of the Old *Diṅgaḷa* period, the *Vacanikā Acala Dāsa Khicī rī*, by Siva Dāsa, a Cāraṇa. This work has been already incidentally mentioned above. It is in honour of Acala Dāsa, the Khicī chief of Gāgu-ṛaṇa and celebrates the heroic death met by him in defending his stronghold against the forces of the *pāṭisāhu* of Māḍava, who had invested it. The event happened during the earlier half of the fifteenth century A.D., as indirectly brought out by the existing tradition that Acala Dāsa had married a daughter of *rāṇō* Mokala of Cīṭora, and that the latter was assassinated whilst marching to the aid of his son-in-law on the occasion of the siege mentioned above.<sup>1</sup> Not only the general subject of the glorious death of the protagonist in battle, is analogous in

<sup>1</sup> The date of the assassination of Mokala is given by Col. Tod as Samvat 1475

our *Vacanikā* and in that of Acala Dāsa, but the general plan and arrangement of the two works is also analogous. The chief points of correspondence are the description of the council held by the Rajputs before the fight, the immolation of the women in the fire, and the glorious reception met by the hero in the Paradise of Viṣṇu. Verbal coincidences in the diction are not many, but one amongst them is very remarkable, and this is the *āsisa vacanikā* 78-81, which is a mere bare-faced plagiarism of the corresponding *birudāvalī* in the *Vacanikā* of Acala Dāsa.

The *chandās* incorporated in the *Vacanikā*, which belong for the most part to the *bhujaṅgī* variety, are imitated from a different work: the *Gaja Rūpaka* by Ādhō Kisanò. A fragment of this work was brought to light in 1915 as a result of the exploration carried out under my directions in the Jodhpur district. It was found in a manuscript dating from the end of the seventeenth century A.D., in possession of Ādhō Saṅkara Dāsa of Pācetiṇò, a village in the Sojhata *parṇana*. The manuscript contains for the most part poems and songs by Ādhā Cāraṇas of the seventeenth century, and amongst these there is the *Gaja Rūpaka*, which is, however, incomplete, as it does not go beyond the 55th stanza. But this small fragment is sufficient to give a fairly good idea of the whole, and enable us to identify it for one of the models from which our Jagò drew his inspiration. The subject of the *Rūpaka* is a description of the military exploits of rājā Gaja Siṅha of Jodhpur, the father of the Jasavanta Siṅha of our *Vacanikā*. So the two works, if not exactly contemporary, are separated by only one generation, at the most. The portion of the *Rūpaka* that is left to us, is wholly in *bhujaṅgī chandas*, but for one introductory *gāhā* and three *dūhās*. The extent to which Jagò utilized this work can be guessed from the parallel passages quoted in the Notes to the Dīṅgaḷa text below.

Another source, though probably indirect, is to be found in two poems in *chandās* in honour of *rāva Jēta Sī* of Bikaner composed about the year 1536 A.D. Two manuscripts of these works are preserved in the Darbar Library in the Fort of Bikaner. One is by Vithū Sūjò and the other is anonymous. They are both in the *pādhari*<sup>1</sup> metre and composed on the same lines, the main subject of both being the night battle in which *rāva Jēta Sī* defeated Kamran, the son of Babar. But the account of the battle is only a small part of the poems, much space being devoted to a genealogical sketch of the ancestors of Jēta Sī and to a description of the Rajputs and horses in his army. It is especially in the description of the horses that we find a close correspondence between the *Vacanikā* and the two *Chandas*, but not less remarkable is the correspondence in the

<sup>1</sup> In the manuscripts the metre is called *pāghari*.



description of the Mugals, which is likewise common to all the three works. Striking as these correspondences are, however, they are not perhaps sufficient to prove that Jagò had a direct knowledge of the two Bikaneri poems. He may have received his inspiration through some intermediate source. Imitations and plagiarisms have always played an important part in the bardic literature since the earliest times, a fact which is not at all surprising in the case of hereditary poets, who transmit their literary profession from father to son.

Quite independent from the *Vacanikā*, and apparently of later composition is another poem in honour of Ratana Singha, which, if inferior to the *Vacanikā* in excellence, is not much inferior to it in renown. This is the *Ratana Rāsò* by Sādū Kumbhakarāṇa, the work alluded to by Col. Tod in his "Annals of Marwar."<sup>1</sup> It is in *Piṅgala* and it contains an account not only of the battle of Ujain, but also of the other feats of Ratana Singha—amongst which the slaying of an infuriated elephant at the Imperial court,—as well as of the feats of his father Mahesa Dāsa, his grandfather Daḷapata Singha, and his grand-grandfather Udè Singha. From the fact that the particulars of the battle of Ujain differ in the *Vacanikā* and in the *Ratana Rāsò*, it would seem that Jagò and Kumbhakarāṇa wrote independently from one another, therefore the poem has no particular interest for us here.

Though the term "*Vacanikā*" may seem to indicate a composition of rather humble pretensions, yet our *Vacanikā* is as elaborate in form as any of the poems of the highest repute.<sup>2</sup> In this respect it differs from the *Vacanikā* of Acala Dāsa, the form of which is comparatively rude and uncouth, and from all similar works of the Old Dīṅgala period. Elaborateness of form is one of the characteristic features of the bardic poetry, however, and the *Prithī Rāja Rāsò* by Canda with all its variety of metres, is perhaps the earliest and most classical example thereof. But in more recent times the predilection for musical and elaborate verses has grown stronger and stronger, and poets have no longer been satisfied with verses prosodically correct nor with the ordinary rhymes, but have sought other devices for making their verses more exquisite and harmonious. One of these devices is what the bards call *vinasagāṇ*, a term which literally means "affinity of words." This is obtained by making the first and the last word in a verse begin with the same letter, like in the example following.—

गुरुदेव सुमन्ति समापि गुणं, Vac. 5.

<sup>1</sup> Routledge's edit., Vol. ii, p. 38.

<sup>2</sup> In *dīthò* 265, at the end of the *Vacanikā*, the work is called "*Rāsò*," but such a designation is improper, whereas the title of "*Vacanikā*" is not only the correct one, but also the one which is confirmed and consecrated by the tradition.

Naturally, the use of the *vēṇasagāṇī* was merely optional in origin, and it was considered as an ornament of poetry which was desirable, but not strictly necessary, but in the course of time it has become little short of a rule. In the *Vacanikā* there are not perhaps more than a dozen verses, in which the rule of the *vēṇasagāṇī* is not observed. Not only this, but there is also a tendency to make all the words in a verse begin with the same letter, like in the examples following :—

गुणपति गुणे गङ्गीरं, Vac. 1 :

रिख मो रहियाँ राज रहेसी, Vac. 67 ;

वडाजा वहे बिद् वीराधिबीरं, Vac. 109.

Another artifice which is used to produce a musical effect much admired by the bards, is the internal rhyme, or repetition of the same syllables several times in the same verse. This is well illustrated by the example following :—

मारख मरख करख रख माघी, Vac. 59

As alluded to above, the present edition of the *Vacanikā Rāṭhōṛa Ratana Sīnghajī rī Muheśadvīsōṭa rī* is based upon thirteen manuscripts, chosen from amongst a total of about thirty manuscripts collected. I have tried hard to trace the pedigree of each of these thirteen manuscripts and ascertain the degree of their dependency on the archetype and on one another, but have been unsuccessful. The reason of the failure is to be sought partly in the great number of manuscripts in existence, and partly in the peculiar conditions under which bardic works are handed down, subject to every sort of alterations by the copyists who generally are bards themselves, and often think themselves authorized to modify or, as they would say, improve any text they copy, to suit their tastes or ignorance, as the case may be. The thirteen manuscripts mentioned above are the following :—

**B :** A Jaina MS borrowed from the Jainācārya Candra Viṣaya Sūri of Pāli consisting of 11 leaves, of which the 1st is missing, 10" × 4½" in size. Each page contains 15-16 lines of about 50 *akṣaras*. Written by Paṇḍit Jñānalābha for the use of Paṇḍit Prema Canda at Bilārō, in the year Saṃvat 1755. The colophon reads :—

इति श्रीराठौड़ श्रीरतनजी री वचनिका संपूर्णमिति ॥ संवत् १७५५ वर्षे । मितौ चैत्रवदि ६ दिने । लिखतं श्रीबीलाड़ा मध्ये । शुभं भवतु । पं० ज्ञानलाम लिखतं । पं० प्रेमचंदपठनार्थं ॥ यादृशं पुस्तकं दृष्टा (sic) etc

The MS. writes often *ai* for *ai*. Fairly correct.

**D:** A Jaina MS. belonging to Cāraṇa Jogajī of Dhādhā-rivò, in Marwar, consisting of 185 leaves of which many broken and loose. Incomplete at both the beginning and the end. Size of the leaves  $11\frac{1}{2}'' \times 8\frac{1}{2}''$ , number of the lines in each page 29, of the *akṣaras* in each line about 25. The MS. contains a collection of *vātas* in prose, and a few poetical works. The *Vacanikā* occupies pages 65b—75 of the MS. Though the *Vacanikā* is not the last work in the MS, yet after it a note is inserted containing an index of the works in the MS,—which are 18,—and the name of the copyist, as well as the date and the name of the place where the MS. was written. The interesting portion of the note is given below :—

... लौघतं पंडीत घनराजजी तत्भाई देइदानजी तत्भजीज  
उदैचंद तत्भाई बलराम तत्सीध पंडीत गुणचंद लौपीकृतं बलूदामध्ये  
संवत् अठारै सै चौरोटहा मासै षागण सूद ५ दीनै ...

**F:** A MS. belonging to the *Pustaka-Prakāśa* Darbar Library in the Fort of Jodhpur. It consists of 192 leaves, of which the last 19 are blank. Size of each leaf  $10\frac{3}{4}'' \times 7\frac{3}{4}''$ , number of the lines of writing in each page 21, number of the *akṣaras* in each line 14-18. The MS. is about 100 years old and was probably written under mahārājā Māna Śiṅgha. It contains: (1) *Rasikapriyā*, *kavi Kesava Dāsa kṛta saṭikā* (from p. 1a to p. 156b), and (2) *Vacanikā rājā Ratana Mahesadāsōta ri Khariyā Jagājī ri kahī* (from p. 157a to p. 180a). The handwriting is clear and beautiful, but the text is not very correct. Again the text has an omission from stanza 140 to stanza 148.

**G:** A MS. belonging to Cāraṇa Āsiyò Rāma Dāna of Sonā-nò (Godhavāra), originally consisting of 120 leaves, but now incomplete, especially at the beginning and the end. Size of the leaves  $6'' \times 8\frac{1}{2}''$ , number of the lines in each page 15, number of the *akṣaras* in each line about 30. About three-fourths of the MS. are written in a very accurate hand by some Jain copyist, and only the last pages are in the current Marwari script. The MS., besides the *Vacanikā* and a few miscellaneous bardic songs, contains also the *Rāma Rāsō* by Mādhava Dāsa. This was copied at Bikaner in the year Samvat 1808. The *Vacanikā* was copied in the same year, therefore probably also in the same place. The colophon at the end states that the copy was made for the use of Bārāṭha Hirade Rāma. The text of the *Vacanikā* is incomplete in this MS., one leaf—the 6th—being missing.

**I:** A MS. belonging to Bārāṭha Rudra Dāna of Indokali (Nāgōra), originally numbering 99 pages out of which 21 at the beginning and a few others in the middle are now missing. Size

of the leaves  $9\frac{1}{2}" \times 6\frac{1}{2}"$ , number of the lines in each page about 30, number of the *aksaras* in each line about 22. The MS., omitting a few minor songs, contains: (1) *Karitta thākuraṁ Seta Sīnghajī rā* by Ādhō Pāhāra Khā (pp. 25b-27a). (2) *Vacanikā Rāthōra Ratana Mahesadāsōta rī* (pp. 27a-38a). (3) *Phutakara gīta* (pp. 38a-79b). (4) *Karitta mahārājā Abhē Sīnghajī rā*, by Khiriyo Bakhatō (pp. 79b-90b). (5) *Virada Sīngārā mahārājā Abhē Sīnghajī rō* by Kaviyo Karanī Dāna (pp. 90b-95b); and (6) *Jhamālā Devī Sīnghajī rō* (pp. 95b-97b). The colophon at the end of the *Vacanikā* gives the date of the MS., and the name of the place where it was written:

इती श्रीवचनका संपूर्ण ॥ लौघतूं बारट क्ताराम रामवाचन  
रौ (?) स ॥ १८८१ रा आसोज वद १२ गांव चूडासर मधे ॥

The text of the *Vacanikā* has two gaps, the one from st. 152 to st. 242, and the other from st. 245 to st. 265. Writing careful, but incorrect.

**J:** A MS. belonging to Vvāsa Mithā lāla of Pālī now consisting of 118 leaves,  $8\frac{1}{2}" \times 6"$  in size. Incomplete at both the beginning and the end, many leaves having gone lost. Marwari script. Each page contains about 16 lines of 13-15 *aksaras*. The MS., besides other minor works, contains: (1) *Dholā Māravanī rī cōpaī*, (2) *Ratana Mahesadāsōta rī vacanikā*, (3) *Karunā battīsī*, (4) *Māna battīsī*. The *Vacanikā* occupies the pages 59a-84a, and 85b-95b of the MS. The colophon at the end of the text reads:—

इती श्रीवचनका राव राठौड़ रा[जा] श्रीरतन महेसदासोत रौ  
जगे खिड़ीयै सं ॥ १७६६ रा मीति आसोज वदि १४ पुरी कौबी  
लिषी[त] स[वा]इराम लौषी मयेन राबचंद रौ पोथी रौ नकल उतारी  
कै गठ जोधपुर लौषी ...

The copy was therefore made at Jodhpur, in the year Samvat 1799, from a MS. belonging to Mathena Rāya Cauda.

**N:** A Jaina MS. from Nāgōra, presented to me by Pannā lāla Bākalivāla, Secretary of the Bhāratiya Jaina Siddhānta Prakāśinī Samsthā of Benares.<sup>1</sup> Fragmentary. It consists of 74 broken leaves, each of which measures  $8" \times 11\frac{1}{4}"$  in size, and contains 34 lines of 22 to 28 *aksaras*. Some of the last pages are decorated with pictures representing scenes of the

<sup>1</sup> See "Progress Report" for 1915, in *Journ. of the As. Soc. of Ben.*, Vol. XII, No. 3, 1916, pp. 60-1, MS. R. 1.

life in Rajputana, as described in the text of the works contained in the MS. These are the following:—(1) *Jalāla Gāhāṇī rī vāta* (incomplete). (2) *Sadaivacha Sāvaliṅgā rī vāta*. (3) *Gū-dhārtha*. (4) *Risālā rājā rī vāta*. (5) *Rāthōra* [*Ratuna*] *Maheśa-dāsōta rī vacanikā* (incomplete, going only as far as st. 137). (6) *Horā Vādala rī cōpā* (incomplete). (7) Fragment of a *vāta* in prose. The first two works were written at Nāgōra in the year Samvat 1808, and the third in the year Samvat 1809. The text of the *Vacanikā* was therefore probably copied in this same year. Amongst the graphical peculiarities of the MS. there are: the writing of *ī* for *i* *o* for *ō*, and *ḍ* for both *ḍ* and *ṛ*.

**P:** A Jaina MS. belonging to Vyāsa Mithā Lāla, a Puṣkar-nā brahman of Pālī. It consists of 102 leaves, 6" × 8" in size. Each page contains from 11 to 16 lines, of about 22 to 30 *akṣaras*. Incomplete at both the beginning and the end, a few leaves having gone lost. Written by different hands for the use of the Osavāla Sāha Mahesa Dāsa of Rīṇī, the original possessor of the MS. The first pages were written by some Rāma Candra, pupil of Amaraṅgagaṇī, in the year Samvat 1726, at Rāṇī; others by somebody else at Lūnakaraṇasara: the *Vacanikā* which occupies pp. 24a-42a was written at Navahara (Nōhara) in Samvat 1748, by Mathena Daḷapati. The colophon runs as follows:—

रतन ओमहेसदासोत राठौड़ रौ वचनिका संपूर्णा संवत् १७४८  
वर्षे पोहचुदि २ दिने लिखितं दलपति नवहरस्थाने। शुभं भूयात्।  
महेसदासपठनाथे।

The MS., besides the *Vacanikā*, contains many small miscellaneous works, which it would be too long to mention. The text of the *Vacanikā* has undergone several corrections by some later hand. In the case of these corrections, I have always stuck to the original reading, when legible.

**R:** A MS. borrowed from Ratlam, through the kind interposition of the Diwan Sahib. It consists of 108 leaves covered with writing, 6½" × 5¾" in size, bound into a volume. It contains three works, to wit: (1) *Virada sinugāra mahārājā Abhē Singhajī rō*. (2) *Vacanikā mahārājā* (sic) *śrī Ratana Singhajī rī*, and (3) *Kavita mahārājā Abhē Singhajī rā Khariyā Bakhatā rā kahiyā*. The text of the *Vacanikā* occupies pp. 17b-60b. The MS. looks about a hundred years old, and the readings are generally coinciding with those in **S**. Each page contains 12 lines of about 16 *akṣaras*. As regards the graphical peculiarities of the MS., it is to be noted that *ī* is commonly written for *i*, double consonants are written as single, and *ē*, *ō* are constantly written with only one *mātrā* over the line.

**S:** A MS. belonging to the private collection of Khiriyò Māna Sīṅha of Semalakhera borrowed through the kind interposition of the Diwan of the Sitamau State, Malwa. It consists of 82 leaves, of the size of  $10\frac{1}{4}$ " to  $6\frac{1}{2}$ ". Most of the pages are blank, and only a few are filled with short sporadic notes or songs, whilst the chief work contained in the MS. in the *Guṇa Vacanikā mahārājādhirāja mahārājā* (sic) *śrī Ratana Mahesadāsōta rī*, which occupies pp 11a-37a. Each page contains 11 lines of writing of 26 to 32 *akṣaras*. The text of this MS. contains almost the identical readings as **R**, and it is clear that both MSS are referable to the same source. Only **S** is apparently somewhat older and more accurate. The MS. writes **इ** for both **इ** and **उ**. spells *i* correctly, but writes *ē. ō* with only one *mātrā* over the line.

**T:** A MS. borrowed from the private collection of Cāraṇa Lālasa Mūlō of Tolesara, in Marwar. It consists of 125 leaves, of which some have got loose and broken at the margins. Size of each leaf  $13" \times 8\frac{3}{4}"$ , number of lines in each page varying from 20 to 35, number of *akṣaras* also varying from 18 to 35. Written by different hands at different periods between Samvat 1839, or possibly some years before, and Samvat 1873 (marked on one of the loose leaves). The MS., besides short and disconnected songs, contains the main works following:— (1) *Guṇa Viveka Vāratā*, by Gāḍana Kesava Dāsa. (2) *Hari Rasa* by kavi Isara (copied in Samvat 1839). (3) *Gīta tālakò rājā Gaj Singhajī nū*, by Bāratha Goyanda Dāsa (copied Samvat 1839). (4) *Guṇa Vacanikā* (copied Samvat 1839). (5) *Amara Kośa* (copied Samvat 1864). (6) *Bhāṣā Bhūṣana* (copied Samvat 1862). The colophon at the end of the *Vacanikā* reads:

इति श्रीवचनिका संपूरणं ॥ लिखतुं प्रौढित सगताः ॥ वास चांग-  
दांस ॥ संभूदानजीवचनारणं ॥ संवत् १८३९ रा म्रिगसिर सुद १३ ॥  
गांव ऊड़ीयो माता अण्णीजी सुधान ॥

The MS. writes *ī* for *i*. *ē* for *ū* (as in *jyā* for *jyū*, *nē* for *nū* etc.), distinguishes *ḷ* from *l* by a dot underneath, and writes all double consonants as single.

**U:** A Jaina MS. borrowed from a *yati* in Udaipur, through the kind interposition of the Jainācārya Vijaya Dharma Sūri. It consists of 12 leaves, which contain 22 pages filled with writing, the number of the lines in each page being 15, and that of the *akṣaras* in each line 40-50. The MS. is very incorrect but all the same valuable on account of its age, it having been written in the year Samvat 1760. The colophon reads:—

इति श्रीरतनवचनिका संपूर्णं । संवत् १७६० वर्षे भाद्रवा वदि ५

दिने भृगुवासरे ॥ सकलपंडितश्रीरोमणिपंडित श्री ५ श्रीकांति-  
विजयगणि तत्स्थिभावचारत्रिया मेघजी लिपिकृता ॥ श्री ॥ श्री ॥

The MS. has no sign for *r*, but writes always *d*. The copy was evidently made by one who could not understand the text, as blunders like mistaking of *bha* for *ta*, *ḍa* for *ja*, *ca* for *va* and vice versâ, are very common. Al-o *ī* is very frequently written for *i*.

**V**: A MS. belonging to the Darbar Library in the Fort of Vikanera (Bikaner), borrowed through the kind interposition of the Vice-President of the Council, mahārāja Bhērū Singhajī. It consists of 289 leaves, 6½" × 5½' in size, but many leaves here and there seem to have been cut away. Each page contains from 12 to 18 lines of 12 to 20 *akṣaras*. Written almost all by one and the same hand, but in a hurried and inaccurate way. The MS. contains, besides short works of a miscellaneous character, the three main works following—(1) *Kṛiṇa Rukmaṇī rī vāṭa*, by Rāthōra Prithi Rāja, (2) *Ratanaḥ rī vacanikā*, and (3) *Jalāla Gahāṇī rī vāṭa*. The *Vacanikā* occupies the pages 163b-183a of the MS., but is incomplete, as it does not go beyond st. 175. Of the two other works mentioned above, the one bears in the colophon the date Samvat 1757, and the other Samvat 1753. It is clear that the fragment of the *Vacanikā* also must have been copied about the same time.

The present volume has been printed at the joint expense of the Darbars of Ratlam, Sitamau and Sailana, the three Rāthōra States in Malwa which trace their origin to the hero of our poem Ratana Singhā.

L. P. TESSITORI.

**अथ वचनिका**  
**राठौड़ रतनसिङ्गजी रौ महेसदासौत रौ**  
**खिड़िया जगा रौ कही ।**

॥ गाहा ॥

गुणपति गुणे गहीरं  
 गुणग्राहक दानगुणदिक्खणं ।  
 सिद्धि रिद्धि सुबुद्धि सधीरं  
 सुखाला देव सुप्रसन्नं ॥ १ ॥

॥ कवित्त ॥

सुमरि विसन सिव सगति  
 सिद्धिदाता सरसत्तौ ।  
 वाखाणं कमधज्ज  
 पुहविराजा कज्जपत्तौ ।  
 बलि जेहा चक्कावे  
 ऊआ जिणि वंसि नरेसुर ।  
 खागि त्यागि सौभागि  
 वंस कज्जौस तथा गुर ।  
 गजराजदिक्खण भाँजण गजौं  
 उभै बिरुदाँ उद्धरै ।

१ । GNP मणपति, P गुणं, PUV ग्राहक, J दौयणगुण, (F)GJ बुद्धिरिद्धि  
 (रिद्धिसुबुद्धि), T बुद्धि समापि (ditto), INU बुद्धि (सुबुद्धि), U  
 सरीरं, S सरीरे (सधीरं), P सुंडालं, RU सुंडाहल ।



२ वचनिका रा° रतनसिङ्गजी री महेसदासौत री ।

कुलभाण घरै प्रगद्यौ कमँध  
रतनमल्ल रिणमल्ल रै ॥ २ ॥

दलपति उदियासिङ्ग  
माल गङ्गेव महाबल ।  
वाघा सूजा जोध  
कमँध रिणमाल अणङ्गल ।  
चूँडा वीरम सलख  
साख तेरह अजुआला ।  
काडा तीडा कात्र  
ऊआ कमधज्ज हयाला ।  
हिँदुआण तिलक हिन्दू विहद  
धूहड़ आसा सौह धन ।  
ते पाटि अकै महिराण तन  
रूप भूप अताँ रतन ॥ ३ ॥

॥ छन्द हणूफाल ॥

रठराँण भाण रतन  
करतव्व भारथ क्रन ।  
नरनाह जे मुख नीर  
ग्रहवन्त ग्यानगहीर ।  
ससमत्य सूर सकज्ज  
गजदियाण भाँजण गज्ज ।

१। All सम° R सुमिर, GJTU सकति, G वाखाणां, R पोहव° DFPR  
SV ऊवा, J ऊया, All जिण, P विरह, R रतनसीध.

२। PSV चोँडा, T चाँडा, FITV कान, FPSUV हिँदवाण, FRS आसी,  
GRSU तिण (ते), SU ऊवौ (अकै).

वचनिका रा० रतनसिङ्गजी री महेसदासौत री ।

३

पित मात तारण पक्व

सिणमार तेरह सकल ॥ ४ ॥

॥ कन्द चोटक ॥

गुरुदेव सुमन्ति समापि गुणं

मुच्यपत्तिञ्च जेम रतन्न भणं ।

पित जामु महेस नरेस परं

गढ वेठि लिखौ जिणि देवगिरं ॥ ५ ॥

कलि साहि तणै ग्रहि खाग कुरा

धूंसे चठि लोध बलका धरा

सनमान करे सुरिताण सई

जालोर पटै गढ दौध जई ॥ ६ ॥

केविछाँ दल तगुल जेणि किचा

दन सासण लक्क गजिन्द्र दिचा ।

कमधञ्ज कणैगिरि राज करे

विधि जेणि मयौ सुग क्रौति वरे ॥ ७ ॥

तिणि पाटि रतन्न महेस तणै

घण थाट लिखाँ तपतेज घणै ।

मलराउ जिह्वाँ जगि आपमला

भुज पूजै साहिअहाँन भला ॥ ८ ॥

४। T तो रिणदांण, GNPV करतव्य, PV पाख, U तेरह, PV साख .

५। P कोठ ( वेदि ), RS लोया .

६। N विठ ( चठि ), JRS जेण ( लोध ), U धूंसे चठि जे नव लख धरा,  
I सुलताण, JRUV सहौ, ET लोध ( दीध ) .

७। V केवीयं, F मारि ( जेण ), DJRUV दिन, NT दान, FP दत, G दस  
( दन ), I दल ( दन ), DFJPRST लाख, RS कणेगद .

८। F ते ( तिणि ), J लोयै, DNT °जिहां .

## ॥ दूहा ॥

जीवत मित हुइ साहिजहाँ  
 दिल्लीवै सुरिताण ।  
 राति दीह अन्दर रहै  
 नह मखै दीवाण ॥ ९ ॥

धुन्य ऊँझै सारी धरा  
 सहर दिली पड़ि सोर ।  
 मुहिम हँता त्हाँ मखिऔ  
 ज्याँ सहिजादाँ जोर ॥ १० ॥

गुज्जरधरा मुराद ग्रहि  
 बिजड़ौ तोलि दुबाह ।  
 माथै कृत्र मंडाड़िऔ  
 ऊँझ बैठौ पतिसाह ॥ ११ ॥

धर पूरव सूजौ धरणी  
 दिखणी खरौ दुगाम ।  
 साहिजहाँ दारा सुकर  
 त्हाँ सिरि कोपै ताम ॥ १२ ॥

९। DFGINU खत, FG होय, IJ ऊँझ, ST ऊँझै, PRV ऊँझै, D ऊँझो, N दिल्लीचै, D दोली री, J सुलताण, DIJRU दिवस, RT इंदर, DU अंदिर, U मांडे ।

१०। DIPTV हुँद, DNPUV ऊँझो, T ऊँझ, I होय, F सच्चा तदपि (! सहर दिली), IRU मुहम, DPV तिहाँ, T जाँ (त्हाँ), N सोई (त्हाँ), PRSTV मंडिऔ, N जिहाँ ।

११। GP गूजर, JT मुराद, GINRT दुजड़ौ, J धुषि (तोलि), DIJ मंडाय नै, GJRS दोय ।

१२। All साहि?, T सहिजादो, RTU दुबारा, S द्वारा, U कोप्यो T खोजे (कोपे) ।

हिन्दू ताम हकारिआ  
सिङ्ग जसौ जैसिङ्ग ।  
किआ विदा कूरिम कमंध  
अ वेवै अरडिङ्ग ॥ १३ ॥

दिआ वधारा देस दे  
है वर द्रव्य हसत्ति ।  
पतिसाही थाँ ऊपराँ  
यूँ कहिआ असपत्ति ॥ १४ ॥

सूजा दिसि जैसिङ्ग सभि  
दूजौ मान दुवाह ।  
पोतो साथै परठिआ  
पूरव धर पतिसाह ॥ १५ ॥

सहिजादाँ बिऊँ सामुहौ  
अक जसौ अग्रभङ्ग ।  
माँडण असपति माँडिआ  
जोधकलोघर जङ्ग ॥ १६ ॥

दलवादल ताबीन दे  
हिन्दू मुसलिमाण ।  
चगथै जसौ चलाविआ  
जुध मगडण जमराण ॥ १७ ॥

१३। DFINV जाँस, J जेण (ताँन), IS सौहजसौ, T साहिजिसौ,  
J कोरम, S कोरभ, N वेई, R वेऊँवे, DIN अरिहंग, F अरिडिग.

१४। FRT हैमर, V हयवर, DGPUV द्रव्य, N द्रव्य, DNPT ऊपरै, T थाँ.

१५। DNP सूजे, DEGPU सजि, I दे। सभि). U पोता, J दिस (धर).

१६। All साहिजादाँ BEGT दुऊँ, F दुऊँ साहिजादाँ. G सांमुहै, D जिसौ,  
FJN मंडिआ.

१७। DJNPV चकथै, GT चकते. U चिकते. I चसथै, U चलाडियो, S  
चलाडिया. PS माँडण, T घण जाँण (जमराण).

## ॥ वन्द भुजङ्गी ॥

जसौ हालिबौ आगरा छँति व्याराँ  
 लिखाँ साहि रा उम्बराँ सव्व लाराँ ।  
 कमन्दाँ वडाँ कूरिमाँ साथि कौधाँ  
 लजाथम्भ सौसोदिखाँ लारि लौधाँ ॥ १८ ॥

हाँडा गौड़ जादव्व भाला हठाला  
 वले वंस कुत्रौस साथै वहाला ।  
 गाँडी नालि गोला चलै फौज गज्जं  
 धरा वीम आधोफरै ऊडि धज्जं ॥ १९ ॥

अराबाँ निबाबाँ किआ थट्ट अगै  
 पबै गाहिजै घाट औघाट पगै ।  
 हलीलाँ हिलै सम्य फौजाँ हसत्तौ  
 प्रिथौ सङ्ग लगा केई देसपत्तौ ॥ २० ॥

वहन्ती इसो पश्रि ओपै वहीरं  
 नदी हेम थी ले चलौ जाणि नौरं ।  
 कताराँ कठट्टे चलै जूँग काला  
 वहै वादला जाणि भाद्रव्ववाला ॥ २१ ॥

१८ । NS चालिबौ, JT आगरै, GLNRST कमराँ, DEPV सर्व, IRS सब, U कोरभाँ, F थाट ( साथि ), U संग ( साथि ), DN लौधाँ ( कौधाँ ), INP साथ ( लारि ), FGRSV संग ( लारि ) ।

१९ । FNRTV जादम, DGLNPUV ब्योम, R आधोफराँ ।

२० । DIN साथ ( थट्ट ), PV साथि ( थट्ट ), I चलै ( हिलै ), FIN संग, T संफ, U संब, J फौज ( सम्य ), U लार ( संग ), FGN लागै, J प्रिथौ सगलौ जाणि को देसपत्तौ ।

२१ । PU वचंता दसा, J ले चले हेम ता, N ले चलौ हेम था, FGJRSU ता ( थी ), DJRS चलै ( चलौ ), PV कतारं, U कठटी चलौ गज कालं, J वडा ( चलै ), U वालं ।

फटौ आभ के जाणि सामन्त फटुं  
प्रियम्मी गिराँ थूँव कौजे पछटुं ।  
वहै ऊपटाँ थट्ट राठौड़वाला  
नदी सोखिजे गौर निव्वाण गाला ॥ २२ ॥

वहन्ताँ तुराँ पाय पायाल वाया  
झिले रज्ज रेणा उडे वोम काया ।  
चलन्ता दसा मौर तौरं चलावै  
पंखी जीवता भिग जाण न पावै ॥ २३ ॥

माथे साहिजादाँ बिन्दाँ राउ मारु  
समे चालिझौ अम उज्जेणि सारु ॥ २४ ॥

॥ दूहा ॥

खेड़ेचौ दरकूच खड़ि  
आयो गठ उज्जेण ।  
पातिसाह खँ पाधरै  
लोह जरीका लेण ॥ २५ ॥

२२ । DJ फुटौ. NP गिरं. N उवटाँ. U ओपट्टे, FGXT थाट, DIPR SV घटाँ.

२३ । DG वहते, G तुरं, DIPU तुरी, GIT वायो, DPV रेखी, GJNPC बोम, GIT कायो, T कडता ( जीवता ), FIJPTV जाणे, S जावा. RS after काया insert the following couple of verses :

धरा सेस ( S मेर ) धूँजे डिगै धू धडकं ।  
चदे लंक चकं डरै चार चकं ॥

२४ । N बिनाँ, PV बिन्दाँ, JU बिडं IRST बिन्दै, DFG दुडं, U आप ( अम ) .

२५ । I आया, T खड़े ( गठ ), सां, JN पाधरौ. P साहिजादाँ बिदाँ सामुहौ ( पतिसाह... ) .

८ वचनिका रा° रतनसिद्धजी री महेसदासौत री ।

बन्धव रतन बुलाविच्यौ  
जसै रचण रियाजङ्ग ।  
साहि ऊकम कलि साहि रै  
आयो खड़े अभङ्ग ॥ २६ ॥

गढपति मिलै उजेणिगढ  
राजा जसौ रतन ।  
राम लक्खमण राठवड़  
किर दुरजोध करन ॥ २७ ॥

हसतिमार भेलौ ऊच्यौ  
कालौ दलाँ किँवाड़ ।  
भागा पड़िगाहण भड़ाँ  
पिड़ि अणभङ्ग पहाड़ ॥ २८ ॥

कालै अजुआलौ किच्यौ  
आवि दलाँ अविचट्ट ।  
चारण भाट चगाहटाँ  
गुणिअण थट्ट गरट्ट ॥ २९ ॥

पतिदिह्ली ओधाणपति  
धजवड़ ग्रहे सधीर ।  
करण भीर भारथ करण  
वीर मिलै वरवीर ॥ ३० ॥

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२६ । FJ रयण, I रैण, TU बुलाड़ियो .

२७ । I उजीण. T लक्खमण .

२८ । J हसनबंध, DEF भेला ऊवा. TU भड़ाँ ( दलाँ ), FJNRS किमाड़.  
FPV पिड़िगाहण .

२९ । V उजवाला कौया, BIN अविचट्ट, UV चगाहटे, FJTU थाट .

३० । N सगधीर .

## ॥ दूहा वडा ॥

बे भाई बिरदाल

बौरंगसाहि मुराद वे ।

हेवै पति मेल ज़ा

जुध मण्डण जमजाल ॥ ३१ ॥

कटकाँ बिऊँ ऊइ कूच

गड़गड़ चम्बागल गुड़ै ।

हड़वड़ भड़ ऊइ हेँवराँ

चठिया पौरस चूँच ॥ ३२ ॥

वहरहि हिलै वहीर

पाइक ओठक पड़तलाँ ।

मिलवा किर चाली महण

नवसै नदि ले नीर ॥ ३३ ॥

डाकी जमडाठाल

बे बे तरगस बन्धिया ।

तुरकी रहवालाँ तुरक

चठिया चामरियाल ॥ ३४ ॥

३१ । P मुरादियो, (GN बे (वै), V उवे (वै), JRU इम (वै), JR हिमे (हेवै), G दोये (हेवै) ।

३२ । J चिन्हें, T दुऊँ, U दुचाँ, BDPV ऊवै दुऊँ, G होय दुऊँ, U बे किर, T चंबालग, DPUV ऊवै (ऊइ), T ऊइ हड़वड़ भड़, N गैवराँ (हेँ<sup>०</sup>) DN परिसिर, P परसिर ।

३३ । DFTU चलै (हिलै), J होये (हिलै), G होय (हिलै), GLRSU पायल, U कंठाँ, T पड़तराँ, DIRS कज (किर), F ज्यू (किर), J होय (किर), IV चाल्या ।

३४ । BFGPUV तरकस, PSV बांधिया ।



१० वचनिका २१° रतनसिङ्गजी री महेसदासोत री ।

गुज्जर तणा गरूर  
ताइ मिले दिखणी तणा ।  
सेन उजेणी सामुह्वा  
सालुलिया दलसूर ॥ ३५ ॥

रचि पौजाँ रौद्राल  
हैवर नर वहुता हसति ।  
माँडण इन्द्र भड माँडिओ  
वादल किर वरसाल ॥ ३६ ॥

वागाँ करे वणाउ  
सिर परि धरि मूँकूँ सुकर ।  
जमदठ खग कसि पति जवन  
जिगमिग नगाँ जड़ाउ ॥ ३७ ॥

आया बाहिर ओम  
बैसि गजाँ मेघाडँवर ।  
चगथा बे दुलते चमर  
हीर जड़ित कुत्र हेम ॥ ३८ ॥

रुलि काऊल धम्बाल  
त्ररहि भेरि नफेरि त्रहि ।

३५ । BGPV गुजर. DGLT मिलिया. PV मिली. T सालिलिया. J वणसूर.

३६ । BNPC रद्राल. DFRTV हैमर. BDINPV भड इन्द्र. BDFJN  
PUV किर वादल.

३७ । J वागे. BT सुकरि. BIV जिगमिग. FGV नग. BP नग.

३८ । FIRSTU मेघाडमर. DGIT चकता. N चकथा. B चखता. BTU  
दलता. I दुलता. JNP दलते.

वचनिका रा° रतनसिङ्गजी री महेसदासौत री । ११

आरोहे औराकियाँ

भिलिया पय्य भुलाल ॥ ३९ ॥

गजराजाँ आग्राज

गाज ऊँचै जम्बागलाँ ।

फौजाँ घज नेजाँ फररि

वहता ह्रीँजरि वाज ॥ ४० ॥

पड़तालाँ पाताल

वहताँ तुरी वजाड़िऔ ।

उडी रजी क्वायौ अरस

किच भाँखौ किरणाल ॥ ४१ ॥

धूँआरव दव धोम

खेहारव डम्बर खरा ।

क्रमते रौद्राङ्ग किऔ

वोम विचालै वोम ॥ ४२ ॥

जुदा ऊँचै जिन्द जीव

भ्रिग खग आमूमे मरै ।

मारगि वहते माँडिऔ

दाणव प्रलै दर्ईव ॥ ४३ ॥

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३९ । J रुड़ि, R वमाल, F रौद्राल (जम्बाल), FGI तूरि, DFGV बंबाल  
(नपेर), BN आरुहै, J आरुहि. FJ(N) असि औराकियाँ. B असि  
औराकिये.

४० । DPV आगाज. F आगाज, T होजे.

४१ । FJU पड़ताले, FGJU पायाल. वहते, FGJ तुरे RSTV तुराँ,  
IJRSU उडे, INRSU रज. DJPV कोयौ, I कौ, T करि.

४२ । RS डमर, F खुराँ, BGRSUV रुद्राङ्ग. BGJUV योम.

४३ । GRSTU जदि (जिन्द), DFNPRSV आमूमे, J आलूमे, FGJNU  
मंडियौ, BFIRST प्रलौ.

घर सारी पड़ि धाक  
 पुर तर गिर कीजै पष्ट ।  
 हैकंप उर नागिन्द्र ऊअ  
 चक आरुं चडि चाक ॥ ४४ ॥

सेन इसा सुरिताणि  
 चगथे चडे चलाविआ ।  
 उल्लटिआ इल ऊपरै  
 जलनिध सुरचच जाणि ॥ ४५ ॥

गूडलिऔ रज गैण  
 हैकंप घर डेरौं जयां ।  
 सहिजादा दरकूच सूं  
 आया खडे उजेण ॥ ४६ ॥

॥ गाहा चौसर ॥

दल दिखणाधि उतर देठालै ।  
 हेरा दुहूँ दिआ देठालै ।  
 दुहूँ बाजार भंडा देठालै ।  
 दामिण गजां धजां देठालै ॥ ४७ ॥

४४ । T पुहठ, DNV ऊवौ, PST ऊथौ. FI ऊवै. B ऋउ, BV आरौ, DFGPT आरै.

४५ । BRS रसी, PNV चकथां, IT चलावियो. U चलाडियो, FJRS ऊपरौं. S wanting.

४६ । BD(EI)PV रंधि लियो, T गूडिवियो, J गुधलियो रवि, DN रैण (गैण), (J)RS खुंदालम ले खरहंडा (सहिजादौं दरकूच हूँ). TV सौं, U wanting.

४७ । U बिहूँ, T मंडै (दिआ), I धजां गजां.

वचनिका रा° रतनसिङ्गजी री महेसदासौत री । १३

निपट बिन्हे दल आया नैड़ा ।  
नराँ सुराँ मति आया नैड़ा ।  
नौबति सोर धड़ड़ि धुबि नैड़ा ।  
नालि निहाउ गाजिया नैड़ा ॥ ४८ ॥

॥ दूहा ॥

औरंगसाहि मुराद इम  
मिले लिखै फ़रमाग ।  
राजा राह म रोकि तूँ  
साहि लगेँ दे जाँग ॥ ४९ ॥

राड़ि म करि इक तरफ रहि  
आगै पीकै आव ।  
जोइ दिली फिरि जाइयाँ  
परसे असपति पाव ॥ ५० ॥

जसवंत सुणे जबाव जब  
आगा कहिऔ अेम ।  
मो थाँ आडौ मेल्हिऔ  
कहौ जाँग यूँ केम ॥ ५१ ॥

४८। DGIT दुड (बिन्हे), FPV दोड़, BN दुजे, B धुनि (धुबि), FT बाजिया.

४९। NV वे (इम), DT उवे, B यं, BDGIJNRSV मिलि, F लिखि मेले, T लिखि भेजे, GJ लिखियाँ, U लिखियो, D रहि (तुं).

५०। V आगल, BDEGI(J)N(V) जावयाँ, BDSTV परखि, FJ परषाँ, U फरयाँ, N फरसण.

५१। DEGU सुणि, I लिखे T आगै, P आगलि, JPV आडौ थाँ, FGUV जावण, J जाव, V दाँ.

१४ वचनिका रा० रतनसिङ्गजी री महेसदासौत री ।

॥ कवित्त ॥

सुणि जबाब जसराज  
तेड़ि सिताब महाभड़ ।

सूर बलू सारिखा  
जिसा गोवरधन अन्नड़ ।

वाँद घड़ा वानैत  
तेड़ि माहेस तिवारों ।

पीथल क्रम उदिल्ल  
जिसा मधुकर भूँभारों ।

जगराज रुघा गिरधर जिसा  
पूक्कि जसै मोटाँ पछाँ ।

उम्बराँ नराँ असपत्ति सँ  
कहै जाब कासँ कहाँ ॥ ५२ ॥

यूँ आखै उमराउ  
राजि जितरौ कुँण जायै ।

मती वखत तपतेज  
राजि सूरिज हिंदुआयै ।

तुम सहि जोधाँ क्रात  
जोध सारा इम जय्यै ।

तुम सिरहर दुइ राह  
साहि सोबै करि थय्यै ।

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५२ । T करि (सुणि). P मिताम, NV जिहां (जिसा २), T सां (सँ), कोसां,  
J कोसां.

वचनिका रा° रतनसिङ्गजी रौ महेसदासौत रौ । १५

कमधजाँ आज माहेस कौ  
कहिजे ओ दूजौ करन ।  
जुधबन्ध खिन्नो ध्रम जागगर  
राजि वले बूझौ रतन ॥ ५३ ॥

॥ छन्द बिभ्रकस्वरौ ॥

राजा जसवँतसिङ्ग रचण रण  
ताम रयण तेड़िओ त्रिमै तण ।  
बैठा बे आलोच बहादर  
सँ पतिसाहँ सूत्रण समहर ॥ ५४ ॥

सूरिजमल गँग वाघ सलक्खँ  
पाटोघर चाट्या जल पक्खँ ।  
मोहरै अणौ किआ रिणमल्लँ  
चाँपाँ कूँपाँ जैत अचल्लँ ॥ ५५ ॥

धुरि गोदौ वीठन क्रन घूहड़  
आडा साहि मण्डिया अनड़ ।  
त्रिजड़ा हथ सूजौ केहरि तण  
किलँबाँ घड़ा करण रण कणकण ॥ ५६ ॥

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५३ । FIU हम (वं), T याँ, All मति, BJNPRSV हिंदवांणे, U जोधाणे,  
RS सिर (सेहि), T बौ, U हो, GT सगला (सारा), All जंपे,  
GJ दोय, कमधजे, BDEIPSV कहियो, BDPV इयां (को), I  
ज्यां, F बलि, J जिम, FGRU पूछौ.

५४ । T जसमंत, U तरै (ताम), FU सो, N सुर, V भू, BI सुचवण.

५५ । U हम (गंग), T गंगेब (गँग वाघ), N चटलां.

५६ । D गोदा, N गोविंद, BEJRST मांडिया, BD(N)TV करै (करण),  
GIJRSU place the third and fourth verse after the last  
verse in the next stanza.

बलू दलाउत सहितौ बेटां  
हर ऊदिल अविनासी हेटां ।  
जोध्या हरौ रूप जैतारण  
रिणमालां जोड़े धरिऔ रण ॥ ५७ ॥

कमा हरौ गिरवर रिण कालौ  
पीथलिआ जाँवलि प्रैचालौ ।  
ऊदौ जगौ क्रिया बे आगै  
जोड़ि करण जैता कल जागै ॥ ५८ ॥

धरिऔ अणी मुहरि गिरधारी  
हेवै दल हेड़वण हजारी ।  
बिरदां तणौ मौड़ सिर बाधौ  
मारण मरण करण रण माधौ ॥ ५९ ॥

अखा हरौ चाटण जल अक्खौ  
सोनागिरौ आगलि सलक्खौ ।  
भाटी सुरताणौत मुजालौ  
क्लिंतै मकर रघौ कत्तालौ ॥ ६० ॥

५७। BDP सरिसौ (सहितौ). V सरसइ, NPU धारिआ .

५८। GJTU insert before the present stanza the couplet following:

बंधव रासौ बेल मचाबल  
खार्गो मुहि पाड़णौ वडां खल । .

IN पौथलियौ. G पौथल युं, J पौथल जुं, DPV पौथल आं, T पौथल इम, BJN जेमल (जाँवलि), BFPV पुंचालौ, U कदा जगा. IT जोड़े, U जड़े, G जधु (जोड़ि) .

५९। N धरौ. V धरि, DNPV अणिया, J ते (सिर), BFIPRT रिण

६०। G अखे, U राखण बल (चाटण जल), G लखां (अक्खौं), N पखां (अक्खौं), NT सोनिमरौ, V सोनिगिरां, JT between the second and third verse in the present stanza, insert the couplet following:—

केसवदास तणौ गज केहरि  
आथौ मान आलिआं असमरि ।

बीजा ह्री साथै दल सबल  
भाईबन्ध भत्रीज भुजागल ।  
महि लज्जड़ी खुरसाण मंडोवर  
अड़ियो वडाँ सरस ग्रहि असिमर ॥ ६१ ॥

हेरा पूठि चँदोन दिवारे  
सभिक्यौ गोल विचै सिरदारे ।  
त्याँ माहै जसराज गजनतन  
जोधा हरौ माण दुरजोधन ॥ ६२ ॥

सुजाउत मधुकर गोदै सजि  
कमँधज राउ तणा जतनाँ कजि ।  
वे भाई ग्रहि खाग बहस्से  
यूँ अम्बर लाग़ा ऊसस्से ॥ ६३ ॥

रिण रामाइण जिसौ रचावाँ  
लड़े मराँ चँद नाम लिखावाँ ।  
जसवँत अम बोलिअ्यौ ज्याराँ  
तण माहेस अरज कौ त्याराँ ॥ ६४ ॥

६१। N ई (ह्री), PSV इयां (ह्री), BFIRST लोहड़ो, J लोहड़ो, G अड़िया, JT before the present stanza insert the following couple of verses :—

जहड़ मेघ भालिअै (T भालिअै) असमरि  
आधारै डिगतौ भुजि (T भुजि ठहतौ) अंबरि ।

६२। DPRTUV सभिया, V गजनतन, DPTV दुजोवण, S दुजोवण, U दुजोवण .

६३। GNRSU गोदै मधुकर, BIPTV सजि, FT इम (यूँ), J सु (यूँ), DFPV लाग़ा अंबर .

६४। FGJ जेम (जिसौ), BI रचावण, मरह, लिखावण, GJT सिंघ (अम), U आरै, त्यारै .



जोध्याँ धणी घणा दिन जीवो  
दल सिसगार वंस चौ दीवो ।  
दे सोबो पतिसाह मूभ दल  
सबली लाज मरण कलि सञ्जल ॥ ६५ ॥

मरण तणौ सोबो दे मो नूँ  
टीलौ राज धरा कल तो नूँ ।  
सारौ धर भोगवि दिन साजा  
रिण आउगौ मूभ दे राजा ॥ ६६ ॥

रिण मो रहिआँ राज रहेसी  
कमँधाँ कोइ न वुरी कहेसी ।  
कन मरतै दुरजोध गयौ क्रमि  
जीकम कालजवन आगै तिमि ॥ ६७ ॥

राजा किसन दाउ करि रहिआँ  
दाणव तिको पकै फिरि दहिआँ ।  
हार जीप वाताँ हरि हाथे  
बिऊँ पतिसाहि सरिस हँ बाथे ॥ ६८ ॥

साहि तणा गझूँ दल सारे  
धड़ न्हारौ भञ्ज खग धारे ।

६५ । JTU री (चौ). RS घर (चौ). JP दल (कल).

६६ । T नूँ नाँ, BJ मो नै, FJ टीकौ (टीलौ), PV कब (कल), J सब (कल),  
N सउ (कल), T तूँ नाँ, BJ तो नै, DG आवध (आउगौ), P आविगौ  
RS मो नूँ, P मो नै.

६७ । N लाज (राज), RST वुराँ, T दुरजोध, RS इजोध, BN जमन,  
FRST आगल.

६८ । F जिकौ, GIR जीत, U जीपणौ हरि रे हाथे, BI व्हाँ (हँ), J ऊयाँ,  
U नै पतिसाह सुँ आवोसुं बाथे.

वचनिका रा० रतनसिङ्गजी री महेसदासौत री । १६.

औरंगसाहि दिसौ आखौ इम  
जुध करिस्थाँ कैरव पाखव जिम ॥ ६९ ॥

आह्वि वाहि वहाड़ि असिम्भर  
महाराज ले जाज्यो मधुकर ।  
मतौ दिदाइ मिले राउ मारु  
सौख रतन कौधी खग सारु ॥ ७० ॥

ताम जुहार किछौ खग तोले  
बोजै भवि मिलस्थाँ हसि बोले ।  
जीवै तिके भलाँ घरि जावौ  
आवै सगि मो साथै आवौ ॥ ७१ ॥

कालै मरण मनोरथ कौधा  
लाज मरण भारथ भुजि लौधा ।  
आप तथै डेरै फिरि आयौ  
जोध जड़ागि मिलैगिर जायौ ॥ ७२ ॥

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६९। BI तषौ, DFJRS गांजूं, T गांजां, U दल गांजूं, G दल साजूं, AH MSS. भांजूं T भांजां, NU भांजूं माहरी. BI भांजूं मारुं, U चोधारै, G दिशा, PTV आखै, RS. आखा.

७०। FPRS आह्वि. U आह्वे राड़ करीस अहुंवर, BDNPTV दिदावि, DRS करे (मिले), J कौधौ.

७१। T करै (किछौ), RS जीवौ. FIJRSTU जिके. FRT आवौ (आवै). G सु साथ मो, U सो मो साथै, FI साथ मो, B साथै मो, T साथै सां, J जिके साथ ईणि.

७२। JRS तथा (मरण २), FG भुजि भारथ भर लौधा. U वडौ भुज भारथ लौधा. N सरख मनोरथ लौधा, RS तथा डेरौ, J अचल (जड़ागि).

करि अंग पाँन सिनान महाक्रित  
 वड तोरथ मधि दौध विप्राँ वित ।  
 सपत धात चौरंग लिखमी सह  
 बगसे अस रैणा सुरही बह ॥ ७३ ॥

देवाँ दरसि परसि जाई द्वारे  
 पूजा करि डेरै पाधारै ।  
 होम कराड़ि भगाड़ि विप्राँ हद  
 जयि आवाहन सुर इस्ट जद ॥ ७४ ॥

करि मुझाई चाकि कड़ा  
 विधि विधि सह भोजन वडाला ।  
 पाँति रचौ चौसर प्राँचालै  
 कवि रजपूत पोखिया कालै ॥ ७५ ॥

॥ दूहौ ॥

जुजिठलवाला ज्याग ज्यूँ  
 अग्न त्रित किलै अपार ।  
 दिल झाई आसीस दे  
 कवि जम्यै जैकार ॥ ७६ ॥

७३ । FGJN पाक, BRSU पात, RSU मक्ति, T विचि, BDFNPRSV  
 दियाँ, DGPV लिखमी चौरंग, BGJPTV असि ।

७४ । V इम (जाई), BRS डेरै, JRS कराथ भगाथ, B जिमाड़ि (भगाड़ि),  
 DPV आराहन ।

७५ । FJ रा (सह), RSU रचे, DFPV पूंचालै, T प्रांचालै, G पोंचालै,  
 T पुंचालै, V पामीया (पोखिया) ।

७६ । DJRSU जिम (ज्यूँ), T ज्याँ, JSU जीमै जैकार, G wanting

वचनिका रा० रतनसिङ्गजी री महेसदासौत री । २१

॥ गाहा ॥

गाजै द्वारि गयन्दो  
वाजै नौसाख जैत सिर वाजा ।  
सारिख इन्द समन्दो  
न्हाराजा राज काइम्मो ॥ ७७ ॥

॥ आसीस वचनिका ॥

काइम कमन्ध  
त्रिद धजाबन्ध  
मौजाँ समन्द  
आचार इन्द ॥ ७८ ॥

दुरजोख माख  
अरजण्ह बाख  
भुजबली भीम  
सुराति सीम ॥ ७९ ॥

खट भाख जाख  
तय तेज भाख  
विप्र गऊ पाल  
लीला भुआल ॥ ८० ॥

७७ । RV गाजा, S गाजौ, RSV वाजौ .

७८ । FS place the fourth verse in the place of the third and  
*vice versa*.

७९ । BNPT दुजोष, S इजोष, J दुजेष, G दुरषोध .

८० । DIJND मो .

२२ वचनिका १० रतनसिङ्गजी री महेसदासौत री ।

वीराधिवीर

हेलाँ हमीर

मधुकर सुतम

किरतल्ल क्रम ॥ ८१ ॥

॥ वचनिका ॥

बासठि हजार फौजाँ रा भाँजणहार १ । छखण्ड खुरसाण रा  
बिधूसणहार २ । मैमन्त हाथियाँ रा मारणहार ३ । पतिसाह्याँ  
रा विभाङ्गहार ४ । पतिसाह्याँ रा पड़िगाहण ५ । गजराजाँ राजान  
कै गजवाग ६ । अरिसाल ७ । विजाइमाल ८ । लखदौआण ९ ।  
जसलीआण १० । राजान कै राजा ११ । तपै महाराजा रयण १२ ।  
तिणि वेला कपूर बौड़ा भाइआँ उम्बरावाँ कवीसुराँ कूँ दिआ १३ ।  
दिवाण किआ १४ । सभा रूप कैसा १५ । जैसा कुत्रीस वंस वणाउ  
करि बैठा राजेसुर १६ । साहिबखान भगवान अमर बोलिआ  
बहादर १७ । बारठ जसराज जैसा कवेसर १८ । तिजारा की वाड़ी  
पल फगर १९ । जल कमल हंस का वणाउ २० । जाणे मानसरोवर  
सौरभ की लहरि आवै २१ । जवाधि जलहर गुणीजण गाया २२ ।  
रङ्ग राग सुगाया २३ । राजा महेसदास का जाया २४ । इन्द्र सा  
निजरि आया २५ ॥ ८२ ॥

८१ । BDN करतल्ल.

८२ । १ JT मोड़णहार, ५ BDFGIRST [रा], ६ BFP [राजान], J राजा  
गजराज के, R गजराजाँ राजाँ के, ८ T सवाईमाल, ९ GST °देयण,  
१० °लेयण, ११ T राजावाँ के राउ, १२ BN प्रतपे, EGLJNRU रायण.  
साह. १२ T राजा रैणसाऊ (after वेला), G महाराज (*ibid.*) GRSU  
भाई, V भाईयाँ नु, GS उमराव, U उंबराव, V उमरावाँ नु DIPTV  
[कवीसुराँ], RSU नूँ (कूँ), GLJ नै, T नाँ, १५ U कसाचेक, J कैसा  
दोसै के, १७ T कुण कुण (before साहिब), GJS भगवान सारीआ  
अमर गंगावत सारीआ (गिरधर), U अमर गंगावत गिरधर, BFJNU  
[बोलिआ बहादर], १८ J गिरधर जसराज जेहा कवेसर त्याँ रा निजरि  
वयण कैसा, GU सारीआ (जैसा), R सरीसा, N जिसा, १९ U रौ  
२० R रा, २२ F गुणीजण गुण गावै, २२ F सुगावै, २४ DGPTV [का

## ॥ चन्द्रादूणी ॥

बैसा वंस कृत्रीस दरगाह उमरा  
सामन्द चन्द दड़िन्दक आरिख इन्द रा ।  
जोध्याँ रा विचि जोध विराजे न्यारका  
परिह्याँ खांगीबन्ध कमन्ध मधाडत मारका ॥ ८३ ॥

## ॥ वचनिका ॥

तिथि बेला दातार भूँभार राजा रतन मूँझाँ कर घाति बोलै १ ।  
तख्तार तोलै २ । आगै लङ्गा कुरखेत महाभारथ ब्रह्मा ३ । देव  
दाखव लड़ि मूआ ४ । आरि जुग कथा रह्यौ ५ । वेदथास वालमीक  
कह्यौ ६ । सु तीसरौ महाभारथ आगम कहता उजेणि खेत ७ ।  
अगनि सोर गाजसौ ८ । पवन वाजसौ ९ । गजबन्ध कृत्रबन्ध गजराज  
गड़सौ १० । हिन्द असुराइण लड़सौ ११ । तिका तौ वात साकाबन्ध  
आइ सिहै चड्यौ १२ । दुइ राह पातिसाह्याँ री फौजाँ अड्यौ १३ ।  
दिलौ रा भर भारथ भुजे दिव्या १४ । कमधज मुदै किआ १५ । वेद

८३ । GINPRS उमरा, DV दुड़िंद (V डुरंद) आरखे, P कमंध आरखे, B  
जोध्याँ विचि जोधार, GJ बामीबंध, U बांधे पाव ।

८४ । १ EGRSU तिथि वार, BDIJNU बालि (घाति), २ BIN कछ्या न्ह  
(after तोलै), G कूँ ठाकुरे (ibid.), T कहे है ठाकुरी (ibid.), ३ G  
आगै हो तो, T आगैई, ४ F बान, ७ DFJ खो (छु), T सो, G खो तो,  
RS सो यो तो, BI तीसरा भारथ, FJ आयो (after महाभारथ), RS  
रौ (ibid.), T आगम मां, G आगम हो, DP जं (after कहता), U जे  
(ibid.), ८ DIP आगसौ, १० DEGTV कृत्रबंध ब्रजबंध, S ब्रवधारौ,  
SU राजा (after गजराज), DPUV पड़सौ (गु°), J लड़सौ, ११ JS  
असुराण, R तुरकाण, U मुसलमान, J लड़ि मरसौ, १२ T सो (विद्या),  
DPRSV [तौ], NT साकाबंधौ, १३ FGIX दोय, D कौ, १४ IT  
भरभार, F भुजां, P लिखा, १५ BIN वेदथास, DPRST बचाया,

२४ वचनिका रा° रतनसिङ्गजी री महेसदासोत री ।

सासत्र वताया सु अवसाय आया १६ । उजेणि खेत धारा तीरथ धनी  
री काम खित्री री घरम साचवीजै १७ । लोह्रां रा बोह सेनां रा  
धमङ्गा लीजै १८ । खांडां री खाटखडि भाटभडि डखाहडि  
खेलीजै १९ । पातिसाह्रां री गजघड़ा भड्रां औभड्रां मारि  
ठेलीजै २० । पातिसाह्रां रै कच घाउ कीजै २१ । पुरजा पुरजा  
ऊइ पड़ीजै २२ । तौ वैकुण्ठ चढीजै २३ । क्यूं बारठ जसराज  
२४ । ह्रां महाराज २५ । महाराज रा मनोरथ औमहाराज पूरै २६ ।  
अखिआति ऊबरै २७ । महाराज रा मुंहडा आगै लड़ां २८ । टूक  
टूक ऊइ पड़ां २९ । इतरा माह्रै साचौरा मकरीक ३० । गाहिड़ रा  
गाडा ३१ । फौजां रा लाडा ३२ । काह्री रा कलस ३३ । सती रा  
नालेर ३४ । सादूल रा सादूल ३५ । भगवान अमर बोलिया  
बहादर ३६ । बाणां गोलां सरां री मारि लोपि हाथियां रे  
कुम्भायले खगकरा वजाड़ां ३७ । गज ढाल पाड़ां ३८ । पातिसाह्रां

RST [रु], BINPU सो, F सी नो, १७ BNPRSV रा (री १),  
NPSTV रा (री २). DEV साच दीजै, P साच लीजै, G क्रम क्रम  
आग कीजै (after साचवीजै). १८ U री धमाधम लीजै दीजै, GRS  
लीजै ने दीजै, J दीजै ने लीजै, F दीजै (लीजै), १९ D खड़ाखडि,  
२० BDGINPV गजघटा, FI [भड्रां], DPV [भड्रां औभड्रां], B  
[औभड्रां], N औभाडि, J गज? भांजीजै उभाड़ां मा, T गज मारि  
औभड्रां डे, U भरां [भड्रां], २१ DU रा, P री, RS नु. BU बरां.  
B करोडे, I घालीजै, २२ PTV पुरजो पुरजो, BUV होइ, DFNR  
होय, २३ RST [नो], V वरीजै, २४ T क्वां, I क्यूं हो, FGPV  
कहौ, २५ GU [ओ], S औवैकुण्ठनाथ. २७ BN ऊगरै, २८ FGT रै. T  
मुंहडै आधा, N लड़ी, २९ BPUV होइ, DFIN होय, N पड़ी, ३०  
TV इतरै, T मां, GJRT बोलिया (after माह्रै), S बोलियो, DIC  
साचौरा. ३१ DU री गाडी, ३२ GJSTU कुंवारी घड़ा रा लां, DU  
री खाडी, ३३ U री, ३४ NU री, ३५ DU सादूलपीछ, P सादूलां,  
३६ I भगवानदास, PU बोलियो, ३७ T कहे बै ठाकुरे (before बाणां),  
BNPV बाण, P मोली. B मोलियां, GTU गोलां सरां बाणां,  
DNPRSV रा कुंभायलां, T जाइ (before खग°). U खगभाड. F  
भाट (खग°), V खगबरालां वजाडिखां विचंडारखां, D वजाडिखां, F  
वजाड, ३८ I ढालां, J नेजा (after ढाल). F पाड, G पानसाहां रा

वचनिका रा° रतनसिङ्गजी री महेसदासौत रौ । २५

रा खासां भग्डां जाडां थग्डां आडां खग्डां जाइस्यां ३९ । रुक पिआला  
पीअस्यां पाइस्यां ४० । चाचर विहगिहस्यां विहगडाइस्यां ४१ । रिग-  
खेत रे विखे रङ्गिअे बाणासि मतवालां ज्यूं घूमतां थकां हाथिआं सूं  
टला खाइस्यां ४२ । महाखड नै सिर पेस करां ४३ । अपकरां  
वरां ४४ । देवता स्यावास कहिसौ ४५ । वात रहिसौ ४६ । इतरा  
माहै बोलिअौ गिरधर गङ्गाउत ४७ । राउतां पति राउत ४८ ।  
पातिसाह्यां रा नर हैवर कुञ्जर घड़ा पक्काड़ां ४९ । चन्द जस नामौ  
चाडां ५० । इतरा माहै बोलिअौ साहिबौ कुम्भाणी ५१ । मुरधरा  
रौ अग्यौ पाणी ५२ । माहुरै तौ भगवानदास वाघौत कहता ५३ ॥ ८४ ॥

नर हैवर कुञ्जर घेधंगर पाड़ां (after डाल पाड़ां), ३८-४० omitted in D, ३८-४२ omitted in V, ३९ T [जाडां थग्डां], F [आडां खग्डां], N मिडां भाड़ि जाइस्यां, U भंडा भाड़ां, F जासां, N बायसां. ४० P रक्त (रुक्), BEJRT पीसां, F पावसां, J नं (after पीअस्यां), ४०-४२ omitted in N, ४१ F चाचरी, J नै (after विहगिहस्यां), ४१-४४ omitted in I, ४२ T मतवाले ज्यां, U जिम. G [थकां]. T सां. ४२ omitted in BDP, ४३ BT महादेव, B [नै], T नां, RS नूं. BENRU करस्यां. ४४ omitted in F, BNRU वरस्यां, ४६ BN आर जुम (before वात). U जुम, ४७ TV इतरै, (B)I इतरौ वात कहतां. J इसौ वात, DEJPTUV मै (माहै), P बोलिआ. JRSU गिरधर अषौ रौ भमर राठोड़ गंभावन, ४७-५० transposed to § ८७, between ५ and ६, in GJN, ४९ T कहे है ठाकुरो (before पति°), V नूं (रा. J नरां हैवरां कुञ्जरां, NT [हैवर]. DIJPRU [घड़ा], ५० GJNV [जस], F लम (जस), ५१ NPT इतरै, T मां, DEIUV मै, N वात करतां [माहै], ५२ BDEGITU मुरधर. BDNPT कौ, ५४ T कहे है ठाकुरो माहुरै आगिलो नालिक है भाग°, F आगै (after तौ), U बाघावन, FJ थूं (before कचता), G आगै हौ (ibid.), RS आगै इ (ibid.)



२६ वचनिका राँ रतनसिङ्गजी री महेसदासौत री ।

## ॥ गाहा ॥

अवसाख मरण खगधारा

सामि कामि भञ्जिअै देहा ।

सोचत चित नितनिचं

प्रामीजै एउरेहा ई ॥ ८५ ॥

## ॥ वचनिका ॥

सु ओ वडौ अवसाख आयौ १ । ऊँडै द्रह किलकिला ज्यूं  
फूलधारां विचि उडि पडां २ । पातिसाहाँ री फौजां हूँ लडां ३ ।  
महाभारथ करि मरां ४ । वगडौ जोधाख ऊजला करां ५ । इतरा  
माहै बोलिअौ रासौ कुँअर ६ । दूसरौ मधुकर ७ । जलाबोल  
रिणसमन्द माहै असि जिह्वाज धरां ८ । किलम्बाँ घड़ा मारि पारि  
करां ९ । मरां तौ अपकरां वरां १० । नहौं तौ जिवतखिम्भ ऊइ  
ऊवरां ११ । बारठ कहै बाप हो बाप १२ । बाप रै जोडै अतुलीबल  
भलौ त्रिडिअौ बाल धमल १३ । महाराज विमाह रै आगम मङ्गल

८५ । JT मरणौ. U काजिणं भंजीय सरीरौ, V भञ्जिअै, D भंजीअै. R मंजीयत,  
GSU लुचित. N पाईजै. BDI पाईयै, T पाईयै तौ, R पाइयत, S  
पावीअंत. DGIJRS [ई], B डि (ई) .

८६ । १ T सो. F सो तो, U ओ तो, B सो [ओ], N अबडौ अबडौ, RS सो  
यो तो महाभारथ री [आगम S] अवसाख..., २ RS अकरसुं (before  
ऊँडै). TU कहा, J किलकिलै, T आं. FRS जिम, U डकं  
(अ्यूं), ITU विचै, V विचि विचि. U उडि उडि. D उपडि, F  
ऊइ. ३ JT omitted, ४ D करां. ५ J तौ (before वगडौ), RS  
नरसमंद (वगडौ), J नै, BIC जोधाखौ. BGI ऊजलौ, DF ऊजल, G  
has a gap from this point to stanza 98, one leaf being lost,  
६ BFNTV इतरै, DEIUUV मै, T मां. B वात कचतां (माहै), N वात  
करतां. ८ P जलोला. DPV ससुद्र, J मै, T अस तको, ९ IRS किलमां.  
११ J औवां (नहौं), DPV तर (तौ), T कपरां. १२ RS अतरा माहै  
(before बार), RSU कहियो, PRSV [हौ] १३ DJ जोड़, J भलां.

धमल खम्भाइची कौजे १४। पिण औ महाभारथ री आगम १५।  
 अक वार सूर्रां पूरां अवसाणसिध खिन्त्रियां रा वडा राग माहै वडा  
 दूहा गवाड़ी १६। ज्यं सूर्रां पूरां रा चाचरां रा केस चणगाइ नै  
 ऊभा ऊबै १७। पौरिस चढै १८। सौंग ब्रह्ममण्ड अडै १९।  
 काइरां रा धड़ा यडै २०। विहाणै आतलोक थी खगलोक जाइस्यो  
 २१। सूर्रां पूरां खिन्त्रियां री वात सुणौ २२। आपणी हौ केईक  
 सुणसौ २३। वाह वाह बारठजी भली कहौ २४। मन री लहौ  
 २५। ऊकम किया २६। जांगड़िअे वडा राग माहै दूहा दिया २७।  
 परिजाऊ दूहा २८। वेगड़ा साँढ धवल रा दूहा २९। अकलगिड़  
 वाराह रा दूहा ३०। मुञ्ज मारवणि रा दूहा ३१। राउ रियमल  
 रा दूहा ३२। राउ अमर रा दूहा ३३। किलियाणमल राइमलौत  
 रा दूहा ३४। करण रामौत रा दूहा ३५। तेजसौ डूंगरसौहौत

DNRU धवल, १४ BT आगमि, DNU धवल, BV खम्भाइती. J  
 कराईजे. १५ RST [पिण]. JU तो (after औ). T है (after आगम).  
 U आयो (ibid.). १६ RSU अकरस (U °मी) अवसाणसिध सूर्रां  
 पूरां... J अकरस सूर्रां पूरां खिन्त्रियां रा वडा राग में दूहा दिवराडीजे,  
 NV रा (after पूरां), BV बडे, BI [वडा २], १७ V जिम, JU खिन्त्रियां  
 (after पूरां). UV चरणाय, P चणचणद. U होइ, I होय जाय, D  
 रडै. १९ BINR सोस (सौंग), २० INSU यड़ा (धड़ा), F धड़. D दड़ा  
 PTV होया धड़ा), २१ PU खतलोक. IJPRU खं, T सां. BDF तै.  
 JNUV जास्यो, F जायसौ. D जासौ. २२ IR सुषां, PU सुषस्यो,  
 २३ DIN [हौ], F केहेक. J कहेक, B केइकेक, D कोइक, RS केइक  
 आपणी पण सुणसौ, J सुणै, २४ JT कौ, २६ BINRS कियो, T  
 जांगड़ियों नु ऊकम कौया. २७ BDINRS जांगड़ियां. BIN नै (after  
 जांग), V बडे, J में. २८ JPV omitted. २९ BDFNTV वेगड़े.  
 BIJ धमल, F धवलै, RS सूरज (का S) सपोत रा दूहा (before  
 वेगड़ा...). P तेजसौ डूंगरसौहौत रा दूहा, ३०-१ omitted in V,  
 ३१ JST गज (मुञ्ज). F गज मुंजावत. ३२ T वेगड़े राउ बरखंग रा दू,  
 RS राणा मोकल रा दूहा (after ३२), ३२-४ omitted in P,  
 ३३ omitted in DFTV, JU अमरा. ३४ BNU कल्याणदास. ३५ P  
 करन, I करणै, U रामावत, J जैना कूँपा रा दू. T जैमल पता रा दू.

२८ वचनिका रा° रतनसिङ्गजी री महसदासौत री ।

रा दूहा २६ । जैमल पता रा दूहा २७ । जैत कूँपा रा दूहा २८ ।  
प्रिथीराज जैताउत रा दूहा २९ । गाँगा डूंगरौत रा दूहा ३० ।  
अखैराज सोनिगरा रा दूहा ३१ । नगा भारमलौत रा दूहा ३२ ।  
अमर धरमाउत रा दूहा ३३ । सोभा साचौरा वीकमसी रा  
दूहा ३४ । अवर ही कूँचीस वंस अवसाणसिध खिन्निचाँ रा दूहा  
गाया अर सुगाया ३५ ॥ ८६ ॥

॥ दूहा ॥

मारु भड़ चढिया मकर

करिवा भारथ कत्य ।

राग वडाला वज्जियाँ

सको सचाला सत्य ॥ ८७ ॥

जसवंत औरंगसाहि जब

वेद कतेब वचाडि ।

ने कूँचपती नहसिया

रचि बीजै दिन राडि ॥ ८८ ॥

२६ J जैमल पता रा दू°, T राउ अमर रा दू°, २७ J प्रिथीराज जैताउत  
रा दू°, T तेजसी डूंगरसीसौत रा दू°, २८ J वीदा भारमलौत रा दू°, २९ T  
चडवाण (जैताउत), J नगा भारमलौत रा दू°, T खरजमल चडि रा दू°  
(after २९), ३० BDPT गंगै, BT डूंगरसीसौत, IP डूंगरसी, J  
तेजसी डूंगरसीसौत रा दू°, RS भोपत गोपालदासौत रा दू°, ३१ NPV  
सोनिगरै, RS नगा भारमलौत रा दू°, J करब रामावत रा दू°, ईसर  
धरमावत रा दू°, ३२ BDNPUV नगै, JRS अखैराज सोनिगरा रा दू°  
TU ईसर जौवाउत रा दू°, (after ३२), ३३ DEPU अमरै, RS अडौया  
अमर जाम रायमलौत रा दू°, J सोभा साचौरा करमसीसौत रा दू°, T  
करन दानिसरी रा दू°, भोपति गोपालदासौत रा दू° (after ३३), ३४  
BDFNP सोभा साचौरै, BI सोभा सा° रा दू° वीकमसी रा दू°, D  
विरमसी, J अचलदास खीची रा दू°, T गोगै पाबू रा दू°, सोमसी  
रतनाउत रा दू°, (after ३४), ३५ V बीजा ही, FT खरां पूरां (कूँचीस  
वंस), RSU परजाक (before दूहा), NU [अर], JT नै (अर)

८७ । J गिड (भड़), LJPTV वाजिया, BN वडाला (सचाला) ।

८८ । T जसमत, FPV औरंगजेब, J जदि, PR वेड, V बक, JU पातिसाह  
(हत्र), JST रचे, FT बिचै, BDIRS बीचै ।

सिलहँ खाना ऊघड़े

बह भड़ ककै दुबाह ।

कटकाँ बिऊँ हँकल कलल

ऊँसै सनाह सनाह ॥ ८६ ॥

दलसिणगार विरोलदल

दावानल दन्ताल ।

दिआ जसै औरंग दुआ

कोडौ गज कञ्जाल ॥ ८७ ॥

॥ अथ हाथिआँ रा वखाण ॥

॥ कन्द मुजङ्गी ॥

उरं ओद्रके सास सभ्यास आणे

वडा जूह पूंतारिआ पौलवाणे ।

गंडाँ मारि बेसारिआ नौठ गज्जं

रुआमाल फेरे करै भाड़ि रज्जं ॥ ८९ ॥

तिआँ चोपड़े तेक सिन्दूर तन्रं

वइण्डाँ वणावै घणूँ स्याम वन्रं ।

गाँडौ भौड़िआँ अङ्ग लगा निहङ्ग

जटाजूट सनाह जे कोड जङ्ग ॥ ९२ ॥

८६ । RS ककै, V कटके, J बिन्ह, DT दुङ्ग FINTC ऊइ कल? .

८७ । PV विरोलि°, DI बोडै, R बाडौ .

८९ । NS ओरं, DJPV औरंग, FT चरो (उरं), BIRV पोतारिआ, T पांता°, N झूह, JNU बेसारिआ, F बेवाड़िया, RS बेडाड़िया, BIP मडे, T कोडि (भाड़ि) .

९२ । S वयंडं, V वणा मेघ खंवर स्याम..., S घणा, F चडां, P गणं, U तन, PT सामि, BIN खूब (स्याम). BNRSV लाग, T संनाहिआ [जे], J काजि (कोड) .

कसे पाखराँ चम्मराँ जूह काला  
 वणै जाणि पाछाड़ हेमङ्गवाला ।  
 घजाँ फाबि नेजाँ गजाँ सीस ठह्लं  
 माथै उड्डिचं जाणि गुड्डी महह्लं ॥ ६३ ॥

पटे ऊपटै महधारा पटालं  
 खलकौ गिराँ मेर थी नीर खालं ।  
 प्रलै काल क्खाल कूटा पटालं  
 क्रमै डारणा कारणाभूत कालं ॥ ६४ ॥

लुडै क्काकिचा काल ज्युँ डाण लगै  
 पखै पार ताखै जिके लोह पगै ।  
 सभै भाड़ि उप्पाड़ि बैसा सनह्लं  
 गठाँ पाड़ि वेक्काड़ि औक्काड़ि गह्लं ॥ ६५ ॥

कुलं अट्ट चह्लै गिरं गज्ज काला  
 मंडै इन्ज जाणे घटा मेघमाला ।  
 फवै बग पन्ती अगिँ दन्त फौज्जं  
 गजाँ वाजि वीजं खिँवै सीस गज्जं ॥ ६६ ॥

६३ । [ पाखरे चम्मरे, BDNPUV चामराँ, U कालं, °वालं, V हेमंत. JRSU लाल (सीस), DPRV लडैयै, BPTUV गुड्डी.

६४ । J(N)U उमटे, JP पटालाँ, DFS गिरं, BV ती, S ता, J खं. BIN जाणि (नीर), JP खालाँ, BP पटाला. U डारणं कारणं. BP काला.

६५ । PV क्काकिचै, D क्काकिचौ. T ज्युँ. BDNPTUV लगै, J लगा. BDNPTUV पगं, J पगा, S सभं. BN दसा SV गदं (गदई), D गदे.

६६ । ITUV कुलाँ, BINTU आठ. BDIJNTU गिराँ, TU कालं. °मालं. FPV मिलै (मंडै), RS घटा जाणे. PV चह्लै (जाणे), V मेघमाला. BDFNPV पंखौ (पन्ती), DT अगै, RS बग, RS गजं. FP वाग (वाजि), BFIJNT वीजाँ. °खिमे

वचनिका ११° रतनसिङ्गजी री महिसदासौत री । ३१

कपोलं गजां चोल सिन्दूर कौसं  
 ओपै इन्द्रधानकु जैसा अरेसं ।  
 तिष्ठां माहि उभी वगै रेख तासं  
 पनै उप्परै जाणि फूली पलासं ॥ ६७ ॥

दलां रोल दन्ताल जैसा दुग्गमं  
 जमं चालिआ सामुहा जाणि जम्मं ।  
 रजी उमटै वोम नूँ रोसरत्ता  
 धुआंधार चारक्लिआं धत्तधत्ता ॥ ६८ ॥

रजी धोम सँ वौंटिआ गज्ज राजै  
 वडे अन्नड़े जाणि रौंकी विराजै ।  
 भयाण्डू भैभीत सोमन्त भारं  
 क्रमै जाणि आधी निसा अन्धकारं ॥ ६९ ॥

इसा गज्ज घगटाल घगटा अपारं  
 त्रिगहे लोक कोतिका देखन्त त्यारं ।  
 दुवै फौज फबै गिरं गज्ज डाणे  
 उभै जाणि आडावला खेत आणे ॥ १०० ॥

६७। GIJN कपोलां, U कपोले, DFRSV गजं, DU जैसा, J जांले (जैसा), RS मध (माहि), J मन्नि. GIJRS कपरां.

६८। RST जमं. GJ जमौ, GIJT सामुहा चालिया. RS कमडै, G कमडौ. FGJRT छं (नूँ), D नै, BINT धुआंधोर, J धुआंधोम.

६९। GI राडं, BDFINPUV वडां अनडां. GI विराजं. DT सोमौत, (F)PV सोदंत, GJ भारौ. BDIP क्रमौ, GJ अंधकारौ.

१००। RS असौ, RT वाजि (गज्ज), S वाजियं सोर घंटा. BDFPV कोतिग. RST कोगत, BD देखंति, (F)NU देखै मिवारं, F दुखे, I दुने, R दुजं. JS दोडं, G फौजं फबै (फबै गिरं), FT गिरं. N गिरे, U गजे (गिरं).

॥ अथ घोड़ां रा वखाण ॥

॥ छन्द भुजङ्गी ॥

अँराकी वडा खैंगरू गात अँहा  
वणावै कवी कत्य औहत्य वेहा ।  
नली जन्ममै जासु वाखाण नक्खं  
उलट्टा कटोरा वणै चत्र अक्खं ॥ १०१ ॥

उरं काल सारीख चौड़ा अलल्ला  
भिड़जाँ बाँह्र जङ्ग बे पक्ख भल्ला ।  
पुड़च्छी जिन्नां तोक्क पै कन्ध पूरा  
संग्रामं विखै हाम पूरन्त स्ररा ॥ १०२ ॥

जलं अञ्जली मुक्ख पीअन्त जब्बं  
उभै जोड़ि राजीव नासा उअब्बं ।  
सलीग्राम चक्खैत अक्खै सरोसं  
गिणै कान बे सारिखा सीहगोसं ॥ १०३ ॥

१०१ । JRSU जाँण (जासु), BJT वाखाँणि ।

१०२ । GJV उरां, GRS तुच्छ, G पय, FP संग्रामां, BEJU पूरन्ति ।

१०३ । BNTU जलां, BJP(T)V पीवंति, BDGLINTV अउवं, P अजवं,  
GRS अँखै, DJ गिणां, RTU गणां, FPV गिणं ।

वचनिका १० रतनसिद्धिजी री महेसदासौत री । ३३

विड़ङ्गाँ वणै द्रूमचौ केसवाली  
भड़ाँ भूप राजी ऊँचै रूप भाली ।  
जंगम्मं पसम्मं मुखंमल्ल जेह्नी  
दिपै जाणि आरीस सारीस देह्नी ॥ १०४ ॥

बिणा रेह तेजाल वड्ढा विड़ङ्गं  
कबाणं गुणं डाणि भल्लै कुरङ्गं ।  
भिल्ले रागवागाँ सुठी वाउ भल्लै  
चतुर्बाह रा रत्थ ज्यं पत्थ चल्लै ॥ १०५ ॥

धखी उण्णरै लूँण वारन्त धज्जं  
गिरावै जिके आँठुआँ पाणि गज्जं ।  
अपा ओद्रकै अण्ण काया अपारं  
धसै धोम सान्हा जिके फूलधारं ॥ १०६ ॥

सुखे हाक सान्हा गजाँ दन्त सेलै  
खगाँ भाटि घाटाँ विचै डाणि खेलै ।  
करावै हुआँ टूक पै घाउ कत्ती  
विके अन्न पाडै गजाँ चाडि कत्ती ॥ १०७ ॥

१०४ । B विड़ंगे. U °गं. R द्रूमचा. S °जा, T ऊँचा. DGJTU जंगमं पसमं,  
F जंगमे, R °माल, FU जेहा. RS जास (जाबि). FU देहा.

१०५ । F वडा देह (बिबा रेह), BJ विड़ंगा. BFGJTU कबांणां गुणां. BG  
भालै, B कुरंगा, BG भालै, FGIT चबबाह, BFGRS पंथ, T पंथि  
BG चलै, DPUV omit the last two verses, whereas F in-  
serts them after the first two verses in stanza 107.

१०६ । FGIJRS अपरां, NV वारन्ति, DJ उवारन्ति, RT गुडावै (गिरावै),  
NV जिको, T वप (अण्ण), BDFGLJNRSUV आप, J अपारां.  
°धारां.

१०७ । BDIPRTUV सुखी, BN दांत, B सेल्लै, I खेलं, GU खड़ां (खगाँ).  
I घाटे. खेलं, R विचां, P(T) विकी.



॥ अथ सूर्राँ पूराँ सिरदाराँ रा वखाण ॥

॥ छन्द मुजङ्गी ॥

तुरी त्थार कौब्बा कसे जीण तङ्गं  
वखावे सिरौ पाखराँ सारवङ्गं ।  
सभै वंस कच्चीस हिन्दू समत्थं  
करेवा महासूर भारत्य कत्थं ॥ १०८ ॥

धुब्बाँ धारणा चित्त बैसा सधौरं  
वडाला वहै त्रिद्व वीराधिबीरं ।  
पडै आगि मैँ उड्डि नेहा पतङ्गं  
आफालै अणौ उण्णरा धारि अङ्गं ॥ १०९ ॥

जातै काल नूँ चालि सँ भाजि जूटै  
तरुच्चार ज्याँ तेज रा ताप जूटै ।  
मरेवा करै कोड भारत्य मन्नं  
त्रिणो मेल्हिये प्रज्जलै भाजि तन्नं ॥ ११० ॥

पड़न्ताँ दिअै आभ थम्मा प्रचण्डं  
खलाँ मारि खगे करै खण्डखण्डं ।

१०८ । JT कौधा, ST छडै (कसे), U तुंगं, DPV तुंगा, F सिरं, BN दसो (सिरौ), I इसा, U जसौ, PV सारवंगा.

१०९ । S धुब्बाँ, N धुब्बे, BI भ्रू, BDT चीन, P वान (चित्त), UV वृन्द, PR वृन्द, FRST सां, P वृन्द, J बैसा, RST नेही, BJNPV ऊपरै.

११० । GI जाना, JN नै, FG तां, BIN जूँ, BGIJNU ताव, INRS मेलियाँ, JRV प्राजलै, DJPTU omit the last two verses.

मरन्ता न धारै मद्दाजुद्ध माया  
करै काच सीसी जिसी टुक काया ॥ १११ ॥

सदाई लगै खाग नै त्याग सूर  
पलै जे प्रिथीनाथ भूपाल पूरा ।  
परत्ती न भेटै गऊ विप्र पालै  
चलै राह वेदो खिची भ्रम चलै ॥ ११२ ॥

इंद्री पञ्च जीयै मद्दासूर अहा  
जगज्जेठ जोधा हगुमान जेहा ।  
न भाखै अली जीह नाकार नाखै  
जुडेवा खिची भ्रम आचार जाणै ॥ ११३ ॥

समथ्या इसा उंडलां आभ साहै  
गजां दन्त तोड़ै रिमां थाट गाहै ।  
प्रचारे ग्रहे वाघ रैणा पकाड़ै  
भिडन्ता गजां भीम जेही अमाड़ै ॥ ११४ ॥

न भागै जिके जुद्ध भागां न मारै  
सरौरां हुआं खगड पिण्डाण सारै ।

१११ । N पढ़वै, BIJNRS थांभा. (B)l दलां (बलां), BINV चनां. RT मनै (महा), BINRT ओह (जुड). J ओध, G सूर. D मद्दावधि धारै न माया, BDE(RS)T जिही. DJPTU omit the first two verses.

११२ । BINP जो, T आं, J बे, FR(S) पखीजै, U मुजाला सूर, FPV भ्रम (विप्र), G वेदोक्त, FT वेदां.

११३ । BP पांच, D जगजुध, V जुगजुध.

११४ । DJRS समथं, S उडले, (D)R उडलं, T दांत. RS पुंनारै (प्रचारै). BDINP(V) जेहा.

॥ अथ मुगलाँ रा वखाण ॥

॥ कन्द भुजङ्गी ॥

बलुङ्गं दुवुङ्गं हठालं बँगालं

चकल्या इसा चालिन्धा काल् चालं ॥ ११५ ॥

भयाळुङ्ग चीबा जिके रोम भूरा

पखै पार बीबा हिलै थाट पूरा ।

प्रलम्बा मुखी रुक्व चक्खी परक्खी

भुजाँ जम्म जेहा बली खब्बभक्खी ॥ ११६ ॥

मरोड़े गजाँ कन्ध चोड़ै मरहं

रहचै जिसा सिङ्ग मुक्की रवहं ।

कसीसै गुगं चौसटङ्गी कबाणं

बली भीम बल्याँ कली पत्य बाणं ॥ ११७ ॥

करा दुष्करा मेष्क ले मद क्कां

हजाराँ मुहाँ बाधि व्दै वीरहकां ।

गिरं कन्ध अन्धा क्रिदै व्यगिआनं

मरे मारि जाणै जिके व्यभिमानं ॥ ११८ ॥

११५ । BGINT भाजे. GJRST सरौरे, T उअे, G(T)U बलडौ, FJV बलडां. GU दुचडौ. T दुकडौ. FV दुचडां, J दुचडां. FG(T) हठाला. FGT बंगाला, F(G)RS चकथे. FGT चाला.

११६ । (BD) जिकां, BDJN भूरं PV जिके (हिलै), F तिके, BIT मुखां, BI मुखा (बक्ल), GIJ मुजे. DFPUV जेसा. BN जेसौ. DGJN बले.

११७ । RS इसा. NV मुखौ, P गुणे, JR गुणां. RS बथं, J बथे, GU जेहा (बथां).

११८ । RS बरं दुकरं, G बरी दुकरी, DTU दुसरा. BD खेब. PRS हजारां, J मुजे, DIP मुखां. PRS मुखे. RS बाग लै (बाधि व्दै). BIN गिरां, R गिडं, S गडे. GJ गिडां, All MSS. रिदै. NU व्यगबाणं. BDUV जिङ्गं. RS इसा (जिके). J तके.

उँधे पाघड़े कालरूपी असल्ली  
 बोले पारसी खेरसी गल्लवल्ली ।  
 करै पच्च निव्वाज वाचै कुराणं  
 कुलाध्रम्भ रत्ता कसन्ता कबाणं ॥ ११९ ॥

खुराकाँ तबाकाँ ततमाल खावै  
 भली चौज प्रियी जिके मग्न भावै ।  
 जरी बाध नीलङ्ग जामा जड़वै  
 वपे अन्न अन्नक धाराँ वयावै ॥ १२० ॥

प्रियो रा लिखै भोग कैसा प्रचण्डं  
 खगाँ मारि डखै जिके नव्व खण्डं ।  
 हजारौसदी पच्चसद्दी बिसद्दी  
 जगज्जेठ जोधा मिलै नामजद्दी ॥ १२१ ॥

परभोम धूसै जिके आप प्राणं  
 वडा जुड रा बन्ध जाणै विनाणं ।  
 हणै मारि पाड़ै पंखी वोम हँता  
 सांहे चालि रूँ जागवै काल सूता ॥ १२२ ॥

११९ । RS खेरसी पारसी, J खारवी (खेरसी). PV पांच. DP कुलं, BDN PV राना .

१२० । RSV खुराकं, BRSV तबाकं, DEGIT तता, T बायै. RSU जिकां, I जिऊँ, J अकी, T भायै, J जामे, RS वपं, J अन्न (अन्न), D omits the last two verses.

१२१ । U खगे, T खंडे. G खलां. N बिसद्दी (बिं). G जिके (मिलै). FPTU omit the last two verses, whereas B inserts them together with the six subsequent ones, in the middle of stanza १२४.

१२२ । BDV परभूमि, BV साधै (धूसै). D ताजी. IJ प्राणै, BJV री बुद्धि (रा बन्ध), IJ विनाणै. J सद्दी काल नै जागवै. FPTU omit this stanza.

जलै आप रै रोस औसा जुअन  
 त्रिणा मात्र जाणै धणी कामि तन ।  
 सबदां जिके वेध धानहु साधौ  
 बलठ्ठी हणै बङ्गड़ी बाल बांधौ ॥ १२३ ॥

कसै हाथलां टोप मोजा कगल्लं  
 जमदाठ वामै जिके खाग ठल्लं ।  
 गुपत्ती कती सङ्गि गदा गुरज्जं  
 कसै आवधां त्रीसके भुज्ज कज्जं ॥ १२४ ॥

मुथाणं कबाणं जुआणं सभल्लं  
 मिलै मीरजादा इसा भुज्जमल्लं ।  
 बिन्हे फौज फौजां धणी चत्रवाहं  
 सभौ सार आवद्ध लीधां सनाहं ॥ १२५ ॥

बिन्हे साहि राजा बिन्हे नेत बांधै  
 वणी फौज देखे धणी सोह वाधै ।  
 जेजेकार जीहा हरी राम जण्यै  
 असव्वार ह्वाँ मूँकां पाणि अण्यै ॥ १२६ ॥

१२३ । N खेडा. GLJR काज (कामि), DU सबदं. (F)J सबदे. BI जकुं. N तिके. F(I)NPUV कंवड़ी (बंगड़ी). INT माल (बाल), V बलौवंत कवड़ी मारै बाल. FPTU omit the first two verses.

१२४ । BPV कगल्लं, BINU आवधं, JN हचौस. BI हचौसे, T हचौसां, DFV भुज्ज हचौस

१२५ । F मुथाणे. J मुथाणां णां णां. GRSU जङ्ग. F बिह्लं, U बिहो, RT omit the last two verses.

१२६ । F बिह्लं, DEINU साहिजादा, G सादा. T जीता. BPV नेच, G देख फौजां. DN धणौ (ध?). LJ सोभ. N जोम. U फौज साधे, IP नाम (राम), BDEGTUV जपे.

वचनिका रा० रतनसिङ्गजी री महेसदासौत री । ३६

दिक्कां हाथ दाडी दिडं गाढ दक्खे  
इलल्ला इलल्ला इलल्लाह अवल्ले ।  
उजेणी महासूर हैथाट आणे  
जुड़ेवा चडै देव दाखव्व जाणे ॥ १२७ ॥

चकत्थां कमन्थां रचे वीरचाला  
वणे जाणि भारत्य पारत्यवाला ॥ १२८ ॥

॥ दूहा ॥

कैरव न्युं आया कमंध  
पाण्डव न्युं पतिसाह ।  
यां हरि नाम उचारिओ  
वां रहिमाणा अलाह ॥ १२९ ॥

अकबर हर जुजिठल अजन  
कमंध द्रुजोण करन ।  
औरंगसाहि मुराद वे  
राजा जसौ रतन ॥ १३० ॥

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१२७। B दादां, PV चडै (दिडं). F चलै (ditto), U चडं (ditto), D वडा (ditto), BIN चडां (ditto). अज (माद), BIPR अल्ल° अल्ल° अल्ल°, T वे (है), G भारत (हैथाट).

१२८। (J)RS चगणे कमंधे. G मंडे (रचे). D मिले (रचे) और, NPV पारथ भारथवाला.

१२९। EGRS जिम. T दूथां, B राम (नाम), V उचारिया, BDFGJNV उवां, T उथां, U उहां.

१३०। IT दुजोण. RS द्रुजोण. JN दुरजोधन. G दुजोध. JRS इन (वे) V उवे.

## ॥ कवित्त ॥

हिन्दुआण तुरकाण

करण घमसाण कडक्खै ।

सभि कबाण गुण बाण

दलां प्रारम्भ बल दक्खै ।

भड़ भिड़ज्ज गज घज्ज

घड़ा चतुरङ्ग कसखै ।

सिन्धु सद्द रवद्द

नद् नीसाण निहखै ।

चत्रवाह साहि दोइ राह चठि

सभि फौजां दोवै समथ ।

विचि भण्ड थण्ड मण्डै वडा

करिवा भाग्य अम कथ ॥ १३१ ॥

साख साख मिलि भाख

लाख लाखीक लसकर ।

आरि चक्र नव खण्ड

हिलै फौजां गज डम्बर ।

कसमखै कोरम्भ

मेस नागिन्द्र सलखलि ।

१३१ । G खुरसाण. (D) NV करखी. U रखी. BI डखी. T कसखै. U बाण  
 गुण कबाण. BDINUV दखी. FTV भड़ा. EV भौड़ जग जोध (जुध).  
 U घडा. F जोध रचति. V जुध रचत (घड़ा च), J सबद. T नजर  
 (नह). BN दुद. D दुद. T बे G सभे फौज. DV दुवै. I दोनै. JRST  
 बे बे. G बेवे. FITU भंडां छंडां. G थंड भंड. RS थंडां भंडां. T देवै  
 (मंडै). J मंडोवर (मंडै वडा). T खर (अम).

सात समंद्र गिर आठ

ताम घर मेरु टलटुलि ।

करि कोप दलाँ प्रारंभ कहर

धेधिङ्गर आगै घरे ।

माँडिओ मुगल्ले मारुओ

रिण औरंग जसराज रे ॥ १३२ ॥

## ॥ वचनिका ॥

इणि भाँति रा घोड़ा असवार आगि ब्रजागि माँहै ऊडि पड़ै १ ।  
सिर पड़िअै लड़ै २ । हाथियाँ रे दाँत चड़ै ३ । हिन्दू मुसलमाण ४ ।  
नरसमन्द खुरसाण ५ । आरि चत्त नव खण्ड प्रिथी रा अगजेठ जोधार  
जमदूत राजिन्न जोगिन्न रूप करि उजेणि खेति नर हैँवर धेधिङ्गर  
चौदन्त ह्वा ६ । चतुरङ्ग फौजाँ बौहरङ्ग वाना किणि भाँति सूँ विराज-  
मान दीसै ७ । जाणे अठार भार वनासपती रित वसन्त मिलि फूलि  
रही ८ । दीठाँहीज वणि आवै ९ । न जाइ कही १० । हो भाई भाई  
अेकणि रित रा कासूँ ११ । अेकणि दीहाड़ै क रित नव रस निजरि

१३२ । GR साख (भाख), J लाख (ditto), GNT क्रूरम, G समंद्र सात. ।  
आभ (मेरु), DITU करि (कहर), GJ करै (ditto).

१३३ । १ NT [रा], G जिके (after असवार), N इतरा ठोड़ (ibid.). DJ  
मै, ST मां. २ DEFNRSU पड़िशां, ३ BGSU हाथी, FJNU दांते.  
DGRS invert the order of २, ३, ६ RU रजपूत (जमदूत).  
RS काया माया री आस परहर (before उजेणि). BFJNU आथ  
(before चौदन्त), ७ BIN बहरंग, GU दण, N किष किष, ८ RS  
जाँहीजे, BIJNUV [रित वसन्त], BIN [मिलि], ९ FI दीठीँ, BDJ  
NR 'ही. 1 [हीज], १० DFG पिष (before न), RS हो (ibid.),  
(D)FIU जावै, ११ DGJRST [हो भाई भाई], FUV हो हो. N  
भाई हो भाई, BFJNTU अेके. G वखाणीजे (after कासूँ), १२ DFT



४२ वचनिका रा' रतनसिङ्गजी री महेसदासौत री ।

आवै १९। कहि दिखावै किछि भाँति १३। आराबाँ आतस भाल १४।  
उन्हाला प्रलै काल १५। सर काइर सूका १६। सूर धीर निवाणे जल  
ठूका १७। कहि दिखाई उगति १८। आ तो ग्रीखम रित १९।  
मदधारा वरसताँ थकाँ गजदम्बर नौसाण गाजै २०। वीजली आँकुस  
विराजै २१। ग्रीध चात्रिग वीरघरटा दादुर बोलै २२। सुगल लाल  
ममोला सा निजरि आवै २३। वरिखा रित वरणी २४। सरद रित  
कहणी २५। रिण समन्द माहै सूर कमल विकसि विराजमान ऊआ  
२६। चन्दा जेही चन्दवदनी अपकरा सोलह कला सुधा नेह सम्पूरण  
उदित ऊई २७। कैसी २८। जैसी आसोज की पूनिम सरद रित जैसी  
ऊजली २९। फौजाँ ऊपराँ ऊजलीं भालाँ रा डम्बर भल्लाट करि  
जगाजोति जागी ३०। जाणे बरफ रा टूक हेमाचल पहाड़ माथे  
विरजमान ऊआ ३१। हेमन्त रित लागी ३२। सिसिर रित जागी ३३।  
रुक रहिल वागी ३४। काइराँ नुँ ठगिड लागी ३५। हाथ पग धूजै  
धड़धड़ ३६। उर दाँत हाड गोडा खड़खड़ ३७। इछि भाँति हँ

अके, BN अक, GRSUV दिन. । नै. G माँहि, T माँहै (before व),  
V नदरि (निजरि), १३ DF(RS)TUV दिखाई. DEJT दब. DJT  
खँ (after भाँति), G खँ अहीन, १६ NT सावर (काइर), १७ V सूर-  
बीर, N सरजल, १८ F(G)IS उकत, १९ T कहौ (after रित), T  
वरिखा रित लागी (between १९ and २०), २२ RS मोर (after  
चात्रिग), २३ BDNRS [ममोला], RS आवै मामोला, BN आवै  
मामोला दिखावै, २४ GJS वणी. २५ FG नै (before सरद), RS जाँ  
[नौ] (*ibid.*), T हिमै (*ibid.*). २६ NU विकसित, T विचाले (विकसि).  
२७ F प्रंगार (कला), RS सिणगार (after कला), B(N) सहुड, FJ  
TV [उदित], DRS उदोन, G उदोनमान ऊई, JV कै (after ऊई),  
२९ (I)U जिसा. DRST [जिसो १], G जाँ (जिसो १), FGRSV री,  
३० GLJRST ऊपरि. BIT [ऊजलीं]. BIN करनौ (करि), BNU  
लागी (जागी). IT [जगाजोत]. ३१ RS जाबौजै, GNTU हेमा' प'  
मा' ब' रा टू वि', DGRS ऊपरि (माथे), D दु टूक. ३२ T आवौ,  
३४ IJ लहिर, ३५ DJ नै. ३७ GNU [हाड], T after ३७ inserts  
the following: हिमै वसंत रित कहणी । नैजाँ पंचवरणाँ सोई वनराय  
जाँणि फुली कै । चोल मुख कोथा कै । सो जाँणि मलाल माहै गरकाव

वचनिका रां रतनसिङ्गजी री महेसदासौत री । ४३

वचनिका कही क रित सही ३८ । नव रस कहि दिखाइ ३९ । सरस वीरे वीररस किया ४० । रौद्रे रौद्ररस किया ४१ । अपकरा सिङ्गार-रस किया ४२ । नारद हासरस किया ४३ । काइरे भैरस बीभक्करस किया ४४ । सुरे सान्तरस अदभुतरस किया ४५ । दूषियाँ कल्याणरस किया ४६ । वैकुण्ठ सँ लिखमी सहित आप विसन गुरड़ चढि आया ४७ । कविलास सँ सिङ्गवाहणी चण्डी सहित ईसर त्रिखभ चढि आया ४८ । इन्द्रलोक सँ तेजोस क्रोड़ि देवताँ सहित इन्द्राणी अपकराँ रै जूलरै इन्द्र औरापत चढि आया ४९ । नव नाथ चौरासी सिद्ध अनेक पक्षी पल्लवर ग्रीध चौसाठ जोगणी बावन वीर जकल किन्नर गण गन्द्रप सहित रिखि नारद आया ५० । वीरे डाक बाया ५१ । विमाणे वोम छाया ५२ । साकणी डाकणी मिलि मङ्गल गाया ५३ । नौबति नीसाण रिणतूर वागा ५४ । देवासुर देखवा लागा ५५ ॥ १३३ ॥

कीया बे दीसै है । नौबति सौधुराग गाईजै है । सो जाणै बफताल भमल संगल राग गारजै है । . ३८ BINU इसी, DGRS वचनिका कही दण विध [G भांति] तौ ब... ३९ NP दिखाया, ४० PTV [सरस], ४१ BINT नारद... (see ४३), ४२ D सिङ्गार, BINT काइरे... (see ४४), ४३ GP हास्य, BIT रौद्रे... (see ४१), N सुरे वीरे बीभक्करस कीया, ४४ G [भैरस], BIT अपकरा... (see ४२), N रौद्रे... (see ४१), F दूषियाँ... (see ४६), V सुरे... (see ४५), ४५ RS सुरज सुराँ खान अदभुत..., F काइरे... (see ४४), N अपहर... (see ४२), T between ४५ and ४६ inserts the following: साकणी डाकणी मिली बांभरस कीया, ४६ FN सुरे... (see ४५), V काइरे... (see ४३), T रखेसरे करणरस, T मधतुमुज सांतिरस किया । नव रस कहिया (between ४६ and ४७), ४७ GT या (सँ), S ता, GRST आप विं लिं सँ, ४८ BDGIPU कैलास, G या, I ता S तौ. U सिंघ अपरि चढि देवी आई ईसर रिषभ चढि आया, I चमुंड, ४९ DG या. I ता, S तौ, I देवसुराँ, DJPV आई (after इन्द्राणी), JPV साथै (रै भलरै), F सहित (ditto), the order of ४८, ४९ is inverted in GF, ५० DFJ डाक बाया (after वीर), V खेवपाल डाक बाया (ibid.), GJRSU वेताल (ibid.), DGUV [रिचि], ५१ BINT बजाया, ५२ D विमाणे, the order of ५२, ५३ is inverted in FGRST. ५५ B देवाँ सुराँ, JV देव दाणव, देखण.

॥ દૂહો ॥

સમ્મિ આરાવા સમસમા

સમાસમા સમ્મિ સૂર ।

સમાસમા દલ સાલુલૈ

વહે વંબાલા તૂર ॥ ૧૩૪ ॥

॥ દૂહા વડા ॥

વહે ગોલા સર બાળ

આન્હોસાન્હા ઝકલૈ ।

ઝડન્તે ઝડાડિચૌ

આગલે અસમાળ ॥ ૧૩૫ ॥

નર સુર દાનવ નાગ

ચર હર મુરખુવળે થયા ।

વિઝતાં લાગૌ વરસવા

મોલા સર ગૈઆગ ॥ ૧૩૬ ॥

જાગિ પ્રલૈ ગિજજક

ઝડૈ સર સાન્હા અગનિ ।

ગડાં સવાયા ગણિઆ

નાલિત્રમાલ નિહક ॥ ૧૩૭ ॥

૧૩૪ । G સમ્મિ આરાવા, NP વહિ, BP વંબાલૂ, R(U) વમાગલ.

૧૩૫ । RST અન્હાં સન્હાં. DLJPRV ઝડાડિયા. BPU આરાવાં

૧૩૬ । All MSS. except T માંનવ (દાનવ). GS મવનાં P સુરખુવળ. V સુર મેલા, B સુર ખોળે મુવન, GJN મોલે, DU મોલો.

૧૩૭ । GRS મોલાં (સાન્હા), T મોસ અગન (સાન્હા અગનિ). DGRST જાણિ (માલ).

वचनिका रा° रतनसिङ्गजी री महेसदासौत री । ४५

चमराला वै चूर

वेगाला तेजी वडा ।

पड़ैताँ धर मेला पड़ै

सर गोला नरसुर ॥ १३८ ॥

खुन्दालिम करि खोध

वसुधा ऊपरि वाजिया ।

लागि गड़ा सिर लोटिया

जाणि कबूतर जोध ॥ १३९ ॥

पड़ै लड़ै अणपार

अड़े चड़े सान्हे अणी ।

कमंधे काबलिअे किअौ

आहिव घोर अंधार ॥ २४० ॥

भीक अणी खग भाट

सिर उर माथै सूरमाँ ।

वहती की दल वाहताँ

वैकुण्ठवाली वाट ॥ १४१ ॥

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१३८ । DPRSV डवै, G(U) होद, F डध. GRSU वेगामल, D भङ्ग° (नर°).

१३९ । BI(T) बलै (गड़ाँ).

१४० । JRSU सांन्ही, D सांमाँ, BDIJPTUV कमधाँ, BJPT(U) काबलियाँ.

१४१ । G सिर (अग), TU उपर (उर), D पर, R चर, D(G)S माजिल, (माथै), (G)P वहताँ (°तौ), T वहते, R विदताँ. कीधी (की दल), वेहताँ.

४६ वचनिका रां रतनसिङ्गजी री महेसदासौत री ।

नरवर सूर निगेम

भारथ मधि रीती भरी ।

आवे जावे अपकरा

जगि अरहट घड़ि जेम ॥ १४२ ॥

औरंग जसो अगाहि

जूटा सूरिज राऊ ज्युं ।

ग्रहण अन्धारी गैग्रहण

मेक किओ रिण माहि ॥ १४३ ॥

॥ वचनिका ॥

इणि भाँति सू तीन पौहर दल जूटा १ । खँग नर हाथी खुटा  
२ । चौथा पौहर लाग ३ । भूभाऊ वागा ४ । औरङ्गसाहि पाति-  
साहि रा तपतेज अपरबल दईव ५ । अवतार जिण आगै जमराणौ  
विमुहा खड़े ६ । तिण सू तीन पौहर हाथूके महाराज जसराज ही  
लड़े ७ । तिणि वेला उजेणि वीरखित रा भूँभार राउ राठौड़ जोधा  
रिणमल बोलिया ८ । ठाकुरो सतरङ्ग री ख्याल मखिओ ९ । राजा  
राखौ १० । राजा राखिअै बाजी रहै १० । आपे तौ अणी वाँटी हरबल

१४२ । P भारथि, GRSTU मकि, V जुमि, PV घट ।

१४३ । DGRS जिम, RS(T) गयण (ग्रहण 1), T ऊद (गै), BD(J) छेब,  
T दीया (किओ). Between this stanza and the following  
one, RS insert 14 *rasāvalā chandas*, beginning: हींदु खेब  
जुई. घड़ वेस घड़... etc. These are not found in any other  
MS.

१४४ । १ G लम (after पौ.) २ V बूटा, ४ T भूभार, P भूभारा घाउ  
बागां. ५ PV जोरावर (after: तपतेज), BI अपार (अपरबल), DI  
बलदेव (दईव), T देव, RS ०राण, GRSV ही (after ०राणौ), P  
विमुहौ, V विमुच. ६ P हाथूकां, U हाथूकाम, D खं हाथों, BV ताँई,  
I इतरे (हाथूके), ७ G वार, ८ G जे (before ठाँ), BDGIRS ठाकुरे,  
V ठाकुरां, GRT औ तौ (before सतरङ्ग). १० IJRST राखियां, S

वचनिका २१° रतनसिद्धजी री महेसदासौत री । ४७

क्रिया तठै बन्धेज क्रियो ह्रीज कै ११ । साहिजहाँ जीवतौ ही मूखौ  
१२ । ओरङ्गसाहि पातिसाहि ह्रयो १३ । सामि सँ सङ्ग्राम करणा  
१४ । मारणा नै मरणा १५ । ओकी वाढी १६ । जसराज काढी  
१७ । वागाँ भालि जसराज वलिआ १८ । भारथ रा भरभार रतनागिर  
भलिआ १९ ॥ १४४ ॥

॥ दूहौ ॥

क्रियो उजेणी कमधजे  
धिन जीवत मित धाड़ि ।  
जुड़ि मुरड़े वलिओ जसौ  
रहै रतन मभि राड़ि ॥ १४५ ॥

॥ वचनिका ॥

तिणि वेला नौबति नौसाख तोग भखड़ा सामिभ्रम सोबा हिन्दुस्थान  
री सरम भुजे आई १ । तिणि वेला रा आइओ काला पहाड़ सोभा  
वरणी न जाई २ । महाभारथ है विखै क्रन कहौजै ३ । किना  
लङ्कापति कुम्भैय कहौजै ४ । उजला बारह आदौत मुखकमल उगा  
५ । मनोरथ पूगा ६ । मितिलाज रा मौड़ बाधा ७ । अवसाण लाधा  
८ ॥ १४६ ॥

रहसौ, ११ BT बांढिया, DI बांढ, G ढूचा (क्रिया), I ढूचौ, V कौ,  
RS दरबल षणौ कर बांढिया, T तो (after तठै), DJPV बंध, I तो  
(after बन्धेज), J कौधौ, RT कौयाईज, १२ G राजा राखौ आ'  
(before साहि°). १४ DUV करणौ, १६ DJV खोटी, १७ JT नै  
(before जस°), १८ JPUV बालि (भालि), १९ G दिल्ली (भारथ).  
RS मुजभार, DU भारथ (भरभार). DP भेलिया, B भिलिया, U लिषा.  
१४५ । V कमधजां, GIJU जुड़ि मुरड़ि, V जुध (जुड़ि), मधि .

१४६ । १ T दण भानि खं. DJV तेग. DV सोहा (सोबा), २ U राजा (रा  
आइओ), कौ (after पहाड़), ३ DRS राजा (before क्रन), ४ JP  
TV क, G कि, DU के, G लंका रै विखै (लंकापति), ५ GJT मुखाक°,  
BDI [मुखक°], T कजलि सुं जाणह बारह आ° क°, D कज° सुं  
कपरै आ° क°, J क° सुं बारह हजार आ° क°. ७ D रौ बूह बाधौ,  
८ D लाधौ .

## ॥ कवित्त ॥

करि प्रणाम रवि ताम

ध्यान ग्यान ह मन धारे ।

धसै धोम विचि धार

वसण वैकुण्ठ विचारे ।

तजे मोह चढि सोह

लोह बोहौं जुध लेखण ।

ताणि मूँछ ऊससै

जाणि पाण्डव अरज्जण ।

ऊल्हसै रोम पौरस्त्रि अति

ग्रहे पछाड़ण गै वरां ।

रुठौ सरीर ऊपरि रतन

तूठौ सौस पलचरां ॥ १४७ ॥

## ॥ दूहा वडा ॥

मसतकि बांधे मौड़

धारे भुज हिन्दू धरम ।

मेक् घड़ा दिसि मल्हपिषौ

रवनागिर राठौड़ ॥ २४८ ॥

१४७ । I करण, BIT दिये हरि (ग्यान ह मन), BDIPUV धारौ, RS धसण.  
T रूप (धोम), BDIPUV विचारौ, IS बोह (सोह), T लोह  
(ditto), PV बाहां (बोहौं), DEIJV जस (जुड), T विध (ditto).  
J अरजुनह, DI उषसै (ऊल्हसै), DIPV पछाड़े, RST गैमरां.

१४८ । D धारे (बांधे). I धरे भुजां, P घटा, I पर (दिसि), B विचि (ditto)

जोधा रिणमल जान

सीसोद्या हाडा सको ।

अजमेरा भाला अभङ्ग

राउ राजा राजान ॥ १४६ ॥

बेली सहि विरदैत

जेठी गोवरधन जिंसा ।

करनाजल अगावर कन्है

वड जानी वनैत ॥ १५० ॥

बेटौ जाँवलि बाप

रासौ रैणाइर तणो ।

गजकेहर रिण गाजिअौ

तोड़िवा खल ताप ॥ १५१ ॥

अमरौ भूप अगाहि

वीठलिआ जाँवलि वले ।

वधिआ साचौरा विठ्ठा

सुहरि धणी रिण माहि ॥ १५२ ॥

खित पुड़ि साहिबखान

हणमन्त ज्यूं जैता हरी ।

उणि वेला लागौ अरसि

वंस वधारण वान ॥ १५३ ॥

१४६ । JP सीसोदा

१५० । PV बोला, JU बोला. U जोडौ (जेठी), T मोखर.

१५१ । BDGPU बेडा. IP जालम, RS तणै, B केसर हरि (रिण).

१५२ । DU वीठल रूं, J वीं जूं, T वीठल नै जैमल, I विठना (वधिआ),  
विनै (विठ्ठा).

१५३ । FT जिम RS जेम, G लागै. F आगै (लागो).



५० वचनिका राँ रतनसिङ्गजी री महेसदासौत री ।

करण मरण पद काज

राँण रमण रिण रूक रस ।

ब्रह्मँडि लागी वैणजत

जिम ईसर जसरज ॥ १५४ ॥

दुल्लह रयण दुभाल

सूरा पूरा जान सहि ।

हेवै घड़ दुलहणि चुई

घज तोरण गजडाल ॥ १५५ ॥

किलतै मकरि कड़ाल

वाहे तोरण वाँदतौ ।

गौ काली कुम्भां थलां

काल गजाँ सिर काल ॥ १५६ ॥

अकणि चोटि अथाग

बूड़ी सूँ अम्बर बहसि ।

वेधै साबल वाहतौ

नर हैँवर घर नाम ॥ १५७ ॥

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१५४। DEJPV रिण ( राब ), S रामायण ( रमण रिब ), F रामन रिम ।

१५५। B रमण, TV सणि ( सहि ), JPUV दिवै, PV घट, all MSS. except RS खम° ( गज° ) ।

१५६। FJ(PV) बाजाल, R काली गौ, PV कभां ( कुम्भां ), P खलां ( थलां ) ।

१५७। BGPV हं ( हँ ), T सां DEJ या RT वीधै, PUV सामल, T सादिव, RS कुंजर ( हैँवर ) ।

वधनिका रां रतनसिङ्गजी री महेसदासौत री । ५१

जूटा सहि को जोध

नर मारु ज्युं नाहराँ ।

वहताँ सिर बाहै वधे

खग हाथलाँ सखोध ॥ १५८ ॥

गावै जोगणि गौत

ऊढै सर सान्हा अखत ।

वेद भणै नारद ब्रह्म

पूखै अकर प्रवीत ॥ १५९ ॥

घणि वाजिच घण घाउ

घमघमि अपकर घूघरा ।

वागा वीरारस तथा

नाराजियाँ निहाउ ॥ १६० ॥

ढालाँ सिर धाराल

वागा वरिआमाँ तथा ।

गलती निमि गाजै गजर

घण घाओ घड़ियाल ॥ १६१ ॥

१५८ । FRT जिम, S जेम, U जे, B बाधे ( बाहै ), S सक्रोध

१५९ । G आन्हा, T अगनि ( अखत, cfr १३७ ), JPV पखै, D पखै, T पांख, BDGRU अपकर, D प्रीत ।

१६० । J बाजै ( अपकर ), S नाराजिये

१६१ । F बाजै ( गाजै ), S गरज, P गजर EP गाजै ( घाधे ), DJ बाजै (ditto).

५२ वचनिका रा<sup>१</sup> रतनसिङ्गजी रौ महेसदासौत रौ ।

वाजै इसै विनायि

खग ठालाँ सिर खाटखड़ि ।

रमै महारिण रूक रस

जोध दगडाहड़ि जाणि ॥ १६२ ॥

खहणि करे रिण खीज

वाहै करि हाकाँ विहद ।

गड़दाना गाजै गुरज

वाजै भुरजाँ वीज ॥ १६३ ॥

करनाजल रिण काल

जैत कलोधर जैत जिम ।

साराँ पहिलौ सूजउत

पड़िओ लड़ि प्रौ चाल ॥ १६४ ॥

१६१। F ढाले, B खाटखड़ि. V खूर (रूक), (G) दंहेहड़, T दंहेहलि, RS दंहेहड़

१६३। P खहर, B खोहरि, T खोहणि. J गड़दाने. RS गाजे गड़दाने, T गाजे मिरदाँसौ, U गजदानाँ. RS भुरजे Between this stanza and the next, RS insert the six *dūhās* following:--

जगजैठो जमराण	वेजड़हथ बापा हरी ।
गह पुर तर लैगं गयो	साराँ धार सुजाण ॥ १ ॥
रहचं मैगल रोद	राखे जग नामौ रौधु ।
सूजो खूरजमाल रौ	खग पुहतो सौसोद ॥ २ ॥
जुड़ भाँजण खल जोर (S जोध)	हाडा पचपंडव डुवा ।
सोहण अजै भूभारमल	कानौ मुकन किसोर ॥ ३ ॥
सांमत खूर मचाद	मधकर का आषाडमल ।
जुड़ कपड़े किसोर जुध	जांत भिले चच जोध ॥ ४ ॥
प्रसणाँ धड़ा (S घणाँ) पकाड़	नर हर के वाहे चजड़ (R न) ।
दे सत उजवालो दसे	भाले भालावाड़ ॥ ५ ॥
रहचे खल रिसराह	सुत वीठल अवसाणसिध ।
अणभंम खग पुहतो (RS पो) अजण	गौड़ करै गजगाह ॥ ६ ॥

१६४। BDGJV अूं, U जे. BDJ पहिलाँ. F पहिली, R पैली, U भड़ (लड़ि). B(FJ(V) प्रंचाल.

पाड़ै प्रिसुण अपार  
ऊभौ आखाड़ै अनड़ ।  
गोवरधण माथै गहणि  
धामा जागर धार ॥ १६५ ॥

पल खूटा पतिसाह  
कर आवध वाहै किलंब ।  
मारहये मरि मारिअौ  
रिण गोदौ रिमराह ॥ १६६ ॥

भूलाणां खग भाड़ि  
वेटां बिजुं सच्चितौ बलू ।  
खिति पड़िअौ मोटौ खित्री  
आधौ दल ऊहाड़ि ॥ १६७ ॥

टाहेवा गज ढाल  
जसवंत कलि मातै जुड़िणि ।  
पाटोधर पड़ि ऊपड़ै  
समहरि रायांसाल ॥ १६८ ॥

भवसि घड़ा बलि भालि  
वामण ज्युं वीठल बधै ।  
उतवंग जाइ ब्रह्मांडि अड़ै  
पग सातमै पयालि ॥ १६९ ॥

१६५ । T गोवरधन, BP साथै, RS ऊपर, T गरठ (गहण), B भोमा,  
T धमा.

१६६ । BPT करि, R किलम, G जगि (मरि), TU गोदौ.

१६७ । T साथै (सच्चितौ), RS पूरौ (मोटौ).

१६८ । F टाहे गज जिण, T जसमत, तातै (मानै), RS omit this stanza.

१६९ । G तिण वेलां रिण ताल, FRST जिम, PU उतसंग, U [आइ]  
ब्रह्मंडै, R अंबर (ब्रं), सातवै.

बह्नु सुगलाँ बिरदैत  
 खागै खण्डरतौ खलाँ ।  
 खासाँ खुन्दाणिम तथाँ  
 वाने गौ वानैत ॥ १७० ॥

घण अहिरण घण घाउ  
 साहै चाचरि सात्रवाँ ।  
 वाहै साहे वीठलौ  
 खाँडौ खाँहेराउ ॥ १७१ ॥

जिम रावण भूँभार  
 कमधज रामाइण करे ।  
 पाल तथाँ बाह्याँ प्रलूँब  
 पड़िऔ बिरद पगार ॥ १७२ ॥

आहवि म्रितदिनि ईम  
 पाल हरै जाँवलि पिता ।  
 भिड़तै गजाँ भमाड़िआ  
 भीम तथाँ परि भीम ॥ १७३ ॥

गोकल जगौ गरौठ  
 करि बिऊँ बाजू केसउत ।  
 माल हरै जुध माँडिऔ  
 रुके आकारौठ ॥ १७४ ॥

१७० । RS खासाँ, D खासे, BPT खलाँ (तथाँ), G(P)UV गौ वाने,  
 RS गौ वानाँ, DF गौ वानौ

१७१ । RS जिम (घण = ), S सत्रुणाँ, BEGRS खाँडा ।

१७२ । FRST राँमब, D(J) हरौ (तथाँ), (J)RS पाड़े प्रसण (बाह्याँ  
 प्रलूँब), FP प्रवल (प्रलूँब) ।

१७३ । DFJTV हरौ, R तथाँ, S तणै, DGL भिड़ताँ ।

१७४ । F करै बिहावे, D कर वेऊँ कर, GL बाऊ (बाजू), RS रिण (जुध)

वचनिका रा० रतनसिङ्गजी री महेसदासौत री । ५५

बालै मधौ बङ्गाल  
खेला दल खाँडा खहयि ।  
धीर हरौ रिण धड़हड़ै  
जिम ह्योली खग भाल ॥ १७५ ॥

आहवि मधौ अगाहि  
पड़िआलग वागै प्रवंग ।  
जाणि खँडीवन जालिवा  
भटकी कटकाँ भाहि ॥ १७६ ॥

वीरति खाग वजाइ  
वन अरितर बाले वडा ।  
गौ मधुकर कणिआगरौ  
सूरिज जोति समाइ ॥ १७७ ॥

विठ्ठै किछौ विसेख  
ज्यं पीयल जेतै जिहौ ।  
पड़तै ऊदिल पाड़िआ  
आठ असुर गज अक ॥ १७८ ॥

१७५ । T बोले, P बाँधै ( बालै ), T खेलै. DJ खलां दलां .

१७६ । DEJP धोम ( मधौ ), DU पीडीलमि, P पड़ौलमि, J पिङ्गालम,  
T पिड़ि लड़ियो माकौ प्रचंड, B वाजै, BDU पवंगि, RS भटके .

१७७ । P अस तरवारि वडा, T विहंडे नर वालौ वडा, B सोनिगरौ ( कशि० ) .

१७८ । EJ जे, P जो, T ज्यां, RS जिम. D [ ज्यूं ] पीयल ते जेतै, BF  
(RS)T जेता, RS हरै ( जिहौ ), J दल कपाड़िया .

५६ वचनिका रा० रतनसिङ्गजी री महेसदासौत री ।

वडा वडा गज वाज

किल्लिबां दल तगडल करे ।

खाना खणि खानां खलै

जुडि पडिच्यौ जगराज ॥ १७६ ॥

चुंगलालां करि चौड़

गिरधारी गाहे गजां ।

चडिच्यौ खगधारां चढे

रम्भ रथां गठौड़ ॥ १८० ॥

खलां करे वे खख

कमधज चन्दनामौ करे ।

मरण मनोरथ पूरि मनि

पौथल पडै प्रचख ॥ १८१ ॥

१७६ । R किलमां, T खांडां ( खाना ), DJU खल ( खणि ), F खग (ditto).

T खलि (ditto), D F खानि ( खानां ), FT खणि ( खलै ), BU जग ( जुड़ ), T जगराज .

१८० । D विडिच्यौ ( चडिच्यौ ), वढे ( चढे ), T रथे .

१८१ । F कौथौ ( करे ), BU SU वि वि . After this *dūhō*, RS insert the following —

अर भांजंतौ ( R जण ( अबौह माहण जगताबत मकर ।

वाघ कलोधर वाजियो समहर जाणे ( R जाणक ) सौह ॥ १ ॥

And U the following —

मारै मुगल सौर सुभटां सिर दौन्हौ सभा ।

बलौ ( *sup* ) मेड़तीयां सकज्ज वरै अपहर वोर ॥ १ ॥

तोड़े खगि तुरकाण

रिण पड़ि ऊपड़िखौ बघौ ।

भाटौ भना भमाड़िया

जेसलुगिर जोघाण ॥ १८२ ॥

जुधि जाणे जमराण

मतवाला ज्यं मल्हपिखौ ।

भगवानौ भालै भिड़ण

चाले गौ चळ्छाण ॥ १८३ ॥

१८२ । RST चल ( खगि ), DEJT भवाड़िया, RS उजालिया, B कवाड़िया

After this stanza, FJP insert the six spurious *dūhās* which are given below. B inserts the same after stanza १४३, and it is noteworthy that in the last-mentioned MS., the six *dūhās* are not included in the progressive numeration, but numbered separately from 1 to 6.

पादंतौ ( F <sup>०</sup> ते ) पंडवेस	अचलावत अवसाण सिध ।
जुड़ियौ जण जण जूजुखौ ( F <sup>०</sup> जबौ, P <sup>०</sup> जवौ ) मुड़ियौ नहौ महेस ॥ १ ॥	
चालि मयौ चढकेह ( B क <sup>०</sup> , F <sup>०</sup> य ) किलंबा ऊपरि काप करि ।	
पड़ियौ रिण पूंचाल जिम	केहरियौ कढकेह ( F <sup>०</sup> ख ) ॥ २ ॥
धांधल वंस धिआगि	जमवत नै सहसौ जरु ।
फौजां सान्हां फहलिया ( P <sup>०</sup> फोया ) कन्हालै जिम आगि ॥ ३ ॥	
दुसमण सिर दोटांह	देतां ( B <sup>०</sup> ते ) भलौ ( B <sup>०</sup> ला )
	दिआड़ियौ ( B <sup>०</sup> पिया, F <sup>०</sup> लियौ ) ।
पाल चरै कौधा ( FJ-धौ ) प्रगट	केह सिर ( F <sup>०</sup> नव, B जिम )
	कोटाह ॥ ४ ॥
दाह जिण ( F <sup>०</sup> रि <sup>०</sup> ) गज ढाल	किलंबां ( P <sup>०</sup> किष वा ) दल ( J <sup>०</sup> )
	सिरि . तंडल करे ।
भारथ भलां भमाड़िया ( F <sup>०</sup> भवा <sup>०</sup> )	मूलौ रायामाल ॥ ५ ॥
अरि माथे खीनाड़	देतौ खग भाटां दुरत ।
दल भागै ( F <sup>०</sup> गौ ) मंडियौ दलौ	प्रोदित जाणि पहाड़ ॥ ६ ॥

१८३ । DRS मतवाली, P<sup>०</sup> लै, FT जिम, DS होय ( जू ), R ऊव (ditto).  
DEGJPRSTU गौ चाले



५८ वचनिका राँ रतनसिङ्गजी री महेसदासौत री ।

घण घाञ्चे घमचालि

चूनाला थौञ्च चालणी ।

आप तणा तण अरिहराँ

कड़िआ भलाँ कड़ालि ॥ १८४ ॥

ऊआ सको हैरान

नर सुर कर देखे निवड़ ।

रतनागिर आगै रवद

भिड़ि पाड़ै भगवान ॥ १८५ ॥

विचित्राँ दिआ विक्काइ

भालै हणि भगवानिञ्चै ।

जाणि कि वाग विधूँसिआ

राँण तणा कपिराइ ॥ १८६ ॥

हाथाँ पूरे हाम

पाड़ि खलाँ सगतीपुरी ।

भगवानौ भारथ करे

वैकुण्ठ गौ वरिआम ॥ १८७ ॥

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१८४ । GPU घम (घण), D अहरिण (घाञ्चे), B घूसाड़ि (घमचालि), D घण घाव (ditto), T विंगाल (ditto), JPU चूनालै, DGR चूनालो, T चूगलालाँ, BJP थयै, D थई, R थौथौ, T चली (आपे), D आपणे [तणा], RS तणौ, T दल (तण), D उवर (भलाँ), B कड़िड़ि, P कड़ालि, T कचाल

१८५ । DP निहव, BG निवहि, U निहरि, F निजर, J निहच.

१८६ । B वौचि, R दिये, RS भाला, B नियो, U ज (कि), DRS(T) विधूसियो, R रावण रौ, DT तणौ, S नणै, U तणौ कपि तांद.

१८७ । GT हाथै, RS पूरव, पाड़े, FJP खगाँ (लाँ), R खल, S खम, GT सकतो, FF सगतीपुरै, DGRST गौ वैकुण्ठ

वचनिका रा° रतनसिङ्गजी री महेसदासौत री ।

५६

अइअौ अमलीमाण

असुराँ सँ भारथि अमर ।

करतौ घाउ कटारिआँ

चटाँ लटाँ चङ्गआण ॥ १८८ ॥

अणियाली अणबौह

पञ्चहजारी पाड़तौ ।

अजुआलै भारथि अमर

सोभा वीकमसीह ॥ १८९ ॥

जुध करि पिरिआँ जेम

सादाउत अवसाणसिध ।

कर वाहे गाहे किलँव

अमर गयो सगि अम ॥ १९० ॥

१८८ । BDEGPRSU आयो, GJPS अवलौ°, P असर (अमर). R नड,  
(लटाँ), U चटाँ (ditto).

१८९ । BPT अणियाली, BT पाड़िया. ER उजवाली, F अमंग (अमर)  
P असर (ditto). RS सोभा, F सरसौ (सोभा).

१९० । BFJPT पड़ियो, U पड़ियाँ, D पड़ियै. चाँदावत, BRS भाँजे सजा  
(अवसाण). D कमल (किलँव). After this stanza. D inserts  
the following :—

सरि साबलां सकाज	पाँचावता अणभागे पड़े ।
विध विध खोरां वाज	विचन दलां वीच वीठलौ ॥ १ ॥
जोध करै रिणजंग	बौठहु मज भाँजे विचत ।
पाड़े पाँचाहर पिसुण	आखाड़े अणभंग ॥ २ ॥

and RS the following :—

सर साबला सकाज	विचन घड़ा विच वीरवर ।
वध वध नाँख वीठलौ	बोज तणो पर वाज ॥ १ ॥

६० . वचनिका २१ रतनसिद्धजी री महेसदासौत री ।

अकणिा हणै अनेक  
किसनाउत मातै कलहि ।  
मरण तणै दिनि मारकै  
वौठल किअौ विसेख ॥ १९१ ॥

अरिहर अविआटाँह  
खग भाटाँ भाँजण खत्री ।  
गौ भारथि गाँगा हरौ  
गिरधर गज थाटाँह ॥ १९२ ॥

अणिआँ चडि अरडिङ्ग  
रतनाउत भाँजै खद ।  
पाटोधर पडि ऊपडै  
समहरि रायासिङ्ग ॥ १९३ ॥

मल्लपि गयौ कुल मौड़  
जाडै दल लाडा जिहौ ।  
सार तणै भर साहिबौ  
रौद्राँ सिग राठौड़ ॥ १९४ ॥

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१९१ । T माथै किलंब, PU तणौ, T कलि ( दिनि ), JU मारकौ .

१९२ । PT अरिहरि, B आवि थाटाँह, RS देतौ ( भाँजण ), T वाहण  
(ditto), U places this stanza before १८९, and DRS  
before १९४

१९३ । P अरणीम, U अणडौग, BT रतनागिर. After this stanza, RS  
insert the following :—

जोध जोधाँ कल जाग      साँवलकौ अवसाँषसिध ।  
लामौ तण वेलाँ लडण      मरधारौ गैणाम ॥ १ ॥

१९४ । BT सिर ( कुल ), GJPU लाडै, P साहि ( सार ), JP भरि .

पाखर सहित प्रवङ्ग

सिन्धु नर डालाँ सहित ।

भिड़तै साहिब भाँजिया

जैत हरै करि जङ्ग ॥ १९५ ॥

गिअ वंस चाडे नूर

करे महाजुध कूँभउत ।

वगड़ी घणी विराजिअौ

सूर सभा विचि सूर ॥ १९६ ॥

चारण ग्रहि चौधार

सत्रु मारण अवसाणसिध ।

वागौ डारण वैणउत

सिरदारौ सिरदार ॥ १९७ ॥

हणि साबलि करि हांस

जवनाँ ऊपाड़ै जसौ ।

चढिया भारथ चौहटे

वादी जाखि कि वांस ॥ १९८ ॥

१९५ । DRS पसंभ, B भिड़तां, BPTU भंजि, DF हरौ, FJPU रिण ( करि ) .

१९६ । TU निज, D चादण, J चढिया, U सुरा, FGT रभा .

१९७ । T अखाड़ ( अवसाण ), L आवध सबल (ditto), T वाघ विडारण, G वाघजत, JRS सिरदारै . After this stanza, T inserts १०६, १०७ .

१९८ । TU हण, J हंस, PT ऊपाड़ण, FJT चढियौ, T खेलण ( भारथ ), R चौवटै, J वंस .

चौधरै करि चूर

विचित्र उपाडै वैशाउत ।

गल पल भरि हंसवरगयण

ऊआ त्रिपत ग्रिध छर ॥ १९९ ॥

वाहि वडा गज वाज

रोहड़ कलि राजा रतन ।

जीवत मिति बाजी जुड़े

जीपि गयौ जसराज ॥ २०० ॥

दल डोहे दरिआउ

हेवै वहि हदमाल रौ ।

जोड़े रिणमालां जगौ

रहिऔ खिड़िऔ राउ ॥ २०१ ॥

भांजन्तौ गज भार

सारै आपलतौ समरि ।

पड़िऔ रिण खिड़िऔ प्रचंड

पाड़े प्रिसुण अपार ॥ २०२ ॥

१९९ । DT चौधारां, RS चवधारां, T उपाड़ण, BT गलि, GT ०वरिमयण,  
R हंसह भवण, S हंसगमण, B हंसगवरिगयण (sic), D गल पड़ भैरवह  
मयण, T हंसां गदं, BEJPTU त्रिपति

२०० । D वजा वहे, RS बहे, T किलंबां दल तंडल करै (रोहड़...),  
DRS जुड़ण

२०१ । J दिवै, R हमै, S वहे, F हदमालउत, रिड़मालां BJSTU खिड़ियां ।

२०२ । T पाड़े रिण पड़िया, RS omit this stanza. D substitutes  
the following :—

उजेली असदास

अनि पड़ मादे कपड़े ।

वणिथी चाचर विहंडियौ

विखनी चामर वास ॥ १ ॥

वचनिका रा° रतनसिङ्गजी री महेसदासौत री । ६३

कलहै सुत किलियाण  
भीमाजल पाड़े भड़ा ।  
पिड़मुई कमंधाँ पाखती  
रहिचौ मीखण राण ॥ २०३ ॥

खिति बि बि खण्ड खलाँह  
कमंध राउ करतौ किलंब ।  
बिजड़ाहथ बलिराउ री  
द्वारौ गयौ दलाँह ॥ २०४ ॥

मेकालाँ सिर मार  
देतौ पह आगै दलाँ ।  
कैलपुरी भारथि किसन  
जाड गौ जिणियार ॥ २०५ ॥

हणतौ मैंगल हाथि  
करतौ मुख हाकाँ कहर ।  
कुम्भकरण सिर केवियाँ  
भाटी गौ भाराथि ॥ २०६ ॥

२०३। T करि डैकंप ( कलहै सुत ), BJP पड़ि. RS omit this stanza.  
D substitutes the following:—

सत अगधाराँ सेव परम तणी पर पूजियौ ।  
मंकर को रामेस वर देह ऊँचौ लड़ देव ॥ १ ॥

२०४। T खंड बि खंड. FJ विचि ( बि बि ), R बे. BPT कमधज, T सारै  
( करतौ ). T दुजड़ा. BT बलिराम. T दुरगौ ( द्वारौ ), JP दुवारौ.

२०५। B सेकालाँ. D मेकाराँ, BP मारि. T पैलाँ ( आगै ), PS आगल, T  
दखे, F दिलौ. S दुरत ( दलाँ ), B कैलहरौ. T सार तणे भर साहिबो  
( कैलपुरी... ), F जाडौ. D गौ जाडाँ, RS गौ जाडे, BGT जिणवार.

२०६। (B)D गौ भाटी, FJP insert stanza २०८ before the present  
one. T places the present and the following stanza

अरि भञ्जण असि हाँस

राजा कलि राजड़ तणो ।

जुधि जूटो जेसा हरौ

दजड़ा वैणीदास ॥ २०७ ॥

between १९७ and १९८ RS after the present stanza insert the following :—

भांजंतो गज भार	असुरां हेड़वतो अभंग ।
बौकौ ममहर वाजियो	नरहरदास निडार ॥ १ ॥
सीसीदियो सुजाण	भागौ नह भाखर हरौ ।
लडियो आडे लोहरे	रण रावत रहराण ॥ २ ॥
खांगो मंडल (RS लो) खूर	रतनो कमधज रूपसी ।
विहतां मुर बंधव वण	खांडरंता खल खूर ॥ ३ ॥
ईसर कूभौ अम	साचौरा बंधव सगा ।
भारथ जूटा भांजउत	जाडै नाहर जेम ॥ ४ ॥

२०७। BE<sup>1</sup>T भांजण, JT अरि (असि), BT हरौ (तणो), J जूटा, BJ दुजड़ो, I दुवड़ो, P दुजड़, EG दुजड़ा, T दुहरां. RS omit this stanza. D substitutes the following :—

अरि भांजे अणबोह	मूहण जगतावत महर ।
बाध कलोधर वाजियो	ममहर जाण क सीह ॥ १ ॥
अरि हण हैमर अम	धज नेजा खग ढहतो ।
बोर तणो रिण वाजियो	नाहर नाहर जेम ॥ २ ॥
कमध करण चिचत (SC) काम	हैवै वह ऊदा हरौ ।
रतन तणो बल टूक हथ	हद वागौ हर राम ॥ ३ ॥
सौनगरौ सीस माथ (SC)	आसौ नै सुंदर अभंग ।
विहता खूर बखणिथा	मंपहता सतसीस (I) मास ॥ ४ ॥
धडधड़ वाहे धार	खेत जजणी खगहथ ।
वैणौ दूदावत वडे	पड़ उपडै पूवार ॥ ५ ॥
ईसर कूभौ अम	साचौरा बंधव सगा ।
भारथ जूटा भोजउत	जाडै नाहर जेम ॥ ६ ॥
कूरंभ मान कठोर	ममहर मामलदासउत ।
वड़वड़ते वड़वड़ियो	खुरां खूर सधोर ॥ ७ ॥

वचनिका रा<sup>१</sup> रतनसिद्धजी रौ महेसदासौत रौ । ६५

रूपाउत रिमराह

मुँहतौ साँवल मारकौ ।

विठतौ देखै वीरवर

सुप्रह अनै पतिसाह ॥ २०८ ॥

पञ्चाइण दल पूर

पैठौ ईसर कौ प्रगट ।

हेवै थट हाकोटियाँ

अखी चढावै ऊर ॥ २०९ ॥

धारां मारि धड़ाँह

देतौ गौ पैलां दलां ।

चौरंग वेला चाँदउत

भाऊ कर्मध भड़ाँह ॥ २१० ॥

२०८ । FPT साँमल, D सुंदर (साँवल), J विठतै कियो, RS वीरवर, पद अनियै, P पोहै अनियै (*sic*), FJP place this stanza between २०५ and २०९ D after the present stanza inserts the following :—

विध करतौ हथ बाह      हेसावत सिर हाथियां ।  
सौह तणौ पर राजसौ      सह लागौ मोसाह ॥ १ ॥

२०९ । F रिण (दल), P बल (ditto), F प्राणी दूसर गै (पैठौ...), RS गौ (कौ), T साहिबौ (कौ प्रगट), JPU हिवै, J थटाँ RS दल (थट), U हट (ditto), GU हाकोटियाँ, DU आण (अणौ), B नीर (ऊर)

२१० । P पहलाँ, U भावौ, T गयो<sup>१</sup> (कर्मध), DFRS omit this stanza.



घाउ करतौ घमसाणि

सामि मुहलि अवसायसिध ।

रामौ भिड़ि पाड़ै रवद

नेजालाँ निरवाणि ॥ २११ ॥

लोहि वधारण लाज

चुगजालाँ दल चूरता ।

भाटी रिण जूटा भला

सुन्दर अजौ सुकाज ॥ २१२ ॥

सहि बीजा सिरदार

साथै यह पुऊता सरगि ।

वैखौ दूदाउत विठे

पड़ि उपड़ै पँवार ॥ २१३ ॥

मांगलिया मनमोट

दलपति नै खानौ दुवै ।

विहँडै खगधाराँ विचित्र

कलहि दुबाहाँ कोट ॥ २१४ ॥

२११ । T घावाँ करि, BEG °विधि, J भड़, FJP नेजा बाहि निवाँष, DRS omit this stanza.

२१२ । T भड़ाँ (भला), खुरज (सुन्दर), J सकाज, DRS omit this stanza.

२१३ । F सऊ (यह), DRS omit this stanza.

२१४ । F °लियो, वाचंतौ दलाँ (नै खानौ दुवै), T दुने, F °धारी, RS खगगाठाँ, BT विचै (विचित्र), F दुबाहौ, D omits this stanza.

विहृष्टतौ गज वाज  
 सामि तथै कलि साहजौ ।  
 देखि कहै पैलां दलां  
 धिन हाथां धनराज ॥ २१५ ॥

रूक दिखन्तौ रीठ  
 बङ्गालां माथै बहसि ।  
 पड़िओ भड़ पाड़े प्रचण्ड  
 गाहिड़ नवल गरीठ ॥ २१६ ॥

वीरति असिमर वाहि  
 दूदाउत भाँने दुइण ।  
 रतनौ कलि राजा रतन  
 मुहरि रहै रिण माहि ॥ २१७ ॥

माथै मुगलालाँह  
 वधि वधि खाँडा वाह्तौ ।  
 चारण जूटौ चापड़ै  
 धरमौ धारालाँह ॥ २१८ ॥

२१५ । U साहजतौ, FT वणौ, DRS omit this stanza.

२१६ । RS दिखन्ता. U बंगाली, T ऊपरि बलू ( माथे... ), RS पड़िया, J पड़तौ, T प्रिसणां दल पाड़े पड़े, F माल ( नवल ), D omits this stanza.

२१७ । F वाय, BT भाँजण, BF दुषण, F रतना, BPT वलि ( बलि ), GT मोहरि, RS place this stanza after २१८, D omits it.

२१८ । B विधि विधि, U विध विध. T विद विदि, R चापड़े, RS place this stanza after २१९. and D before २१९.

६८ वचनिका रा° रतनसिङ्गजी री महेसदासौत री ;

भाड़न्तौ भटकाँह

घट बटकाँ करतौ घणौ ।

मथुरौ भारथि मल्हपिछौ

काबौ विचि कटकाँह ॥ २१६ ॥

विढतौ रिणि वरिआम

सामि तणै क्लि सोहिछौ ।

खग भाटाँ देतौ खित्री

तुँअर जीवौ ताम ॥ २२० ॥

नाई समरि निडार

नागे खागे निहसिछौ ।

सार तणै भरि सोहिछौ

जीवौ हौ जिखिवार ॥ २२१ ॥

भिलताँ खग भाटाँह

देताँ गा पैलाँ दलाँ ।

भगवानौ नै भूरिछौ

थोरौ गजथाटाँह ॥ २२२ ॥

२१६ । T भाड़न्तौ, U भाड़काँह, G घड़. S बटके. U बटकौ. FJ घणौ, P घणौ  
B कबौ, S कमौ, G कौथौ ( काबौ ), D ई ( विचि ), P places this  
stanza after २२० .

२१७ । RS वणिथौ खल ( R बल । दल विहंडियौ । R °डियाँ ) ( for  
सामि... etc. ), U भाड़ाँ, F खलाँ ( खित्री ), T खड़े (ditto  
D omits this stanza

२१८ । BEGP(T)U नावी, (F)P निराडि. RS जेक हजारों सारखी  
( सार... etc. ). T जूध ( हौ ) तिण?, D omits this stanza and  
substitutes २१८ in its place.

२२१ । J सिर ( खग ), T गज (ditto), JP भटकाँह, J देतौ, BJJ गौ. T  
खग भाटाँ देता खड़े ( देताँ... etc. )

वचनिका रा० रतनसिङ्गजी री महेसदासोत री । ६६

मुँह आगै वरिआम  
राजा रैयाइर तगै ।  
गुणिओ गज भाराँ गयौ  
देतौ दलाँ दमाम ॥ २२३ ॥

इतरा भड़ औनाड़  
पड़िया राजा पाखती ।  
राजा ऊभौ रतनसी  
पाखै तराँ पहाड़ ॥ २२४ ॥

॥ कन्द मोतीदाम ॥

खगाँ चठि धार ऊँचै बि बि खण्ड  
पड़ै घर हिन्दु मलेक प्रचण्ड ।  
रत्तलि नौर जिहौँ रहिराल  
खलाहलि जाणि कि भाद्रव खाल ॥ २२५ ॥

उजेणि अकाल भड़ाल अकैह  
मँडै घन जाणि कि बारह मेह ।  
उभै पतिसाहि अणी करि अक  
आया सिरि रत्तन सूर अनेक ॥ २२६ ॥

२२३ । RS आगल, BDGU तणौ, D गजथटां.

२२४ । P इतरौ, B उभाड़, D अवनार, P पड़ियो, DRS रावन ( राजा १ ), F ऊभा, P तरे .

२२५ । BU खगे, F जोध ( धार ), T बेय, R वे, D खंड ( बि बि ), J खाल ( नौर ), P जिहौँ, RS वड़े ( जिहौँ ), U ऊड़ (ditto), F खललल, U खललै, BDGJPRST खलहल .

२२६ । F भुलाल, D मच धण ( मँडै... ), T करि ( घन ), U उभाँ, T उरवर ( आणी करि ), D सूर रतन .

रंजै रतनागिर देखि खवद  
 निसाख रुड़ै सहि वाजिच नद ।  
 अड़ै सिर बोम कमन्धज ईम  
 भमाङ्ग रौद्र गजाँ जिम भीम ॥ २२७ ॥

धुबै दल राजिंद्र वाजिंद्र धोम  
 गजै गुण बाण अनै रिण गोम ।  
 उडै चण बाण खतङ्ग अंगार  
 पडै भडि नाखिच जाणि अपार ॥ २२८ ॥

राजा करि हाक खिचौ भ्रम राहि  
 मधाउत खैंग घरै रिण माहि ।  
 हिलोलै फौज चढावे हौक  
 भिँडा गज वाजि ऊँचै भड भौक ॥ २२९ ॥

जुटा रतनागिर औरंग जाम  
 वडा जमरूप बिन्दे वरिआम ।  
 धमद्धम सेल वडै खगधार  
 पडै भसङ्क पटाँ अणपार ॥ २३० ॥

- २२७। D राजा ( रंजै ), S रन्धै, U रुड़ै, T सिर ( सहि ), FS वाजंघ, D जहमंड ( कमन्धज ), JP भमावण, T जोध ( रौद्र ), DS सिर ( जिम ), FJRS insert in the middle of the present stanza the couple of verses following :—

ऊँचै मन आणंद पौरस हाम  
 जमी अग देखि खंडौवन जाम ।

- २२८। R धुवं, T धके जिण देत असिमर धार ( उडै... ), BFPR पतंग ( च० ).  
 २२९। D हिलोला ( हिलोलै ), S हिलोलिय, T हिलाबी. F चदे मनि हौक.  
 वाम ( वाजि ), BG ऊँचा, PR ऊँचा, D वाज मरोडै भौक.  
 २३०। FU जिम. T भड ( जम० ), F दुख ( रूप ), T धराधम. BDJS धमाधम. DRS(T) धसङ्क. BTI जसङ्क. DS पडे, BT पठाँच अपार, G अणवार.

अवज्झड़ त्रिज्झड़ भडु असन्ध  
कटै कर कोपर कालिज कन्ध ।  
भड़ां घड़ भझि ऊँचै बि बि भग  
खड़कखड़ छल्ल भड़ज्झड़ खग ॥ २३१ ॥

कड़काड़ वाजि घड़ां किरमाल  
बड़व्वड़ भाजि पड़न्त बँगाल ।  
दड़दड़ मुगड़ रड़व्वड़ दीस  
अड़व्वड़ लेत चड़चड़ ईस ॥ २३२ ॥

अँत्राँ खग भाट निराट अलगा  
पड़ै बि बि जङ्ग पड़ै भड़ि पग ।  
पड़ै रिणि उच्छलि अेम प्रवङ्ग  
कुड़ां चठि जाणि विनाणि कुरङ्ग ॥ २३३ ॥

खाँचै रिण मडि गड़थल खान  
जिहौं नट खेल कुलट जुखान ।  
रुद्राँ रिणि भूकि करन्त रतन  
कपीदल जाणि कि कुम्भकरन ॥ २३४ ॥

२३१ । BDU भड़ै. FGP भड़ां, RS लाग (भडु), T वाजि (ditto), DFGU अणसंध, B जि अणसंध, DRS कालज कोपर, P धड़ि, BDEJPRSTU भाँज, G भाँज (भझि), FR वे (बि बि), J घड़ (ditto), T दोर, BDEGRSTU भाग, खाँज, All MSS. दाख, P भगभग (भाड़°).

२३२ । J पड़न्ति, T पड़ै. (G)JT दड़वड़. F(G) चड़वड़.

२३३ । BDEJPRS पौड़ी (पड़ै), U पिँडी (ditto), J विच (बि बि), DF दुध (जङ्ग), D भड़ै पड़, T धर (भड़ि). FT उच्छलि. G दम (अेम), D पतंग, कोड़ी.

२३४ । (D)T मनि, RS माहि, B गड़थल. R गुड़थड़. T गड़ौथल. D उथेलाहौ (sic गड़), P भट (खेल). T चलट (कुं). U कुरन, all MSS. रौद्राँ, D रौद्रायण (रुद्राँ रिण).

७२ वचनिका रा° रतनसिद्धजी री महेसदासोत री ।

ऊँरै रिणि हक्क किलक्क हम्मस्स  
उडै रत कौलि दिसेह अरस्स ।  
अखै धिन धिन्न रतन्न अरक्का  
चडावै मेक्क घड़ा खग चक्का ॥ २३५ ॥

ग्रहे खग नागँद कोप गिरन्द  
मथै सुर अस्सुर जाणि समन्द ।  
मघाउत कज्जि रतन्न मुगत्ति  
प्रिथी कजि आफलिआ असपत्ति ॥ २३६ ॥

किँरै मुख चोल धसै रिणि काल  
रुलै पाइ अन्न गले वरमाल ।  
वरे पतिसाह घड़ा वरवीर  
महागज वाजि पक्काडै मीर ॥ २३७ ॥

वडुप्पर टूक ऊँरै गज वाज  
तडुप्पड़ मच्छ जिहीं सिरताज ।

२३५ । BFG, U । ऊँरै, BEGJPRSTU हाक, R दिसाह. S दसेस. U दिसा ज, P दिरस, F कजाय ( दिसेह ), TU धनि धनि, PU चडावौ. BGS चडाविय, D चढौ रिण. FJ खड़ा ( घड़ा ), P घण (ditto). B खल ( खग ), J खड़ (ditto), T चल (ditto). B remoulds the last three verses as follows —

आखै धन धन रतन अरस्स ।  
चडाविय स्नेह घड़ा खल चक्क  
उडौ रज माँहि न दौठ अरक्क ॥

२३६ । DS जूध ( जाणि ), All MSS. काजि.

२३७ । G पास ( पाइ ), T(U) बिडै ( वरे ), BT बड़ा ( घड़ा ), S पक्काडिय.  
D मरोडै ( पक्काडै ), F वीर ( मीर ), T धेधोगर पाक्काडै रिणवीर.

मरह जरह पड़ै अनमन्य  
कहकह वीर ह नाचि कमन्य ॥ २३८ ॥

हड़ाहड़ रिखि हुअै हर हार  
जयजय जोगणि किङ्ग जिअार ।  
महारिणि पौडै खर मसत्त  
दिगम्बर जाणि अखाडै दत्त ॥ २३९ ॥

पलचर साकणि डाकणि प्रेत  
खुधावँत भक्ख लिअै रिणखेत ।  
वगै त्रिणि सै सर सेल्ल क्वीस  
सोहै किर वंस गिरव्वर सीस ॥ २४० ॥

असौ खग घाउ लगा जब अङ्ग  
जोधा हर ताम पड़ै रिणजङ्ग ॥ २४१ ॥

२३८ । BEJP वड़वड़. D ऊआ, G नाक, (R)S जेही. GP अनबंध, T विनबंध, RS नाच ह वीर, BDE कबंध.

२३९ । D हरवड़. U ऊई, D ऊबी, BJPRST कौध, F कौय, G(J) RS जैकार, DT जुहार, RS पौडिय, DRS substitute for the last two verses the first two of २४०.

२४० । RTU खुधा°, J लियौ, T ककै खगधारां वंस क्वीस (वले...), G जिम (किर), RST जाणि (वंस), DRS substitute for the last two lines the last two of २३९, and after them insert the following:—

रमज्जम भांभर घूघर रोल  
कले वर खर वरै रम (DR रंभ) भोल ।

The same spurious lines are also to be found in B. with the variant:—

घमघम घूघर भांभर रोल.

but inserted in the middle of stanza २३९.

२४१ । G जब घाव लगा खग, S तब (जब). GJP जुड़ि (रिण).



॥ दूहौ ॥

रतन पड़ै रिणि नौवड़े

औरंग अड़ै अरस्सि ।

सूर खड़ै चढि रथ सभि

नौबति तूरि निहस्सि ॥ २४२ ॥

॥ कवित्त ॥

पड़ै वाज गजराज

राउ राजत्त नरेसुर ।

पड़ै खान उमराउ

मुगल भूरा मौरम्बर ।

पड़ै सक्क धड़ गजाँ

इसा दीसै उणिहारै ।

ऊतारौ रिणि आणि

जाणि बालद विणजारै ।

गढपती पड़ै क्त्रपति गरा

चन्द जस्स नामौ चड़ै ।

लाज रौ कोट उज्जोणि लड़ि

पिड़ि रतन्न राजा पड़ै ॥ २४३ ॥

२४२। P नौमड़े, DT चढि रथ, RS चडं खड़, I चदे रथ सभा खड़े, J चढ  
चढि सथ समर (sic), F अग (सभि), DFRS चड़े (तूरि), T  
घुरै (ditto).

२४३। JT गजवाज, D राजा राजवाज, R राजा रतनेसुर (राउत्त...),  
B(D) उंबरवा, B(IT) सुंढि धर गजाँ, JRSU संभ धड़ गंज, GP  
संभ धड़ गजाँ, D सत धड़ गज, F जंग (गजाँ), I(S) इसै, D इसौ,  
T दीठा निहियारै, J(P) अणुहारै, D हारं, DIR ऊतारौ,  
BFGJPTC ऊतारै, all (?) MSS चड़े, T घड़े (पड़े), FJPT  
गिराँ, IJT कोढि, T गढ (लड़ि) .

## ॥ वचनिका ॥

तिणि वेला राजा रैणसाहि रा तखल चुणि विणि लिखा १ ।  
 सरां कड़ां खूं दाग दिखा २ । नर देह जलाई ३ । अमर देह  
 पाई ४ । ब्रह्मा विसन महेस इन्द्र सुर साथि आया ५ । इन्द्राणी  
 धमल मङ्गल पौहप वरिखा करि वधाया ६ । विवाणे पाउ धारौ ७ ।  
 वैकुण्ठ पाधारौ ८ । तिणि वेला राजा रतन वैकुण्ठनाथ महाराज  
 खूं अरज करि कहिऔ ९ । महाराज आज री वेठ रा धणी  
 राठौड़ १० । राठौड़ां माहै छंड ११ । मुदै मो नूं कहिऔइज  
 चाहीजै १२ । मो साथै वडा वडा गढपति कछपति कामि आया १३ ।  
 हाडा मुकुन्दसिङ्ग सारीखा १४ । गौड़ अरजन सारीखा १५ ।  
 सीसोदिखा सुजागसिङ्ग सारीखा १६ । भाला दलथभ सारीखा १७ ।  
 और ही कच्चीस वंस हिन्दू सरजीत कीजै १८ । वैकुण्ठ वास दीजै

२४४ । १ T इणि भांति, DG बार (वेला), J रतन°. [चुणि], I चुण चुण.  
 T भेला किया (लिखा) २ B सर, FJ दाघ, ५ B ब्रह्मा इन्द्र महेस  
 सुर साथे आया, J [साथि], T omitted, ६ BI मंगल गाया देवताये  
 (I ता) पौहप (B पु°) वरखाया, T इन्द्र सुरासुर चियां मंगल धवल  
 गाया देवताये पौहप वरखाया वधाया, R खूं (करि), ७ G विराजो  
 (पाउ धारौ), J धारै, ८ J पाधारै, IU omitted, ९ JP ते (तिणि),  
 D बार (वेला), (B)IT रैणसाह, S महाराजा वैकुण्ठनाथ, JU  
 [महाराज], DS कर जोड़ (after खूं), D करौ [कहिऔ],  
 १० JP जु, FU ज (before महाराज), BIT [महाराज], U आजुकी,  
 GJ की (री), ११ R [माहै], RS मुदै (after माहै), IU छंड, १२  
 U मो नूं राजा मुदै कियो थो नौ [मुदै] (before मो नूं), BI नें  
 (नूं), T ना, (GFJ) जोईजै (चाहीजै), १३ (F)JP म्हां (मो), S  
 भेला (साथै), FJRS कचधारौ, RS राजा (before कामि), F  
 साथ है, १४ F सुकन°, T सुकनदास. १५ BIT इन्द्रसाल (अर°), G  
 अरिसाल, P अरजनमाल, J omitted. १६-१७ omitted by I. १७  
 B °दंभण, GU omitted, १८ DGRS अवर, DG खंड विखंड होय

७६ वचनिका रा° रतनसिङ्गजी री महेसदासौत री ।

१९। इणि जाइगा बारह दिनां री मुकाम कौजै २०। ज्यू इतरा माहै अगनि सिनान करि सती ह्यौ आवै २१। महाराज मानी २२। हांजी दुलह क्यूं चालै विगर जानी २३। वैकुण्ठनाथ विसक्रमा कूं ऊकम कियौ २४। वैकुण्ठ री रौस मातलोक माहै सोवनमै महिला-इत पैदास करौ २५। सहर री नाम रतनपुर धरौ २६। इतरा माहै बात करतां वार लागै २७। वैकुण्ठ री रौस गैब री इच्छा सरूप गढ कोट बाजार सतखणा सोवनमै आवास गौख जौख चित्राम चित्रसाला रचाई २८। दीठां ह्यौज वणि आवै २९। हो हो भाई भाई ३०। तिण सहर री पाखतौ सलिता सरोवर कमोद

(D होय नै) पड़िया बै त्यां नूं (D सु) सर° (after हिन्दू), RS रिणखेत खंड विहंड डय पड़िया ज्यां नूं सर° (*ibid.*), DFJRS सरजीवत, S अर मौहला लीजै (after कौजै), १९ omitted by R, १९-२० omitted by F, २० RS [इणि जा°], U दिन [री], DGRS करावै (कौजै), २१ FJPRS [ज्यू] FJPU इतरै, U मै, F नै (after करि), FR सतियां, RS पण (ह्यौ), 1 सतियां अगन सिनान कर आवै, २० BIT आ बात औ (before महा°), ह्यौ (before मानी), F बात (*ibid.*), RS वैकुण्ठनाथ अरज बात (*ibid.*), २३ F विणि (विगर), R विनां क्यूं चालै जानी, २४ DRS नूं (कूं), T नां, G नै, DP कियौ, २५ I सरोखौ (री रौस), F1 रूप, R वेस रा, BT [सोत्र°], R गढकोट (सोत्र°), FT महल, BIP पैदा, BI वैकुण्ठ [माहै I] मातलोक री रौस (रस I) [महिलाइत B] पैदा करौ, २६ T कौ (री), २७ T इण भांत खूं (इतरा...), SU कहतां, J कछ्यां, २८ F1 बस, T माहै इसा (री रौस), DGP रा (री १), D कोट जह्यौ (before इच्छा), G सा कोट जिह्यौ (*ibid.*), RS सी कोट जेह्यौ गैब रा (*ibid.*), FJT [री इच्छा], R मनहा (इच्छा), F(J)P(U) सरूपी, R रूप, T रूपी, DS [सोवनमै], T मैल सोवना, SU [जौख], G जौखां, S देवसभा (before रचाई), R देवसभा वणाइ (after रचाई), २९ I ई ह्यौज, S ह्यौ, T आई, FJU omitted, ३० I न जावै कह्यौ, RS हो भाई, FJU omitted, T places first ३० and then २९, २१ BFIP तियै (तिण), T पासि (पाखतौ), F वडै

जल कमल सज्जगत विराजमान दीसै कै २१ । हंस मोतौ चुगि चुगि  
क्रीड़ा करै कै २२ । बड़ा बड़ा आराम वाग उत्तम द्रुम लता मेवा  
परिमल नाना प्रकार रङ्ग सुरङ्ग गुल गुलाव विराजमान दीसै कै २३ ।  
अनेक खग विहङ्गम कौला करै कै २४ । इणि भाँति सँ राजा रतन  
नूँ वकुसुठनाथ समीप बेसाणि दीवाण किया २५ । अवर ही कच्चीस  
वंस हिन्दू सरजौत करि महीला लिया २६ । किणि भाँति सँ २७ ।  
कच्चीस वाजिन्न वाजै कै २८ । गजराज गाजै कै २९ । लाख लाख  
रा लाखीक घुरस खाइ खाइ भूपटाँ लै कै ३० । ब्रह्मा विसन महेस  
इन्द्र सुर साथै विराजमान ऊँचा कै ३१ । आप विसन चत्रभुजरूप  
धारि ३२ । वागा वगाउ करि ३३ । सङ्ग चक्र गदा पदम धारि ३४ ।  
वैजयन्ती माल मोर सुगट कुण्डल विमाल मदनमोहन कमललोचन  
स्यामसुन्दर ठाकुर विराजमान ऊँचा कै ३५ । मणिमालिकजड़ित

कै (सरोवर), RT जल कमल, T विचित्र बक (कमलस'), BI(T)  
विराजै कै, R ऊँचा (दीसै), २१ BIS चुण चुण, DRT केल, J कौला  
S लिखै (क्रीड़ा करै), G omitted, R places first २२ and then  
२२, ३२ F फल (द्रुम), F(P) वेलि (after लता), R तिण सहर  
पाखता (before नाना), S संजुगत (*ibid.*), RS(T) नवनव (नाना),  
BI का (after प्रकार), R वाग बाड़ौ (*ibid.*), T का फल विराजमान  
ऊँचा दीसै कै (before गुल), रा फल (after गुल), R ऊँचा (दीसै),  
२४ B क्रीड़ा, (R)S केला, DFJTU omitted, GRS place २४  
before २२, २५ BI नै (नूँ), DRSU महाराज (RS) वैकुण्ठनाथ  
राजा रतन (D रैणसाह) नूँ, F बैठाण नै, U बैस, T दिया कै.  
(किया), २६ T और, U लची (हिन्दू), RS सरजौवत, RT किया  
(करि), RS अर (after करि), IS मोहला, U मडला, B मोहला,  
D माँह, २७ B(I) इणि, R किण हेक, U विराजै कै (after सँ).  
२८ S वाजिन्न, JT वाजा, U omitted, २९ RU omitted, ३० BI  
सुह आगै (before घुरस), T महंडा आगै कसतूरियां भाक (*ibid.*),  
B घुरसा, P घुरमा, D घुरस, G घुरसा, RST [घुरस खाइ खाइ].  
DS लिखै (लै), T रझा (*ditto*), FJU omitted, ३१ I आया  
(वि° ऊँ जै), DF(J)P दीसै कै (ऊँ कै), U omitted, ३२ U  
विश्वनाथ, F करि (धारि), ३३ P वैकुण्ठ (before वागा), U [करि],  
३४ U [पद° धा°], BI [धारि], ३५ F पोतंबर (after सुगट), T आप

७८ वचनिका २। रतनसिद्धजी री महेसदासोत री ।

कचपाट सिद्धासण विरलमान दोसै कै ४६ । भल्लाट करि जगाजोति जागी कै ४७ । चन्द सूरिज बेहू खवासी करै कै ४८ । नव लाख नाखिच माल चिराख भालि खड़ा रहिवा कै ४९ । बारह घण मुंहडा आगै छिड़काउ करै कै ५० । तीन प्रकार री पवन वाजै कै ५१ । सीत मन्द सुगन्ध अनेक परिमल भोला खाइ लहिर लै कै ५२ । मुंहडा आगै आखाड़ै रम्भा पातर नट नाटिक सङ्गीत घुनि करि करि दिखावै कै ५३ । ज्याँ रा मलूक हाथ पाउ कड़ि धड़ ५४ । सोलह सिङ्गार किष्वा ५५ । रङ्ग प्रेम का भड़ ५६ । तेजपुञ्ज ५७ । रूप के गञ्ज ५८ । काम की कली ५९ । चख नख चीज ६० । सुख की सिलाउ ६१ । विरह की बीज ६२ । बैसे उरवसी जैसी अपहरा मुंहडा आगै

(after गङ्गार), S [वि० ऊ० है]. DT दोसै है (ऊ० है), ४६ G दौर (before मणि), DRS दौर (before जड़ित), BI करि (after पाठ), RS उखा (दोसै), G ऊई रक्षा (ditto), ४७ R भरराठ, B जामती (जगा), DIU omitted, ४८ R चाँद, BT खर, (S)T बिन्द, R दोनु, BP वेक, D omitted. GRS चौसरा चमर दुलै है (after करै है), ४९ B(PT) चिराक. R चराकां, T ने (after भालि), B धरै है (ख० र० है), D पड़ा है (ditto), FJ omitted, ५० G बार, BG मेह (घण), T मेघ. DGIU [सु० खा०], B आगलि, G करि रक्षा (करै), FJ omitted, ५१ S कौ, DJ रा, T का, DGI [वाजै है], ५२ I सीतल, P सुरभौ (सुगन्ध), F ने सौरभ (ditto), DG [ख० परि०], GJU संजगत (after परिमल), P खाद खाइ, R दे रहौ (खाइ लहिर लै), S लैहरां, (D)JS लियै (लै), G लीजे. T नवमवा प्रकार का पवन वाज ने रक्षा है (परिमल... है), ५३ FT [सु० खा०], DJP [रक्षा], R पाच रंभा, F प्रात, S पात, P [पातर], D नाचै है (after पातर), BDIRSTU [नट], DT [करि र]. ५४ RS किण भान री (before ज्याँ), I पग, BIT place मलूक after पाठ, JP धड़ि, ५५ T करि (किष्वा), BFJP [किष्वा], ५६ I का (after रङ्ग), GRS रूप (before प्रे०), FGRST कौ (का), FG F मङ्गी, RS बड़, T धरि (after मङ्ग), DU omitted, ५७ FP का (after तेजपुञ्ज), I कौ, ५८ DGJRST का (के), I रंग (गञ्ज), U omitted, ५९ DTU omitted, G transposed between ६१ and ६२, ६० S नखां, IU वीज, ६१ BI सेक, D omitted, ६२

हाउभाउ कटाळि थैई थैई ततकार निरत करै कै ६३। क राग  
कच्चीस रागणी सपत सुर भाँति भाँति करि दिखावै कै ६४। रौंभि  
रौंभि राजी ऊँचै कै ग्यान के गुर ६५। तिणि वेला इसड़ी वेठ री  
हाकणि वात घोड़ाँ चढि दिसोदिसि चाली ६६। उजेणि राजा रतन  
कामि आया साहि कलि दिली ६७। इसड़ी आवाज महासतिआँ  
रे काने आई ६८। महाराजा रैगसाहि रा अन्तेउर हरि हरि  
करि ऊठी बल्य सगतीरूप बाई ६९। गुँण गुँण ७०। कक्वाही  
रजाउति पतिव्रता अतिरूपदे पुरसोतमसिङ्ग दुरजणसिङ्गौत री  
सारधू ७१। देवड़ी रैगमुखदे चाँदा प्रियीराजौत री सारधू ७२।  
कक्वाही राजाउति गुणरूपदे मौहकमसिङ्ग प्रेमसिङ्गौत री सारधू  
७३। कक्वाही सेखाउति सुखरूपदे पुरसोतमसिङ्ग तोडरमलौत री

1) omitted, ६३ T जची (जैसी), जैसी (जची), JSU [जैसी], I इंद्र की  
(after जैसी), FP मुँहडे, DGIT [मुँहडा], T [आगै], हामभाउ, BI(T)  
मुह आगै (B आगलि) करै है (after कटाळि), BI अतकारौ (तत°),  
J ततकारि ततकारि निन (before निरत, R omitted, ६४ T भाँति  
राग री धुनि करि दिखावै कै (रागणी ..), I करै है (after रागणी).  
G रौंभि रौंभि सुसवसत ऊँचै है (क...रागणी), IU खर, GT विण  
ग्राम (after सुर). BI खं आलाप चारौ (भाँति भाँति). I करै (क° दि°),  
D बतावै (दिखावै), ६५ BT करि (के), ६६ I इण (तिणि), RS कैसी  
(इसड़ी), T इहड़ीखेक (after री), GI वात हाकण, BFIJT घोड़े,  
U चढि चढि, P दिसादिसि (D)G दिसदिसां, FRS दस दिसा, U  
दस दिस, I दिस दिस कूं, B दिसि विदिधि कूं, T दस विदस नां. ६७  
FGR खन (after उजेणि), G साह बल (after रतन). [दिली], F  
बलि (after दिली), R रा (ibid.). ६८ F(U) इसी, T अहड़ीखेक,  
BI आ वात (आवाज), G सेहर रतलाम माँहै (after आवाज),  
BGIT सांभली (रे), BP कानि, IR कान. ६९ JRS राजा, DGJTU  
रण, D री, I [रा]. JU उठिया, GF(S)U सकति. F [रूप],  
T omitted, ७० T omitted, ७१ T [राजाउति], R रूपदे पतिव्रता  
FJPTU [अतिरूपदे], (R)S मौहकम (पुरसोतम), BU दुरजोधन°,  
P दुर्योधन°, T तोडरमलौत (दुरजण°), U सारधू. ७२ BDGIJ  
RSTU रण°, F देवीदास (चाँदा), P चादरै, T वेदे (sic), ७३

८० वचनिका रा० रतनसिङ्गजी री महेसदासौत री ।

सारधू ७४ । इणि भाँति सँ आरि राणी त्रिङ्गि खवासि गङ्गाजल  
सिनान करि ७५ । हीर चीर चामीर परिमल पहिरि ७६ । पान  
कपूर खाइ ७७ । दान पुण करण लागी ७८ । तिणि वेला अवर  
ही राजलोक देखि देखि कहै कै ७९ । थे तौ आवू आनिर  
ऊजला करि वैकुण्ठ महाराज पासि चाली ८० । हो बाई वडभागौ  
८१ । इतरा माहै वात करतां वार लागै ८२ । लहरि दरिआउ  
हिलोहल महारसरवर री पालि अगरचन्दण रा घर बणाया ८३ ।  
इतरा माहै आकास सँ सोवनमै विमाण ही आया ८४ ॥ २४४ ॥

## ॥ चन्द चोटक ॥

तिणि वार त्रिआ रतनेस तणी

विधि साहस सोल सिंगार वणी ।

पग हाथ मलकज पङ्कजयं

गुणि कृत्तिअ गात बिन्हे गजयं ॥ २४५ ॥

D सुख<sup>०</sup> (गुण<sup>०</sup>), ७४ D गुण<sup>०</sup> (सुख<sup>०</sup>), FJPRTU [सुखरूपदे], D  
मोहकम<sup>०</sup> (पुनसोतम<sup>०</sup>), R पैमसिंघ<sup>०</sup> (ditto), T दुरजणसिंघौत  
(तोडर<sup>०</sup>), ७५ DGR तौन, ७६ G चामीकर, P चंमार, F चमर,  
S [चामीर], BT पडकूल पहिरि (चामीर), GJ(S) सोलह सिंगार  
करि (after चामीर), BT सुभा सुवास लगाया (T किया) (पहिरि),  
७७ B खाया, T चवाया, F omitted, ७८ SU करवा, F omitted,  
७९ JPT(U)और, T हे हे हो बाई वडभाग (दे<sup>०</sup> दे<sup>०</sup> क<sup>०</sup> कै), ८० BF  
आनिर आवू, DU उजलौ, T चलौ कौ (after करि), F नाथ (after  
वै<sup>०</sup>), ८१ S हे, T omitted, ८२ P इतरै, DU मै, F कहतां, DU  
लागौ, RT omitted, ८३ S री पाल हिलोहल (after दरि<sup>०</sup>), B  
हिलोल, T महारसरवर रै हिलोल, G दूसरी मानसरवर तिण (महा-  
सरवर), JP सरावर, TU [री पालि], U आया (बणाया), ८४ PT  
इतरै, B मै, S वेवांण, पर (ही), D (ही) ।

२५५ । B सोह सवे शृंगार, T मोहै सिंगार सवेस, जिक् कजकं, (D)P बत्तौस  
(कृत्तिअ), J बवौ, T गाति बवौस, गजकं ।

कटि सिङ्ग नितम्ब जँघा कदली  
चित नित्त प्रवित्त मराल चली ।  
तन रम्भह खम्भ कनङ्ग तिसी  
ओपै सिरि नागिंद वेणि इसी ॥ २४६ ॥

वनिता मुख पूँनिम चन्द वणी  
भिंग भूँह चखाँ भिंग रूप भणी ।  
कण्ठ कोकिल दन्त अनार कली  
अग्र नक्का अलक्का कला उजली ॥ २४७ ॥

आभूसण अङ्ग सुचङ्ग इसा  
जिगमगै नग निखत्त जिसा ।  
सिख नक्क लगे सिखागार सभौ  
लज लोक तजे विधि सत्ति लजी ॥ २४८ ॥

कुलवन्ति पतीवरता किहड़ी  
उधरै पख आगि जिसा इहड़ी ।  
घुरिच्या घण वाजिन्न घाउ घण  
तिणि वार त्रियाँ वधि रूप तण ॥ २४९ ॥

२४६। F कड़ि, DT कली (कदली), BGJPU मणाल (मराल), DERS मणाल, T मरालि, (P)U रंभन, F खंभह रंभ, U लगी (ओपै), B वेणि नागेंद्र, T वेणी सेसनाग

२४७। U योति (चन्द), DT चखे, FJ चखी, T कोदलि, B अलक्का कली (अनार कली), R खंगनग, P अपनक, F असनक, J अपपधक (sic), R कनक (अलक), JR कली, D जिषी (कला) .

२४८। B(FJ)P(U) तङ्ग (अङ्ग), D नग (ditto), (F)JU इसो, DGPU जगमग, FT भिगमग, S जगमगिथ, F सुनह, P कि नय, T नगाँ, DS नख (नगा), D रतन (निख'), FJU जिषी, D सक्के, U सचौ (सभौ), F(J) खेणि (सन्नि), D वजे (लजी), U लजी (ditto) .

२४९। T कुलवंतौच पौत करै, BJRU केहड़ो, DGS किहड़ो, D जिषौ, BFPR केहड़ो, DGS इहड़ो, GTU घणं, D घणाँ, D अदे जिषा (जि° व°), GRS चदि (वधि), GTU तणं, D तणाँ .



चिति भाम सुराम सम्भारि चली  
 भ्रम मोह संसार तिचार भुली ।  
 मिलिवा प्रिय जीव्य सभे मरणं  
 करुणा सहि लोक लगा करणं ॥ २५० ॥

सुर सत्य भणै कथ देखि सती  
 जसु मौँठ न को नर सुर जती ॥ २५१ ॥

॥ दूहा ॥

सुर नर मिलिवा जात सहि  
 पेखै गात प्रवीत ।  
 तिखि वेला धिन धिन चिन्हा  
 देखि कहै आदीत ॥ २५२ ॥

सती उमङ्गै सग दिसा  
 मोह तने मितलोक ।  
 टगटगगी लागी तई  
 लागी जोवण लोक ॥ २५३ ॥

२५० । B नांम ( भाम ), J रांमह रांम, BGPU सराम, F मोहि चियार,  
 R तयार संसार, S पिउ तौय, T रस ( सहि ), D लोग, R लगे, T  
 omits the first two lines

२५१ । T मय ( सत्य ), B हय, U रय, R नर, F नर सिध ( सत्य ), T मिलै  
 ( भणै ), F कित ( कथ ), S जग ( जस )

२५२ । J मिली, T साथ ( जात ), U जात मिलिवा, T मोच ( गात ), BU  
 पविन, J धनि धनि, BDGPRST धन धन, D सति ( चिन्हा ), D  
 देखे, B आदिष

२५३ । RS उमंगी, तरै ( तई )

वचनिका रा रतनसिद्धजी री महेसदासौत री । ८३

अजुआलया पख आप रा

गारि तजे ग्रिह नेह ।

चठि चञ्चल सरवर चली

मङ्गलि जालया देह ॥ २५४ ॥

## ॥ वचनिका ॥

इथि भाँति सँ चारि राखी त्रिग्रिह खवासि द्रव्य नालेर उहालि  
बलया चाली १ । चञ्चलँ चठि महासरवर री पालि आइ ऊभी रह्यौ  
२ । किसड़ी हेक दीसै ३ । जिसड़ी किरतिआँ री भूँवकौ ४ । कै  
मोतिआँ री लडि ५ । पवङ्गाँ सँ उतरि महाप्रवोत ठौड़ि ईसर  
गौरिज्या पूजी ६ । कर जोडि कहय लागी ७ । जुगि जुगि औ ह्रीज  
धखी देख्यौ ८ । न मांगाँ वात दूजौ ९ । पकै जमी आकास पवन  
पाखी चन्द सूरिज नूँ परणाम करि आरोगी दोली परिक्रमा दीन्ही  
१० । पकै आप है पृत परिवार नै केहली सौखमति आसीस  
दीन्ही ११ ॥ २५५ ॥

२५४ । DGS अंगल ( सरवर ), T दाभण संगलि .

२५५ । १ DPR तौन. RS नारेल, G उहालनी, FJT करि (after उहालि ),  
P बलणि. B बाखी ( वा चा<sup>२</sup> ), २ T चंचलि. EU चंचल, G  
चंचलचिन, RT चाली (after चठि), T [आइ], FJPU [रह्यौ].  
३ T किहड़ीक. (D)GRSU कैसी, (G)PU [हेक], D विराजमान  
(after हेक ), DJRSU कै (after दीसै), ४ B जिसड़ी. T जिहड़ी.  
S जैसी, R जाणे, DGU [जिसड़ी], BP छतकां. ५ RS कना (कै).  
BDT [कै], ६ D बैस (after ठौड़ि). R गणभोर ( गौरिज्या ), U  
पूज कर, ७ U हाथ ( कर ), BRS जोड़ि जोड़ि. D जोड़ि तोड़ यँ.

॥ दूहा ॥

मितमिन्दरि पैठी मल्हपि

बैठी अन्दर जाइ ।

हरि हरि हरि तिणि वार ऊइ

लै सुरमुक्ल लगाइ ॥ २५६ ॥

हेहेकार पुकार ऊइ

राम राम भणि राम ।

घणूँ कहर वीती घड़ी

जहर लहर विधि जाम ॥ २५७ ॥

॥ गाहा चौसर ॥

कँत मित वात सुणे कुलवन्ती

करि हरि हरि जमहरि कुलवन्ती ।

कुन्दन तन होमे कुलवन्ती

कौधा चंद नामा कुलवन्ती ॥ २५८ ॥

RS अरज (after जोड़ि), G places ७ after ६, ८ B महाराज (before जुगि), T माहारौ मांनौ (*ibid.*), G मांग्यो हो तौ जमोजम, DR भरतार (धणौ), ६ D वर (वात), R [वात], DR वौजो (दूजो), १० DG भरतौ (जमौ), BJ [नूँ]. DE नै (नूँ),<sup>१</sup> परिदलिणा, U प्रदलिणा. BT दौधौ, ११ D ता (before पड़े), F आपणा [रै], J आपणै [रै], RSTU रा. BGS नूँ (नै), T छं (नं). DU [छंहली]. DT [मति]. GF दे (after मति), DJP [आसौस], BT दौधौ

२५६। U अंदरि, J मिंदरि (अन्दर) D जिण (तिणि), U त्रिण. RS वेली (वार), D(F)GU दोय, S ऊवै, JR कँठ (मुक्ल) .

२५७। DFGRS दादाकार, GRS संसार (पुकार), DGS(U) होय, R भज (भणि), घणौ, T हरि हरि करतौ ऊइ (घणूँ...). D सौ (विधि) .

२५८। R कौधौ (जमहरि), B जौहर जौहर (हरि हरि जम), R मन तज मेह मोह (कुन्दन...होमे) .

वचनिका रा० रतनसिङ्गजी री महेसदासौत री । ८५

## ॥ गाहा दूमेल ॥

इम अँग होमि विमागे आई  
आगे सुरत्रिअ सान्ही आई ।  
करि वह कोड पुछप विरखा करि  
सामि मिलण चाली सभि सुन्दरि ॥ २५६ ॥

## ॥ वचनिका ॥

तिणि वेला गैब री आवाज आकासवाणी कहिअौ १ । महा-  
राज रैगसाहि वधाई वधाई २ । अग्नि सिनान करि सती ह्यौ  
आई ३ । ब्रह्मा विसन महेस इन्द्र सुर साथै सुरत्रिआं नूँ कहिअौ  
४ । महासतिआं सान्ही जावौ ५ ॥ २६० ॥

## ॥ दूहा ॥

सावित्री उमया खिआ  
आगे सान्ही आई ।  
सुन्दरि मिन्दरि सोब्रनै  
अन्दर लई वधाइ ॥ २६१ ॥

२५६ । DS आगा. B(F)PT सुरचौ, R आय वधाई ( सान्ही आई ), BP  
कोडि. BDEGRTU पौछप, D सक चाली .

२६० । १ T इण भांति खं, G ऊई (after आवाज ), कहौ, २ F ज (before  
महा°), FTU महाराजा, BGRSU रथण° P साहिब, ३ FR  
सतिआं, D(RS) पिण ( ह्यौ ), ४ T सुरां [ साथै ], BDR नैं ( नूँ ),  
५ R कै (before महा°), S नूँ (after महा°), BU सांन्हां, T आवौ,  
DGR धमलमंगल पौछपविरखा करि ( मोतियां, only in R) वधावौ  
(after जावौ) .

२६१ । DS आगा, BDGJRT सावनै, T अंदरि, J इंदिर, B इंदे, U इंदे.  
F लौध, J लेव .

ऊआ धमलमङ्गल हुरिख  
वधिया नेह नवल ।  
सूर रतन सतिआँ सरस  
मिलिया जाइ महल ॥ २६२ ॥

औसर नरपुर उद्धरे  
वैकुंठ कौधा वास ।  
राजा रैणाइर तणौ  
जुगि अविचल जसवास ॥ २६३ ॥

पख वैसाखह तिथि नवमि  
पनरोतरै वरसि ।  
वारि सुकर लड़िया विहद  
हिन्दु तुरक बहसि ॥ २६४ ॥

जोड़ि भणै खड़िऔ जगौ  
मासौ रतन रसाल ।  
सूरा पूरा साँभलौ  
भड़ मोटा भूपाल ॥ २६५ ॥

### ॥ वारता ॥

दिली रा वाका १ । उजेणि रा माका ० : आगि जुग रहिसौ  
२ । कवि वात कहिसौ ४ ॥ २६६ ॥

२६२ । S ऊवै, U संलभवल, FG चियाँ (सतिआँ), RS सदन (सरस).  
T मिलिऔ.

२६३ । GT थँ सर, D बां सर, RS उभै सूर, BI' कोसुर, R पुर नर, D नर  
सुर नर, T असुर देव सहि, DS कौधौ, F' दोन्हा (कौधा), BGU  
रणायर, BDRSU जग, T जब, R उजल (अवि').

२६४ । GJ वहि (पख), BI मास (ditto), सित (तिथि), T सुदि (ditto)

२६६ । BIU का, का (रा, रा), BI सुकवि, DGS पान (वात), B पात्र,  
J कविन (वात), U सविशाल (कवि वात), T omitted

## NOTES.

1. गुणपति, for मण<sup>०</sup>, and likewise गुणस for मण<sup>०</sup>, are forms common enough in Dīṅgaḷa poetry. An analogous case, in which initial मण<sup>०</sup> has been changed into गुण<sup>०</sup>, is probably found in the word गुणधर, for मणधर, occurring in a Pāla-inscription of Kelhaṇa-deva of Naddūḷa, dated Samvat 1241 (J.A.S.B., Vol. X, No. 10, 1914, pp. 406-7).

2. वंसि, a locative. खागि त्यागि सोभागि, instrumentals. Probably at the time when the *Uacanikā* was composed, the terminal *i* of the locative and instrumental singular was no longer heard in the pronunciation. In the writing, however, it was still maintained by accurate amanuenses, who followed the traditional spelling. This is one of the two reasons why I have maintained the *i* of the locative and instrumental in this and other places in my edition of the text. The other reason is a practical one, and this is that locatives and instrumentals in *°i* are better determined than locatives and instrumentals in *°a* and consequently make the text more intelligible.

3. Some lines in this *kavitta* have no *veṇasaḡāī*, but the irregularity is easily accounted for by the fact that the Poet here had to use a number of certain determinate words in a determinate order, which he could not alter.

उदिचासिङ्ग, a poetical license for उदेसिङ्ग. (Cfr. the analogous case of कषिचागरी, for कलैगरी, in verse 177.

रूप भूप ... Cfr. रूप हवीस वंस रासावन । भूप रूप जौनै भवण (*Sūra Siṅghajī rī vela, Gāḍaṇa Colē rī kahī*, 2).

5. गुण, the use of the *anuvāra* to make a short final vowel long is common enough in Dīṅgaḷa poetry. It is very common in the *Prithirāja Rāsō* too. The merely prosodical value of this *anuvāra* had been misunderstood by Beames, and, recently also by Mahāmahopādhyāya Hara Prasāda Śāstrī, who felt inclined to explain it as inserted by the Poet to give his verses a Sanskrit look. (J. Beames, *A Comp. Gramm. of the Mod. Aryan Languages of India*, Vol. i, p. 117, and Hara Prasāda Śāstrī's *Preliminary Report on the Operation in Search of MSS. of Bardic Chronicles*, p. 14).

गढ वेदि .. Cfr. गढि देवगिरि करि फत्ते नौवति वजाई (*Nisāṇī Sāhi Jahā pātīāhu rī. Ādhā Mahesa Dāsa rī kahī. 2*). and also : जिणि देवगिरि पालढी दिखणी दल सङ्गरि (*Nisāṇī Mahesa Dāsa Daḷapatōta rī. Ādhā Kisanā rī kahī. 5*).

6. सनमान करे ..Cfr. पटै करायौ सुनागिरि पजिषौ दिलेसरि । साहि-जहाँ सनमानिषौ जिम सिद्ध सकसरि ॥ (*Nisāṇī Mahesa Dāsa Daḷapatōta rī. Ādhā Kisanā rī kahī. 8*).

7. चापमला...Cfr. चापोमलौ. in *Gīta Kumbhakaraṇājī rō. Bārathu Mahesa rō kahiyo*. and चापोमणौ, in *Gīta Gokāḷa Dāsaḷī rā*. by the same Mahesa.

भुज पूजे Cfr. प्रथौनाथ भुज पूजिषा ( गजाणी ) हिंदुसाथ पति (*Gīta mahārājī Gaja Singhājī rō. Ādhā Kisanā rō kahiyo. 1*).

9. दिङ्गौवै is evidently < दिङ्गौपति, through दिङ्गौवड Cfr. बकौ-जवै (*Bhākhaṇī mahārājī Gaja Singhājī rī. Ādhā Kisanā rī kahī. 6*), जङ्गलवड (*Jitaḷ rō Chandra anonymous. 249*), साखवड (*Ditto. 236*), नरवड (*Ditto. 224. 226*). Cfr. also चङ्गवै, in verse 2. above. The meaning of दिङ्गौवै, in the present passage, seems to have been obscure to some later copyists, who substituted दिङ्गौ चै (N), and दिङ्गौ रौ (D) for it.

10 पड़ि is for पड़ै, the form for the 3rd singular present indicative. Examples of *ai* (> *è*) simplified into *i*, are very common in the Old Western Rājasthānī [Cfr. my *Notes on the Gramm. of the Old West. Rāj.*, etc., § 10 (1).] In all similar cases, the Cāraṇas would nowadays write <sup>2</sup>*a*, thus : पड़ .

11. ग्रहि, the feminine form of the past participle passive, with १ shortened to २*i* for the sake of prosody

नोलि, a conjunctive participle, in which the weak termination २*i* is still retained. Modern Ḍiṅgaḷa has now नोल. One of the characteristics of Māravārī, in comparison with Gujarātī, is the preference for the weak form of the conjunctive participle, in substitution for the strong form in १, which was general in Old Western Rājasthānī.

12. दारासुकर is a poetical modification of दारासिकौ, evidently introduced to create a contrast with the meaning of the दुगम in the preceding half-verse.

13. अरडिङ्ग is one of those words, whereof the original meaning is no longer clear to the Cāraṇas. I would explain it as अरि डिङ्गणवाली, i.e. "repeller of foes," an etymology which is in perfect agreement with the sense in which the word is ordinarily employed.

14. हैंवर. Here the *anunāsika* is inorganic, the word being from Skt. द्यवर, but the correctness of the form is corroborated by the evidence of the equivalent हैमर, in which the *m* cannot be explained unless by admitting an intermediate *m̐v*. It therefore appears that the word द्यवर had come to be considered as a single word instead of a compound. Cfr. the analogous case of तदवर > तदवर.

पतिसाह थाँ...Cfr. परै तुझ दिजौ तषी पतिसाई (*Gaja Rūpaka, Ādhā Kisanā rō kahiyō*, 39).

15. The form सृजि, which is found in the MSS. DNP, points to an influence of the Thaḷi. Cfr. सासुहै (G) in the next verse, and चागरै (JT), in verse 18.

16. The reading दुडँ for बिडँ is an evident modernisation : बिडँ is the regular Old Western Rājasthānī form (see *Notes*., etc., § 81).

जोध कलोधर. Here कलोधर stands for कुलोधर < कुलोवर, and carries the meaning of कुल रौ उदार करणवाली. The weakening of the initial कुँ into कँ is probably to be explained as due to the influence of the long vowel *o* in the syllable following. Cfr. कभोद (< कुमुद) in *vac.* 244, below. The word कलोधर is common enough in Dīṅgaḷa poetry, and is always written कँ. Other similar compounds in °जोधर are : पाटोधर "a descendant, heir" (see st. 55, below), राजोधर "king" (*Nīsāñī Ratana Mahesadāsōta rī, Ādhā Kisanā rī kahī*, 3), and बंसोधर (*Gīta Cāhucāṇa Vīrama De rō*,



६० वचनिका रा° रतनसिद्धजी री महेसदासौत री ।

*Ādhā Mathesa Dāsa rō kahiyō*), which is equivalent in meaning with our कलोधर

For the meaning of st. 15-16 cfr **रुजा दिष जैसाह । विदा कौधौ जिण वारे । दोय साहिजादां दिसौ । अक जसराज अधारे ॥** (*Sūraja Prakāśa, Kaviyā Karaṇī Dāna rō kahiyō*).

17 **सुसुलिमाण** The substitution of *i* for *u* in open syllables is one of the characteristics of Māravārī. Cfr **खिमा** < Skt. क्षमा ; **किंवाड** < Skt. कपाड ; **किन्या** < Skt. कन्या, etc. It is reasonable that in the old poetical language where *u* in open syllables is not quiescent as it is in the modern spoken vernacular, the law of the substitution of *i* for *u* must have a much larger application than in the latter. The bards and paṇḍits of Rajputana ignore this fact and are inclined to consider all forms in which a quiescent *u* is turned into *i*, as wrong and attributable to an influence of the **जतियाँ री बोलौ**, the so-called peculiar jargon of the Jains.

18. **झँनि**, the weak form of **झँनौ**, the locative of the present participle **झँनउ** used absolutely as a postposition of the ablative [see *Notes*.. etc., § 72 (10-11)]. Cfr. the plural masculine form **झँना** used in verse 10.

**साहि**, for **साह**. Here the *i* is irregular, but I have kept it, as is evidenced by the oldest MSS. In this case the *i* has probably only a euphonical value.

19. **हडा, गडौ**. In both these words, the initial syllables, though written as long, are to be uttered as short in the pronunciation, to suit the metre. In other similar cases, I have written the vowels as short altogether (cfr **अरावाँ** in the next stanza), but I could not do so in the present case, as words like **हडा** and **गडौ** would be unintelligible.

20. **अरावाँ**, for **आ**?, the initial long syllable being shortened to suit the metre.

**हलौला हिलै**. Cfr **हलाबोल हैअम हलै हलौला** (*Gaja Rūpaka, Ādhā Kisonā rō kahiyō* 15). The word **हलौलौ** seems to be indicative of the swarming or flooding of a large multitude in

motion My assistant Bāratha Kisora Dāna asserts that the word is still used in the vernacular, in phrases like the following : फलाणा रै वरै हालौलौ हालै “ In the house of that man there is a great swarming (of servants, horses, camels, etc.).”

सम्प. This is apparently for सम्प, a word which does not seem to have been unfrequent in Old Dīṅgaḷa, as evidenced by the three examples following : पाधरौ सम्प दल चाडि पूरि (Jēta Sī rō Chanda, Anon., 127), सतलज्ज लङ्गि सुलिताव सम्प (Jēta Sī rō Chanda Vīthū Sūjē rō kahiyō, 161), येन समूह चलन्ता सम्प (Gīta rājā Rāya Sīnghajī rō, Descr. Cat., Sect. ii, pt. i, MS. 6, p. 52b). The meaning of the word is not clear, but it must be something like “ a body, a compact formation, etc.”

21. कठङ्ग चलै. Cfr. कठङ्ग प्रियौ पोटि हालै कठङ्ग (Gaja Rūpaka, Ādhā Kisanā rō kahiyō, 14), and : कठङ्गि काँठलि मसन कुञ्जर (Sūra Sīnghajī rā gīta, Lālāsa Kheta Sī rā kahiyā, 3).

22. सामन्त फट्ठं Cfr. मरवाडि सेन हालिय मसन : साइयर जाणि फाटा सपन (Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō, 363). Also, रिणा उन्नटे घाट हिन्द रवहं । सम्मो सामन्ता जाणि फाटा समहं (Gaja Rūpaka, 19).

कौजै पदहं. Cfr. st. 44. below. Also : पाधरा किया पधे पदहं (Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō, 199), and पाधरा करहं गहिउ पदहं (Jēta Sī rō Chanda, Anon., 89).

23. चलन्ता इसा. Notice the peculiar use of the pronominal adjective इसौ in this construction Cfr. बहन्तौ इसौ, in st. 21. For the meaning, cfr. पगे हालता उडुता निम्न पङ्कौ : धकावे लिजै मारि वेरे धनङ्कौ ॥ (Gaja Rūpaka, 17)

25. पाधरै. An adjective in the locative, the meaning of which is to be completed with some substantive like खेत. Cfr. खडे पाधरै खेति आयौ खुरम्भं (Gaja Rūpaka, 40).

28. पडिगाहण, a somewhat obscure word, which occurs again in verse 82. At a first glance, one might be tempted to read it as पिडि गाहण “ crusher (of enemies) in battle.” But from verse 82, it is plain that we have here only one word not two. Comparing the two passages, where the word occurs, it

-seems that it ought to carry a meaning somewhat like "sustainer, upholder, rescuer, etc." (Cfr. also : प्रवर तूं भजै पतिसाह । प्रवर पड़िगाहे पतिसाह (*Vela rājā Rājya Sīnghajī rī*, 13. Descr. Cat., Sect. ii. pt. i. MS. 21). and : पयालु सेस पड़िगाहियौ । काँह रजौ रवि कादयौ (*Karitta rāra Sūjē rā*, 2. Descr. Cat. Sect. i. pt. i. MS. 18. p. 67a).

29. अविचाट, for अविचाट, a word whereof the meaning I have not yet been able to ascertain with certainty. Bārathā Kisora Dāsa takes it to mean "Muhammadian," but I do not think he is right. The word is used again in verse 192, and also occurs in the two passages following : खगभाट मुँह बह याट सेसण वाट दह अविचाट (*Bhākharī rāvaḷa Bhīma rī, Āsiyā Pīra rī kahī*, 4), बाड-डिया अविचाट । अणभम सुत ऊँदै तथा (*Dūhā rāva Amara Sīnghajī rā, Bārathā Narahara Dāsa rā kahiyā*, 299), विकट याट अविचाट (*Gīta Rāma Sīngha Ratana Sīhōta rō, Ādhā Khumāṇa rō kahiyō*, 1), and आनोपम अविचाट पिता चौ ऊँचरे पाट (*Grantha Rāja*, Descr. Cat., Sect. ii. pt. i. MS. 14, p. 28b).

चगाहटा । (Cfr. पमार महपा पाखली । चारण भाट चगाहटा (*Phuta-kura Gīta, Bārathā Mahesa Dāsa rā kahiyā*) Also : चारण भाट चगाहटा (*Kuṇḍaliyā Rūpavatlī Pātāvatī rā, Mūhara Cāpē rā kahiyā*, Descr. Cat., Sect. ii. pt. i. MS. 21, p. 132a).

31. वे, the nominative plural form of the demonstrative pronoun, used pleonastically after substantives Cfr. st 130, below. Some MSS. write उवे.

हेवे, as I explain it, is from Old Western Rājasthānī हदवद < Skt. हयपति "Lord of horses," an equivalent of असपति < Skt. असपति. It was in origin an epithet of the Mugal Emperors, but in the course of time its meaning was generalized and the word became a mere synonym of "Muhammadian." In हेवे दरमहि "at the court of the Emperor" (*Gīta Ratana Mahesa-dāsōta rō, Ādhā Kisanā rō kahiyō*), the word is still used in its original meaning of "Emperor". The oldest instances of the use of हेवे ( हदवद ) I have come across, are found in the *Jēta Sī rō Chanda Vithū Sūjē rō kahiyō*, 291, and in the *Vacanikā Acaḷa Dāsa Khicī rī*, 170.

अमजाल is used in the anonymous *Jēta Sī rō Chanda*, 276.

वचनिका हा<sup>०</sup> इतनसिङ्गजी ही महेसदासौत ही । ६३

34. चामरिआलु. Cfr. *Rāṇē Jagata Singhajī rī veli, Ādhā Kisanā rī kahī* 16.

35. नाद, an abbreviation from Skt. आतनायिन ? The word is frequent enough in ḍiṅgaḷa poetry, and is often used in the general meaning of "enemy." Cfr. नादयां उरें सइ कुँत वेह (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 388), and : नादयां तणे वाजद तिथम् (*Ditto*, 386).

37. सुकर. The सु is merely pleonastic.

38. Cfr. आयौ सुरधरि मखिखौ धिर मेघाडम्बरि, and : पाद लगे खड्गौस वंस ] सिरि दुलते चमरि, (*Nīsāṇī Mahesa Dāsa Daḷapatōta rī, Ādhā Kisanā rī kahī*, 9).

42. खेहारव डम्बर....Cfr. किआ गिरज्वर धूँधला खेहारवि डम्बरि, (*Nīsāṇī Mahesa Dāsa Daḷapatōta rī, Ādhā Kisanā rī kahī*, 14).

वोम विचालै ..Cfr. उडुी मिमिनि बीजो इ खम्भू (*Jēta Sī rō Chanda, Anon.*, 298).

43. सि गCfr. मृगदं मिरिगध मिलिचम्भ मेन (*Jēta Sī rō Chanda, Anon.*, 86.)

44. चक आहँ ..Cfr. चन्देरी ताँई चङ्गि चाडि, (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 127), and चहवाण चूरि चाडिया चङ्गि, (*Ditto*, 121).

45. सेन इसा. Note the employment of सेन as a masculine plural. For two similar instances, cfr. खुदालभा रा सेन माथे खुरम् (*Gaja Rūpaka*, 17), and : कसखे बिन्दे सेन दिङ्गस केरा (*Ditto*, 22). In the *Jēta Sī rō Chanda* by Vīthū Sūjē, सेन is always used as a masculine Cfr. st. 70, 71, 137.

उल्लिखा ..Cfr. इसौ उल्लिखौ फोज (*Gaja Rūpaka*, 8), and : रिषा उल्लिखे थाट हिन्दू रवई (*Ditto*, 19).

46. गूँडलिऔ राज ..Cfr. गूँडलि रजौ गयणु गदबरिया. (*Jēta Sī rō Chanda Anon.*, 316).

47. देढालै, a locative singular form from a substantive देढालो "sight, view". For different inflections of the same. cfr. the examples following : देढालउ (nom. sing.) ऋवउ दुह दलाई (Jīta Sī rò Chanda, Vīṭhū Sūjè rò kahiyò. 82), दुजे साह नैमल ऋषा देढालै (loc. sing.) (Gaja Rūpaka, 24). and : फौजी दोडवाँ देढाला (nom. plur.) ऋवा (Mohilī rī vāta, in Mūhaṇṭa Nēṇa Sī rī Khyāta).

बाजार मँडा...Cfr. डेरा मिछा बाजार कराया (Vacanikā Acala Dāsa Khicī rī. 48).

49. मिले, a strong form of the ordinary conjunctive participle in °i, corresponding to Gujarāṭī मिली. The preference for the weak termination °i of the conjunctive participle is one of the characteristics of Māravārī, whereas Gujarāṭī always uses the strong termination °ī. In Dīngala poetry the strong termination is quite frequent, but it always occurs under the form °e. For the interchange of ī and ē, which is as old as the Apabhraṃśa, cfr. Notes...etc., § 7 (2).

52. वाणेन For the suffix °ēta, see the note to stanza 150.

पौयल, उदिल ( °ल ) are poetical forms of प्रियीराज (or °विङ्गु ) and उदैसिङ्गु. In both cases, the °la is a merely pleonastic appendage, etymologically identical with the °la in the diminutive suffixes °illa, °alla.

मधुकर is a recognized poetical equivalent for महेसदास. The word is quoted in the Dīngala rā sabada or "Collection of Dīngala words," contained in MS. C. 36 (see my *Progress Report* ...etc. for 1915. p. 70).

काखँ, a neuter form of the interrogative pronoun, which is not found in the Old Western Rājasthānī. It is no poetical form, but appears to have been frequent in Māravārī prose as well. Cfr. the instances following :—आगै जाय देखै तो काखँ "As he advances and looks on, what (does he see) !" (Pābū rī vāta, in Mūhaṇṭa Nēṇa Sī rī khyāta), पाबूजो कहियो रे काखँ है "Pābū said : What is that ?" (ibid), काखँ कियो जीईजे "What should be done ?" (Meṇatū rī khyāta, in MS. 12 (f.), of *Deser Cat.*, sect. i. pt. i).

53. राज "Your honour." The word is identical with राज

(< Skt राज्य ), as also shown by the archaic form राजि. In modern Māravārī the word is still used as an honorific pronoun

राज जितरी...Cfr. आप जितौ अवर कुण जाणै (*Vacanikā Acala Dāsa Khicī rī*, 18).

दुइ राह "the two paths, i.e. Hinduism and Islam." Cfr. दुइ राहों का पतिसाह (*Nisāṇī Sāhijahā pātisāha rī. Ādhā Mahesa Dāsa rī kahī*, 1).

54. सूरज समहर. Cfr. रण सूरज (*Gīta Bhagavāna Dāsajī rō, Bārāṭha Mahesa rō kahiyō*, 2), and : गजंसाह सूखै रसौ गजसाहं (*Gaja Rūpaka*, 38).

समहर, for समर, a poetical form, with anomalous insertion of *hu*. Cfr. the case of आपहणौ, cited in *Notes...etc.*, § 38.

55. चढण जल...Cfr. चाढि सै बंसि बीरं (*Gaja Rūpaka*, 26.) Cfr. also st. 60. below.

58. रिण कालौ. Cfr. st 237. below. Here one might be tempted to read रिण कालौ (काहौ) "the frantic in battle" (cfr. रण गहिलउ, in *Jēta Nī rō Chanda. Vīthū Sūjē rō kahiyō*, 328), which gives a much better sense, but the rhyme does not allow of a similar interpretation. In the *Vacanikā* there are no instances of any dental *l* rhymed with a cerebral *l*.

59. मारण मरण करण रण माथो, a verse of which any Cāraṇa would feel proud. The secret of its excellence is in the repetition of the bisyllable रण four times. In the elaborate Dīṅgaḷa poetry, internal rhymes are one of the most important factors of perfection.

61. सरस is in origin an adjective meaning "good, excellent," but is often used in the comparative sense of "better, preferable, more, etc." to express contrast. In some cases it seems to do function for an actual postposition of the ablative—like खूँ—, in connection with the idea of opposition or contrast.

65 चौ. The adjectival postposition of the genitive चौ is not unknown to Dīṅgaḷa poetry, and the Cāraṇas explain it as a

Dekhanism, or a peculiarity of the Marāṭhī, which has crept into the language at some time or another. Probably, they are correct. In the Old Western Rājasthānī, the च्च postposition seems to be used only exceptionally. In the present case, the Poet could have written रौ, and it is difficult to say why he preferred to write चौ instead. Possibly, the reason is only one of euphony: बंस चौ दौवौ sounding more harmonious to the ear than the comparatively hard बंस रौ, दौवौ.

सबलौ लाज...Cfr. मरण कौ लाज (*Vacanikā Acala Dāsa Khicī rī*, 134).

71. भलाई, a plural neuter form of the adjective भलौ "good," used as an indeclinable to convey the meaning of "by all means, at pleasure, at will." The word is very common in colloquial Māravārī, coupled with the emphatic particle ī. For instance: जाऊँ ? भलाई जावौ . May I go ! By all means, go ! "

72. जड़ागि < Skt.\* जटाग्रि (?) "a lamp (?)." Cfr. Skt. जटा-बालः "Flame-tufted, a lamp" (L.). Cfr. जड़ागि ब्रजागि (*Cāhuvāṇa Balū rō gūta, Bārathā Mahesa rō kahiyō*, 3).

मलैगिर for मलयगिरि "the mount Malaya." The term is one of the authorized poetical equivalents of the name Mahesa Dāsa. Cfr. मल्लिभगिरि हलकारिबा मुँहडा भागै धरि (*Nisāṇī Mahesa Dāsa Daḷapatōta rī Ādhā Kisanā rī kahī*, 3).

73. जइ is prosodically worth two *mātrās* only, a short vowel following upon a long vowel, without intermediate consonants or with intermediate *h*, being optionally not reckoned as a quantity in the body of a verse.

76. जम्पे जैकार. Cfr. जम्पियौ जैजैकार (*Sodhā Bhākhara Sī rī Chanda*, 4).

77. न्दाराजा राज ..Cfr. साहजहाँ काइम सदा तेरौ पतिसाई (*Nisāṇī Sāhijahāṇī pātisāha rī, Ādhā Mahesa Dāsa rī kahī* 4).

78 ff. The whole of this *āśā vacanikā* seems to have been composed after the model of the *birudāvāṇī* in the *Vacanikā*

*Acala Dāsa Khicī rī*, 129. It is in fact but a list of *birudas* or laudatory epithets, such as the Cāraṇas in the old times used to recite whenever coming before the presence of their king and lord.

79. This stanza is identical with the *birudāvāṇī* mentioned above, but for a few differences in the reading: दुब्बोण माण अरजन्न बाण । भुजबली भौम । कूरिमा सीम ॥ १ (*Vacanikā Acala Dāsa Khicī rī*, 129)

81. **हेलौ हमौर** *Bārāṭha Kisora Dāna* understands "a Hamīra of liberality." The literal meaning of **हेलौ** seems to be "waves," like in the phrase: दरियाब रौ हेलौ आवि, but here the word is used metaphorically in the sense of "waves of liberality." A munificent man is very commonly compared to a sea or ocean throwing up into the four directions the waves of his gifts. Cfr. **हेला हमौर कहुड हरी । वेल् होल् नांखे वले** (*Karitta Ūḥara Harā Goinḍāsōta rō, Nāḍū Rāgho Dāsa rō kahiyō*, see Descr. Cat., Sect. ii. pt. i MS. 8. p. 108 b). As regards "Hamīra", it is difficult to say whether the Poet here means *rāva* Hamīra of Rīnāthambhora, or *rāṇō* Hamīra of Cītorā. In the two passages quoted below, from the *Vacanikā Acala Dāsa Khicī rī*, it is the former Hamīra who is meant: **हमौर मनि**, 129. **हड कौ राड हमौर बायस्यौ**, 36. But elsewhere it is doubtful which of the two Hamīras is meant. So in the following: **हेल् हमौर** (*Rāu Candrasenū rō rūpaka, Bārāṭha Āsā rō kahiyō*, 17). In the two places following, the person meant seems to be the *rāṇō* of Cītorā: **हेल् हमौर हमौर हर** (*Gīta Gūhīlōta Gokulā Dāsajī rā, Bārāṭha Mahesa rā kahiyā*), **हाथि हमौर सवाई होइ** (*Rāṇā Japuta Siṅghajī rī relī. Āḍhā Kisarū rī kahī*, 4).

82. **विभाङ्गहार** "destroyer". Cfr. *Misraṇa Murāri Dāna's Dīṅgaḷa Kōṣa*, ii 242. Cfr. also: **घड़ाविभाङ्ग** (*Gaja Rūpaka*, 2).

**राजान कै मजबाम**. Notice the use of the genitive postposition **का**, instead of **रौ**. In the rhymed prose, called *vacanikā*, the use of the Hindi postposition in the place of the Mārāvārī one is customary and authorized. The fact is probably an indication that the *vacanikā* of the Mārāvārī is an imitation of some similar composition of the Hindi or Hindūstānī, possibly the *daravēta*.



फूलफगर for "पगर" a scattering of flowers". The phrase is a very old one, and occurs in the Jaina Sūtras, where the scattering of flowers is reckoned as one of the eight *mahāprātihāryas* of the Arhats. Cfr. *Notes...etc.*, App. No. 8. Cfr. also, तिहाँ पुष्पप्रगर कराविया (*Ditto*, App. No. 5).

जवाधि जलहर "a cloud of *javādha*". Khiriyò Rāma Dāna of Bikaner tells me that *javādha* is the name of a creeper found in the Poorb, which gives a valuable perfume. The word seems to be common enough in old Dīngāḷa. Cfr. the examples following: गुणज जवाध (MS. जवा<sup>०</sup>) सौरख फूटे सखी (*Guṇa Gāta Sodhē rāpi Rāi Mala rā*, Deser. Cat. Sect. ii, pt. i. MS. 5. p. 181b), श्रौखण्ड सुजल जवाधि (MS. जवा<sup>०</sup>) सङ्गि मणि भूषण निज वाम (*Grantha Rāja*, 21). In the *Khyāta* of Mūhaṇōta Nēṇa Sī—which was composed about the time of our *Vacanikā*—I have found the entire phrase *javādhi jalahara* used twice as an epithet in apposition in the passages following: रावल भौम हरराज रौ...वडौ ठाकुर छवौ... वडौ माणङ्ग जवादिजलहर पातसाह चकवर कनै घणा दिन चाकरी कौबी (*Bhātīyā rī khyāta*); and: तलाव माहै रा<sup>०</sup> नौ बौ सीमासौत कसतूरियो भिरघ जवादिजलहर भौलै है (*ibid.*). For the use of जलहर (< जल धर, "a cloud") in Dīngāḷa poetry, cfr. the two examples following —धर उन्नर जलहर करै बिडकाउ सदाई (*Nīsāṇī Sāha Jahā pātisāha rī Ādhā Kisanā rī kahī* 6), जाणै जलहर बूढिया [*Kutah Dī Sāhijūdē rī vāta*, Deser. Cat., Sect. i, pt. ii, MS. 18 (n)].

83 उम्बर, for उमराव. A similar case of intervocal *m* being reinforced into *mb*, is उम्भारत (< उमरात), occurring in the *Khyāta* of Bikaner, by Siṇdhāyaca Dayāḷa Dāsa (*Deser. Cat.* Sect. i pt. ii MS. 1). In कोरख (< कूरम < कूर्म, st. 132), *m* has been reinforced into *mbh*.

आरिख इन्द रा Cfr. आरिख इन्द, (*Jēta Sī rō Chanda*, Anon. 194), and आरिख इन्द (*Rāraḷa Samara Sī rā qīla Bārathā Mahesa rā kahiyā* ii. 1).

परिहाँ is a merely emphatic particle, which is always inserted between the third and fourth line of a *candrāyagō*, but whose prosodical quantities are not reckoned in the formation of the verse.

84. तद्वार तालै. Cf. दिली मुलतान खग तालै (*Vacanikā Acala Dāsa Khācī nī* 18)

खांडां री खाटखडि .Cfr. खाटखडि 'भाटभाडि खांडां उखेदड़ी खैले (Datto, 50).

अखिखानि, <Skt. ख्याति 'renown fame, celebrity', hence 'history'. Modern Māravārī now has ख्यान, and the word is used to designate a chronicle or historical account in Māravārī prose. Cfr. अखियात वान चापा उबारि (Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahijō. 192).

मतवालीं अं..Cfr. के मतवाला कौ नाई लड़यड़े लोड़े (Vacanikā Acala Dāsa Khīrī rī. 101).

85. In a MS. from Phalodhi (see *Descr. Cat.*, Sect. i, pt. 1, MS. 15, c). I have come across a *gābhā*, which closely resembles the present one, so much that it seems as if both of them originally formed part of one and the same work. The fourth line is identical in both the *gābhās*. The *gābhā* is in corrupt Apabhraṃśa, and runs as follows :—

देवाण वरं सिद्धाण दरसनं  
गुह नरिन्द सम्मानं ।  
मई भूमि द्विज नई  
पामिज्जइ पून्यि रेहा ई ॥ १ ॥

86 जीवतसिद्धि. Cfr. Nīsānī Mahesa Dāsa Daḷapatōta rī. *Āḍhū Kisanā rī kahī*, 6.

भली कहौ...etc. Cfr. घौदणराइजौ आखौ कहौ मन कौ लहौ (Vacanikā Acala Dāsa Khīrī rī. 25)

परिजाज दुहा. Bāratha Kisora Dāna tells me that the term परिजाज is used to designate any poems, whether *dūhās*, or *gītas* or *karittas* etc., which are imbued with the *vīrarasa* or the heroic emotion, especially those which celebrate heroes who fought to the last to help others or to save their honour. An example of a *parijāu dūhā* is the following —

डार विलु धै गिड़ बलै  
गिड़ रोकिये न कोथ ।  
खर जेथी रोकिये  
कलहल तेथी होथ ॥ १ ॥

"If you capture (his) cubs, the boar will turn (at you). There is not a boar that would suffer to be stopped. Whenever one tries to stop a boar, there always follows a fight."

१०० वचनिका २१० रतनसिद्धजी री महिसदासीत री ।

87. करिवा भारथ .Cfr. करनाजण विवनउ करिय कथ (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 92). जुधि करण कथ (*Ditto*, 247). (Cfr also करवा महासूदर भारथ कथ (st. 108 below).

89. हँकल कलल. (Cfr किय हँकुल चचल कलल (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 185) राणि हँकल कलल कहर राहो (*Gīta Jasājī rō, Bārātha Mahesa rō kahiyō* 1). The term हँकल is ordinarily used to express the trampling noise or possibly neighing of horses and the trampling noise or roaring of elephants, cfr. : हँकल हैमराँ (*Bhākharī rāvaḷa Bhāma rī, Āsiyā Pīra rī kahī*, 1), महमह राउताँ हँकल हैमराँ (*Bhākharī mahārājā Gaja Sīnghajī rī, Ādhā Kisanā rī kahī*, 1), हँकल हमस मदीमन हाथी (*Gīta rāvaḷa Samara Sī rā, Bārātha Mahesa rā kahiyā*, ii, 2), करै मौड़ गजराज धजराज हँकल कलल (*Gīta mahārājā Anopa Sīnghajī rō*, Deser. Cat., Sect. ii. pt. i. MS. 6. p. 145a). There is also a verb हँकलणौ “to roar”, which is used figuratively to express the roaring of a man fuming with anger, in the two examples below : हँकलणौ समी हँकलै हिन्दुषाणं (*Gaja Rūpaka*, 41), काल मेलण खलौ हँकलै कालिका (*Gīta Cāhuvāṇa Virama De rō, Ādhā Mahesa Dāsa rō kahiyō*, 2).

91. बडा ऊह “the great throngs (of the elephants)”. Cfr. महिषिगं जूहाँ (*Rānā Jagata Sīnghajī rī veli, Ādhā Kisanā rī kahī*, 2). वडै राहि गैजूह फौजाँ (*Gaja Rūpaka*, 16).

बसामल, for बसाल, a poetical license, introduced to suit the metre. (Cfr. दुषडै, for दुडै, st. 117 : बिषा, for बी, st. 216.

92 तिर्था चोपड़. व्रज. These two lines are identical with two lines in *Gaja Rūpaka*, 52, the only difference being in the readings. तन्नूँ (for तन्न), and व्रन्नूँ (for व्रन्न).

घणूँ, the neuter singular form of the adjective घणौ, used in the function of an adverb, to modify the meaning of another adjective. The form is all the more interesting, inasmuch as in *Māravārī* the neuter has merged into the masculine, and is no longer recognizable. The greatest part of the rare sporadic instances of neuter forms, which have survived in *Māravārī*, are adverbs, or rather adjectives used adverbially, sometimes in the singular, sometimes in the plural. (Cfr. भली, st. 71, above.

वचनिका मा स्तनसिङ्गुजी री महेसदासीत री । १०१

93. वणै जाणि...Cfr. वणै जाणि पाहाड हेमङ्गवाला (*Gaja Rūpaka*, 52). Also वणै जाणि सामन्त श्रीरामवाला (*Ditto*, 47).

102. बे पक्क भन्ना. Cfr. बे पक्क सुड (*Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō*, 51).

पड़खी जिखाँ तोह...Cfr. पड़खी सतुख (*Ditto*, 346; also *Sūra Sīnghājī rō Chanda*, Descr. Cat., sect. ii, pt. i, MS, 25a p. 42b)

हाम पूरन. Cfr. पूरबई हाम (*Jēta Sī rō Chanda*, Anon., 389),  
हयियार हियै पूरवण हाम (*Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō*, 252)

103. जलं अङ्गुली...Cfr. पौवनि बम्ब अकण्ठौ पाणि (*Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō*, 276); पाणेष पियद् जल (*Ditto*, 345);  
जल पियै अङ्गलि (*Sūra Sīnghājī rō Chanda*, p. 45a).

उथळ, for अथळ, the vocal metathesis being introduced only for the sake of the *rēṇusaṅgū* (see Introduction).

105. कवाणं गुणं...Cfr. कवाण गोण घामद् कुरङ्ग (*Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō*, 287); गुहडियत्त दियद् गुण खेण ग्रीव (*Ditto*, 312);  
कवाण गोण आलै कुरङ्ग (*Sūra Sīnghājī rō Chanda*, p. 46b)

राम बागाँ. Here Bārāṭha Kisora Dāna understands राम as separate from बागाँ, and as meaning "the grip of the legs of the rider on the ribs of the horse." So far as my limited experience goes, I have never found the term राम used by itself, but always in connection with बाग "a bridle, reins". Examples of the use of the two words in old *Ḍiṅgaḷa*, are: वालियद् राम बागाँ विखेहि (*Jēta Sī rō Chanda*, Anon., 399), वालहत्त ससोमत्त रया बम्ब (*Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō*, 240), सांगुलद् राम बागाँ संमोहि (*Ditto*, 376).

106. मिरावै जिके...Cfr. खण्डरद् जु बाँठ भौनि खण्ड (*Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō*, 346); खण्डरै प्राणि है भोत खण्ड (*Sūra Sīnghājī rō Chanda*, p. 42b).

प्राँचि, for प्राँचि < प्रमाणि, an instrumental form. Cfr. चाप प्राँचि st. 122, below. Cfr. also: प्राँचि खम्ब (*Jēta Sī rō Chanda*, Anon., 161), मुजाँ प्राँचि (*Gaja Rūpaka*, 48).

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अपा ओइके...Cfr. जाया नह धौजइ (*Jēta Sī rō Chanda, Vīthū Sūjī rō kahiyō*, 338).

108. कसे औण.. Cfr. ताजौ तुरङ्ग ताणैय तङ्ग (*Jēta Sī rō Chanda, Vīthū Sūjī rō kahiyō*, 369).

110. मेविहण. The reading मेल्लियाँ of INRS is worth noticing. It is evidently a modernization of मेल्लिहणे, a locative-instrumental plural form, which has long become uncommon, if not altogether unknown, in Māravārī. Similar instances of old locative-instrumentals plural in °e having been transformed into genitive-obliques plural in °ā. are very frequent in all later MSS. of old Ḍiṅgaḷa poetry

111. पड़नाँ दिखै...Cfr. डिगला जिसा आभ नूं यभ दीजै (*Gaja Rūpaka*, 48) The metaphor is very common in Ḍiṅgaḷa poetry

काच सीसौ. Cfr. भागौ सीसौ काच भनै (*Gīta Gokula Dāsa Manoharadāsōta rō, Ādhā Mahesa Dāsa rō kahiyō*, 3).

112. वेदो. For वेदो ? The correctness of the reading is evidenced by all the best MSS., but the form is at least anomalous. G reads वेदोळ which is metrically impossible. A similar case is हिन्दुखौ (for हिन्दुखई) occurring in the phrase हिन्दुखौ राण (*Guṇa Gīta Sodhē rāṇē Rāi Mala rā*, 1)

113. जगज्जेठ. Cfr. जमिजेठ. in *Jēta Sī rō Chanda* Anon., 83.

नाणै, for न याचै < न जाणै. For the proclitical use of न, cfr. *Notes*, etc., § 103

114. रिमां याठ गाहै. Cfr. गजसाह माकौ गज[ई] याठ गाहै (*Gaja Rūpaka*, 11).

प्रचारि...भामाहि. Cfr. प्रियकी जिसा सोद साहै पढाहि। सुने हाथिनी भोम जेही भमाहि (*Gaja Rūpaka*, 49). Cfr. also st 173. below.

115. पिण्डान सारै. Cfr. करि पिण्ड सारि (*Jēta Sī rō Chanda, Vīthū Sūjī rō kahiyō*, 32).

दुखड़, for दुड़.

116. चक्की for चक्क, (?), an instrumental plural form (?) In this particular case the change of *e* into *ī*, which otherwise is not uncommon, would be well justified by the rhyme. But the phrase, anyhow, is not very clear, and it is doubtful whether the above interpretation is correct.

117. कसीसै गुणं...Cfr. ताण्डै कमाण अड्डार ठङ्ग (*Jēta Sī rō Chanda*, Anon., 277). and: ताण्डै कमाण पदँतीस ठङ्ग (*Jēta Sī rō Chanda*, *Vīṭhū Sūjē rō kahiyō*, 148).

119. वाचै कुराणं. Cfr. कहौ करमि वाँचदे कुराण (*Jēta Sī rō Chanda*, *Vīṭhū Sūjē rō kahiyō*, 147).

कुला°. Here the lengthening of the *u* is, of course, only metrical. Cfr. उदिआसिङ्ग, in stanza 3 above, रायाँ साल, st. 168, रायासिङ्ग, st. 193.

122. आप प्राँकं, an instrumental form identical with अप प्राँकि occurring in *Jēta Sī rō Chanda*, Anon., 29, 177, 200

चणै मारि...Cfr. पाड्डैज भमन्नामयणि पङ्गो (*Jēta Sī rō Chanda*, Anon., 273), आयासि पङ्गि पाड्डर अभुल (*Jēta Sī rō Chanda*, *Vīṭhū Sūjē rō kahiyō*, 148), बूगले जनावर बाणि मारि । आयास ज़ैत आषर उतारि (*Ditto*, 160).

124. कसै हायलां...Cfr. कसै सार मेराग मोजा क्रगलं (*Gaja Rūpaka*, 44).

गुपनी कती...Cfr. गुपनी चुकं मार पडा गुरळं (*Ditto*, 34).

कसै आवधां...Cfr. खड्गोसि डंडायुध बहदं खिति (*Jēta Sī rō Chanda*, Anon., 276).

125. भुयणं कवाणं...Cfr. भुयणं कवाणं खलौ ढाल मुळं (*Gaja Rūpaka*, 34).

129. कैरव, for कौरव. The interchange of *e* and *o* is a very interesting phenomenon of Māravārī phonetics. Another instance is न्हौल for न्हेल < महिल. (Cfr. the parallel forms बोर, बेर - Skt. बदर).

१०४ वचनिका गार् गतनसिद्धजौ री महेसदासौत री ।

131 कड़क्खे. Cfr. कड़क्खौ खान कमाल सिरि । बीज जिहौ वडमन्न  
(*Vacanikā Acala Dāsa Khicī rī*, 51). कटक्कां कड़े चादि बेवै कड़क्खे  
(*Gaja Rūpaka*, 24).

कसस्से. Cfr. कसस्से बिन्हे सेन दिसेस केरा (*Gaja Rūpaka*, 22).

132 साख साख. Cfr. सुरिताय तण्डे दलि भाख सकल (*Jēta Sī rō  
Chanda* Anon., 299).

लाखौक "(a horse) worth a *lakh* of rupees," hence, any  
good horse. The word is used in its original adjectival mean-  
ing in the passage following : लाखौक तुरङ्गम खलि लख (*Jēta Sī rō  
Chanda Vithū Sūjē rō kahiyō*, 281) In the following, it is used  
as a substantive : लाखौक मुखि दौन्दुड लमाण (*Ditto*, 352).

कौरख. for कूरम < कूर्म. Note the change of *ū* into *o* and the  
re-enforcement of *m* into *bh* Cfr. note to st 83.

133. वैकुण्ठ सँ...etc. Cfr. विसनपुरी का विसनलोक आया । बडपुरी  
का बडलोक आया । ब्रह्मपुरी का ब्रह्मलोक आया । इन्द्रपुरी का इन्द्रलोक आया  
(*Vacanikā Acala Dāsa Khicī rī*, 175)

कविलास. Note the insertion of enphonic *r* before the *i*.  
The form is much older than the *Vacanikā*, for the insertion of  
the *r* must have taken place at a time when the word was still  
written and pronounced कइलास, i.e. during the Apabhraṃśa or  
Old Western Rājasthānī period. For the use of the form कइलास  
in Prakrit, see Pischel's Grammar, § 61. Cfr. also the prefixing  
of *r* in Prakrit (*Op cit.* § 337)

135. जइले. Cfr. आतसवाजौ जइले (*Vacanikā Acala Dāsa  
Khicī rī* 161), and : अमनि सोर जइले लाय धर अमर लयो (*Sūraja  
Prakāśa, Karīyā Karaṇī Dāna rō kahiyō*)

136. दानव. It is surprising that all MSS., with the only  
exception of T. should here read मानव, a word the meaning of  
which is but a repetition of the नर, with which the line begins.  
Apparently, the Poet had actually written मानव, probably in a  
moment of absent-mindedness.

137. ऊडे सर सान्हा. Cfr. st 159

139. जाणि कबूतर...Cfr. खिनि करदं कबूतर फउज खण्डि (*Jēta Sī rō Chanda*, Anon. 380).

142. निगेम is explained by Bārathā Kisora Dāna as वेद रै मारग चालणवाली, i.e. "a man who walks in the path of the Vedas," probably on account of the apparent connection with निगेम. The word is quoted in the *Ḍiṅgaḷa rā Sabada* (MS. C. 36), but not explained. The real meaning of the word remained obscure to me, until in reading the anonymous *Jēta Sī rō Chanda*, I came across the word गेम, which is there used in the sense of "sin." Here is the passage 'करि कथा निर्मल भव गेम कहि (st. 139). It would therefore appear that निगेम is a compound of the negative prefix निर् or न with गेम "sin" and carries the meaning of "sinless free from sin." This explanation is supported by the way in which the word is employed in the two passages following: निकल[ङ्ग] निघट निपाप निगेम (*Veli Rāthōra Ratana Sī Khivārata rī*, 3, Descr. Cat., Sect. ii, pt. i, MS. 22), and: नर जुध डया निगेम (*Dūhā Kūpā Mahirājōta rā*, 129). Obviously, the underlying idea in the latter passage is that the warriors who shed their blood in battle are freed from all their sins. It is for this very reason that a battlefield, and so also a sword, are commonly likened to a *tīrtha* of salvation, by the bards.

143. गैषहण. Cfr. गहणि गैजूहाँ (*Rāṇā Jayata Sīnghajī rī vāli. Ādhā Kisanā rī kahī*, 2).

144. चौथा पौहर. Cfr. चारि पहर लाग। भूभाज वाजा (*Vacānikā Acala Dāsa Khicī rī*, 101).

हाथके. Cfr. आफलिया रुके दूके चादवि हाथके हैरान (*Gīta tātakō Gaja Sīnghajī nū, Bārathā Goyanda Dāsa rō kahiyō*), चारार्दी जपड़ि हाथके पड़ि हींच (*ibid.*); and हिंचियौ गज फौजौ हाथकौ (*Gīta Karana Ratanaṭa rō, Ratana Rūpā rō kahiyō*, Descr. Cat., Sect. ii, pt. i, MS. 8 pp. 197b-198a).

ठाकुरो, an instance of the old vocative plural form in °o. The termination °o is traceable to Apabhramśa °a-hu < °a-ho, the contraction into °o having apparently taken place in the period of transition of the Apabhramśa into Old Western Rājasthānī (Cfr. *Notes, etc.*, § 67). In modern Māravārī the °o ter-



mination has disappeared. the vocative plural having merged into the oblique-genitive plural form in °ते Cfr ठाकुराँ

बाजौ रहे. A metaphor borrowed from the game of chess- Cfr. बाजौ रही निबाव की जीविषै मधूकरि (*Nisāñī Mahesa Dāsa Dālapatōta rī, Ādhā Kisanā rī kahī, 7*).

आपे, the plural nominative form of the reflexive pronoun आप. used in substitution for the first personal pronoun plural. In Māravārī. आपे is always substituted for रे (< चन्हे), when the person addressed is included by the speaker (see *Notes., etc.,* §§ 85, 92).

भारथ रा भरभार . Cfr. भारत जइतसी भलिय भार (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō 210*).

146. तोम. for तेम ! Bārāṭha Kisora Dāna understands the word to be a conjunctive participle. meaning उढाय नै, but such an explanation hardly seems to be possible. It is obvious that here तेम must be a substantive. The MSS. DJV read तेम. If तोम actually stands for तेम, we have here a change of *e* into *o*, analogous to the change of *o* into *e* which has taken place in the word गेहूँ. from गोहूँ < Skt. गोधूम.

147. ताणि मूँक Cfr. तुड़िनाण जभौ ऊँचौ मूँक ताणें (*Gaṇa Rūpaka, 40*).

148 रतनागिर, for रत्नाकर "a jewel-mine" a poetical equivalent of the name रतनसिद्धि. रैषादर, st. 151. is the same word. but under a Prakrit form.

153. चित पुड़ि "on the battle-field" Here the locative singular form पुड़ि (from पुड़. षड़ "a table, board. etc.") is practically doing the function of a postposition, meaning "over, upon". In Old Dīngalā poetry. analogous instances of the use of पुड़ are very frequent I quote some below : मदि पुड़ि (*Jēta Sī rō Chanda, Anon., 321*). मेदणि पुड़ि (*Ditto, 304*). रेणा पुड़ि (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō, 287*). गयन पुड़ि (*Ditto, 315*). इल् पुड़ि (*Vacanikā Acala Dāsa Khīrī rī, also Bhākhayī rāva Surātāṇa rī, Ādhā Durasā rī kahī*).

वंस वधारण...Cfr. वान वधार (*Gīta Rāma Siṅghajī rō, Bāratho Mahesa rō kahiyō*, 3). वानो वधारे निय वंस (*Gīta Rā° Kūpā Meha-rājōta rō, Āsiyā Karama Sī rō kahiyō*, 1). वीकाँ वंस चढावै वान (*Sūra Siṅghajī rī velī, Gādāṇa Colā rī kahī*, 12). वान वधारे खुजा(?) वानैत (*Ditto*, 13).

154. रमष...रक रस. Cfr. 162. Cfr. also : रयणि रमाँ रक रसि (*Velī Rāthōra Ratana Sī Khīrārata rī*, 23).

155. मजदाल is the reading of RS., all the other MSS having मग दाल. Possibly the latter is the original reading, but it does not seem to be capable of giving any good sense.

159. ऊडे सर... Cfr. खलित सर ऊहलै आवधे खारत्ताँ (*Gīta rājā Rāja Siṅghajī rō*, Descr. Cat. sect. ii. pt. i. MS. 6 p. 73b)

160. धरि वाजिच... Cfr. वण खदिरध वष घाल (st. 171), and also : वष वाधे (st. 161).

163. मङ्गदाना "the neck (?)". The word is used once in the *Jēta Sī rō Chanda*, by Viṭhū Sūjō, 247, but unfortunately the sense of the passage is not quite clear : मङ्गदानद् खरणी प्रीभ गति.

165. धामाजागर "battle (?)". Cfr. जोध वीच धामाजागरि (*Kūpārata Kesari Siṅghajī rā kavitta*, 28).

166. पल खूडा. Cfr. पल खूडो पतिसाह (*Vacanikā Acala Dāsa Khīcī rī*, 56), and : पतिसाह पर दल पल खूडा (*Ditto*, 126). The literal sense of the expression पल खूडा obviously is " (their) flesh, or blood, was exhausted, or dried up ", but the phrase is used metaphorically as an equivalent of " (they) were reduced to great straits ", or " were decimated, or defeated ".

मारदये. Cfr. मारदयो बहमङ्गो (*Gīta Ratana Mahesadāsōta rō, Ādhā Kisanā rō kahiyō*, 1).

168. मानै. simply : " great " Cfr. st. 191.

169. भवसि, for भविष्य "the future, fate, destiny" (?) Such seems undoubtedly to be the meaning of the word in the follow-

ing passage from the *Vacanikā Acala Dāsa Khirī rī* : बाहिणौ भोमि कौ नौ भवसि थावै (25). But in *Gaja Rūpaka*, 37, भवसि is used in the plural, a fact which hardly seems to be consistent with the meaning given above : भवस्यां भिल्लै भाख अत्रेक भनी . From the last-quoted passage as well as from the following : असपति खाग उभारि । भुज जां भिड भाग भवसि (*Dūhā Amara Singhajī rā, Bāratha Narahara Dāsa rā kahiyā* 241), I assume that the meaning of the word must be "enemy" a meaning which perfectly suits the particular passage of the *Vacanikā* with which we are concerned.

174 आकारौठ. Misraṇa Murāri Dāna, in his *Ḍiṅḡala Koṣa* (ii. 467), gives the above word as an equivalent of लुध "battle". Originally, however, आकारौठ is an adjective as shown by its employment in the passage following : इम आकारौठ लड़ाई मची है (*Rāthorā rī Vamśāvalī*, MS. 15 (c), of *Descr. Cat.* Sect. i, pt. i). Bāratha Kisora Dāna says that the word is still, though rarely, used as an adjective in the colloquial, and quotes the example following : फलाणौ बडौ आकारौठ.

176. पड़ियाल is explained by Bāratha Kisora Dāna as "warrior", or "enemy". The word seems anyhow to be connected with पिड "battle," and is probably identical with पड़ियाल which in the *Jēta Sī rō Chanda* by Vithū Sūjō is used twice in the passages following : पड़ियाल धूणि रहुनाथ पासि । बिदिसे सप्त चड़ियउ ब्रह्मसि (257), and : पड़ियाल धूणि पउरिसि पूरि । गाजणइ तबइ पउठउ गरुरि (380) In the same *Jēta Sī rō Chanda*, पड़ियाल is also used once in the line following : पड़ियालमि वरसइ खेडुपति (389), where rāva Jēta Sī fighting amongst the Mughals is compared to Indra pouring rain, and his sword to the thunderbolt. From a comparison of all the above passages we can safely conclude, I think, that the original meaning of both पड़ियाल and पड़ियाल is "sword."

भटकी कटकां...Cfr. पैले वाग लकटिआ भटके विसन्नर (*Nīsāṇī Ratana Mahesadāsōta rī, Ādhā Kisarā rī kahī*, 2).

180. रभा not "Rambhā", but simply "Apsaras"

182. भला भमाडिआ... 'Caused Jesalmer and Jodhpur to be well spoken of, i.e. made them famous all over the world'. Cfr. कलाउत भवाडै भला अनन्त कर (*Gīta rājā Rāya Sīnghajī rō* Anon., beginning सलख चूँडराउ, ... Descr. Cat. Sect. ii. pt. i MS. 1 p. 48a). भला भमाडि जै भौम चरजण सुदण (*Gūṇa Gīta Sodhē rāmī Rāi Mula rā*, Anon. Op. cit. Sect. ii. pt. i. MS. 5, st. 4). भिड़नै भलौ उत्तराध भवाडियौ (*Gīta rājā Karaṇa Sīnghajī rō, Sādhū Rāma Sīngha rō kahiyō*, Op. cit., MS. 6, p. 123a), and : भवाडिनौ बौक भलौ (*Gīta rājā Karaṇa Sīnghajī rō, Vīthū Dedē rō kahiyō*, Op. cit., MS. 6, p. 123a)

183. चाले गौ . Here most of the MSS read गौ चाले, but seeing that the Poet everywhere makes it a point to observe the rule of the *vēṇasagāṛī*, there can be little doubt that the original reading is चाले गौ . It is however curious to note that wherever a गौ occurs in the middle of the fourth line of a *dūhō* as is the case with stanzas 170, 187, 205, 206, some of the MSS have transposed it to the beginning of the line.

184. चूनाला is explained by Bārāṭha Ki-sora Dāna as रा खाणवाला "flour-eaters, i.e. men, soldiers"

186 भगवानिचै . Here and elsewhere (cfr. पौयलिचौ, st. 58 बौडलिचौ, st. 152) the diminutive is merely poetical, i.e. is in no way meant to modify the ordinary sense of the noun.

जाणि कि...Cfr. रामण बाग विधूसिचौ करि खोडै बानरि (*Nīsāṇī Mahesa Dāsa Daḷaputōta rī, Ādhū Kīsanā rī kahī*, 6).

188. अमलीमाण The word is quoted amongst the *Ḍiṅgaḷa rā Sabada* of MS C. 36. In the *Jēta Sī rō Chanda*, Anon., we find अमलमाण, which is probably the same word. Here is the passage : सुदि आयउ थाउह अमलमाण (Op. cit., 42). The same phrase अइयो अमलीमाण occurs also in *Dūhā Amara Sīnghajī rā, Bārāṭha Narohara Dāsa rā kahiyā*, 371.

205. जिणियार . Cfr. जिणि पदिसौ जिणियारि । जाणि जोनो जम-वारो (*Marasṇā Gahilōta Gokaḷa Dāsajī rā, Bārāṭha Mahesa Dāsa rā kahiyā*, 7). The meaning of the word is obscure. Three MSS.

B G T) substitute जिह वार . In the *Jēta Sī rō Chanda* by Vīthū Sūjō, जिहियार is used twice, and both times in connection with जोध rāva Jodhō of Jodhpur : जिहियार जोध जाणइ जगत्त, 25, and : जिहियार जोध विवन्त जिहियार, 38. In the *Amara Sīnghajī rā Dūhā* by Bāratha NaraharaDāsa, the word is used once in connection with जग (278), and another time in connection with जुध. Comparing all the passages in which जिहियार is used, I am inclined to conclude that it is an adjective carrying some meaning like famous, renowned”.

211. सामि सुहलि . Cfr. धर सुहलि (*Jēta Sī rō Chanda*, Vīthū Sūjō rō kahiyō, 237).

212. चुंगलालां दल...Cfr. चुंगलालां डखई रणि चक चूर (*Jēta Sī rō Chanda*, Anon., 468). The term चुंगलाल, which is commonly used as an epithet of the Muhammadans, seems to be connected with चुङल m. “a claw, paw”, and to carry the meaning of “clawed, armed with claws”, hence “rapacious”.

214. मनमोट, an irregular compound. Cfr. मनमोट in *Gīta Rāma Sīnghajī rō, Bāratha Mahesa rō kahiyō*, 3.

दुवाही कोट. Cfr. दुवाही (for °हा ?) कोट (in *Op. cit.*, 3).

215. सामि नथै...Cfr. सामि हलि कलहिवा जेम सौह (*Jēta Sī rō Chanda*, Vīthū Sūjō rō kahiyō, 281). Cfr. also st. 220, below

216. रौठ “battle” See Mīsrana Murāri Dāna’s *Dīngala Kosa* ii 467.

218. सुगलालांइ, a plural genitive form from सुगलालौ, a poetical modification of सुगल. (Cfr. मेकालां, st. 205). Here the *ha* has not merely a metrical value, but also a grammatical one, it being a survival of the old termination °hā of the Apabhraṃśa. (Cfr. *Notes, etc.*, § 63). In Old Dīngala *dūhās* a large use is made of genitives in °āha, which, as they give a very easy rhyme, are always inserted at the end of the lines

चापडै “in battle (?)” Cfr. चढे चापडै आड्डै आरि चकं (*Ugga Rūpaka*, 32).

225. **ओनाड** is explained by Misraṇa Murāri Dāna in his *Ḍiṅgaḷa Koṣa*, as an equivalent of **जोरावर** (ii. 254). Bārāṭha Kisora Dāna says the word means **धुरख** "a fool" hence : "a hero". (fr. the epithet of **गहिलौ** "mad", which is commonly given to heroes in Ḍiṅgaḷa poetry.

228. **धुवै**. The verb **धुवौ** is rather expressive of the general idea of "raging, being furious or violent" than any particular meaning like "fighting, sounding, burning, etc.". We have already met this word in stanza 48. where it is used to express the hammering noise of drums and other instruments. In the present passage, it means "to rage or fight with the anger of despair". In the colloquial the verb is often used in connection with the idea of burning, blazing, etc., as in the examples following. **आज वषी धुवै वै** "It is very hot to-day" **आग धुवै**, etc.

**खतङ्ग** is understood by Bārāṭha Kisora Dāna to be some kind of arrow, particularly the arrow which is attached to a bow fastened to the branch of a tree, and connected with a rope below, as a trap for small game (**खतङ्ग री बाण**). The particular feature of such an arrow is that when it shoots it never misses its mark, hence the name of **खतङ्ग** is applied to anything—whether an arrow or not—, which goes straight to the point. A few examples of the use of **खतङ्ग** are the following : **खुरसाखी मङ्कुराखी खतङ्ग** (*Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō*, 153). **खुरसाण तणे वाहिय खतङ्ग** (*Ditto*, 168). **तौखा नैण खतङ्ग** (quoted by Bārāṭha Kisora Dāna from some poem in his memory). **खतङ्ग वान करौ** (*ditto*, from the colloquial).

230. **पडौ** "foil-swords", or rather any sword which is used for the Rajput dance with swords (**पटे रमखौ**). Here apparently the word is used metaphorically : the hammering noise of the swords in the battle being compared to that of the foil-swords in a dance. In the passage quoted below however, **पडौ** seems to be used in the general meaning of "sword" : **भाखी भंभार पडे पहार** (*Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō*, 385).

231. **कटै कर...** (fr. **कड़ड़न्नि कन्ध कोपर करङ्क** (*Jēta Sī rō Chanda, Anon.*, 477)

११२ वचनिका र्हा रतनसिङ्गजी री महेसदासौत री ।

233. निराठ अलम Cfr. अकेलौ निराठ (*Vacanikā Acala Dāsa Kheṛī rī*, 25) In the colloquial, the word is still used in the function of an adverb, in cases like the following : निराठ हालै, निराठ आधौ गयो, निराठ डर आवै, निराठ असङ्क आदमी है, etc

235. हमसु Cfr. हटमरा पाद बाजइ हमंस (*Jēta Sī rō Chanda*, Anon., 444), हटमरा भडा ऊई हमंस (*Jēta Sī rō Chanda, Vīthā Sūjē ro kahiyo*, 343), and : है पाखे बाजे हमस (*Jhūlaṇā rājā Rāya Sīṅgha-jī rā, Sātā Mālā rā kahiya*).

236. प्रियो कजि...Cfr. प्रियो काजि बाजे बिन्ह पातिसाहं (*Gaja Rūpaka*, 29).

238. नौर ह. Here the ह is merely pleonastic, i.e. inserted only to complete the number of *mātrā* required for the verse.

243. मौरम्बर, a poetical amplification of मौर. Cfr. मिल् कोडि मौरम्बर भूममत्तं (*Gaja Rūpaka* 37).

With the beginning of the *karitta* compare the following :

पडे खलै केहरौ  
खडै खम्बर रातम्बर ।  
पडे राम राबौड़  
सहित पोचाँ विच सम्बरि । . . . etc.

(*Kūpāuta Kesari Sīṅgha rā karitta*, 37).

244. रैणसाहि, for रतनसिङ्ग. Cfr. गजसाह for गजसिङ्ग in *Gaja Rūpaka*, 11.

देह जलाई Note the feminine. देह, as well as काय, are already used as feminines in the Old Western Rājasthānī (cfr. *Notes*, etc., § 53). काया, for काय, already occurs in the Jaina *Mahārāṣṭrī* (*Bhavaravirāggaśatuka* 7).

कामि आया. " Were killed in battle " is only a poor rendering of the phrase, which literally means : " made themselves useful (to their lord and master by laying down their life for him ) ". कामि is a locative, hence the 'i.

सरजीत, for सजीत < सजीवत. Cfr. the analogous case of सरधीर for सधीर in the reading of I. st. 134 above. Another instance of the insertion of *r* after *sa*, which I have come across in the prose of the Marwari Chronicles, is सरजल for सजल.

महाराज मानौ. scil. "बात मानौ". Cfr. भली कहौ and मन रौ लही. in *vac.* 86. above.

वैकुण्ठनाथ विसक्तमा कुँ...etc. Cfr. महाराजाजी विसक्तमाजी बोलाया। विसक्तमाजी आया। उकम आया। विसनपुरी बद्रपुरी ब्रह्मपुरी विचै सचलपुरी बसावौ। (*Vacanikā Acala Dāsa Khīcī rī*, 175).

घुरस खाइ खाइ I had long been in doubt concerning the real meaning of घुरस, which the Cāraṇas would explain in several different ways, when in a *Khyāta* of Bikaner I came across the following passage, from which it would seem that घुरस means "foot-stamps", or "the stamping of the foot": नाहरौ रौ घुरसौ है, "there are (to be seen) the foot-marks of wolves" (*Descr. Cat.*, Sect. i. pt. ii, MS. 31, p. 152a).

नवलख नाखिचमाल...Cfr. नवलख नाखिच रुस रुस पानुस जलाई (*Visāṇī Sāhajahā pātisāha rī, Ādhā Kisanā rī kahī*, 6).

सारधू...Cfr. बाई पुहपाई राणा मोकल कौ सारधू (*Vacanikā Acala Dāsa Khīcī rī*, 89; also, *Ditto*, 132. 134).

245. कतिख बात बिन्हे बजयं.... Cfr. मान होमे उर गैवर (*Īmā De rā kavitta*, 10).

249. लघरै पख चारि. Cfr. तीन पख तारै (*Vacanikā Acala Dāsa Khīcī rī*, 126).

251. अघु मौँढ. Cfr. मौँढ किसी बीजा मँढलोका (*Rāṇā Jagata Sīnghāṇī rī veli, Ādhā Kisanā rī kahī*, 5).

256. हरि हरि...Cfr. हरि हरि हरि होई रछौ। विसन विसन निधि वार (*Vacanikā Acala Dāsa Khīcī rī*, 160).

263. जुमि चविचल असवास...Cfr. जुमि बोलौ असवास (*Rāu Chandra Sena rō Rūpaka*, 18).





## GLOSSARY.<sup>1</sup>

- अहो** (cfr. **आ** ), ind. " Oho ! ", 188.  
**अकबर**, m., pr. n. " The emperor Akbar ", 130.  
**अविद्याति** (Skt. **ख्याति** ), f. " Fame renown ", 84.  
**अखैराज**, m., pr. n., 86.  
**अखी** (1) (abbr. for **अखैराज** ), m., pr. n., 60, (2) (abbr. for **अखाउत** , patron., " Akhāvata ", 60.  
**अमावि**, adj. " Invincible ", 143, 152, 176.  
**अमर** (for **अपमर** ), f. " A nymph ", 159.  
**अहे**, v. 3rd sing, " Is ", 3.  
**अजन** (Skt. **अर्जुन** ), m., pr. n., 130.  
**अजमेरौ**, m., an epithet of the Cāhavānas, 149.  
**अजुवाल्वा**, v. " To illustrate ", 189, 254.  
**अजुवाल्वा**, m. " Light ", 29.  
**अजौ** (abbr. for **अजितसिद्ध** ), m., pr. n., 212.  
**अडवड**, ind. onom. " Running briskly about ", 232.  
**अपह्वल**, adj. " Impenetrable, inconceivable ", 3.  
**अपवौद**, adj. " Undaunted ", 189.  
**अविवाली** (*Ding. K.*, ii, 458), f. " A *kaṭārī*, a kind of dagger ", 189.  
**अषी**, f. " A point (of spear, sword, etc.) ", 140, 193. " A spear ". 141.  
**अनड**, m. " A mountain ", 52, 56, 99, 165.  
**अनमन्त्र** (for **अन्त्र** ), ind. " Uninterruptedly ", 238.  
**अने**, ind. " And ", 208, 228.  
**अमर** (abbr. for **अमरसिद्ध** ), m., pr. n. (1) **अ° सादाउत**, 82, 84, 188, 189, 190 ; (2) **अ° धरमाउत**, 86 ; (3) **अ° ब्रजसिद्धिनीत**, 86.  
**अमरौ** (an inflected form of the preceding), m., pr. n., 152.  
**अमलीमाव**, adj. " Unyielding, pertinacious ", 188.  
**अर**, ind. " And ", 86.  
**अरजव** (Skt. **अर्जुन** ), m., pr. n. 147.

<sup>1</sup> The object kept in view in the compilation of this Glossary, has not been that of giving a list of all the words occurring in the " Vacanikā," but only a selection of the most characteristic *Dīngala* terms, with their meanings. The Glossary contains also a complete register of all proper names, as well as pronominal and postpositional forms, used in the " Vacanikā."

- अरजणह, ditto, 79.  
 अरजन, ditto, 244.  
 अरडिङ्ग, adj. "Repeller of foes", 13, 193  
 अरिसाल, adj. "Causing pain to (his) foes", 82.  
 अरिस (for °रौस), adj. "Similar", 97.  
 अल्ल (Ding. K., ii. 82). m. "A horse", 102.  
 अवभङ्ग, f. "A transversal cut of sword", 231.  
 अवसाणसिध, adj. " (The hero) who has fought and met a glorious death on the battlefield", 86, 190, 197, 211.  
 अविशष्ट, m. (?) "Throng, crowd (?)", 29.  
 अविश्राट, ditto, 192.  
 असम्, adj. "Incomparable (?)", 231.  
 असपति (Skt. अक्ष?), m. "Emperor", 14, 16, 50, 52, 236.  
 असिमर (Ding. K., ii. 62). m. "A sword", 61, 70, 217.  
 असुर m. "A Muhammadan", 188.  
 असुरादण, ditto, 84.  
 आ, dem. pron. f. sing "This", 133.  
 आइबौ, ind. "Oho!", 146.  
 आडगौ, adj. "Entire, whole", 66.  
 आकारौठ (cfr. आकारौठ "Battle", Ding. K., ii. 467). adj. (?) "Hard, violent, impetuous", 174.  
 आखणौ, v. "To speak, say", 53, 69.  
 आगरा, pr. n., "Agra", 18.  
 आँठू, "The forepart or breast (of a horse)", 106.  
 आडावाली, m., pr. n., "The Aravalli range", 100.  
 आधोफरै, ind. "In the middle between", 19.  
 आपणौ, poss. adj. "Our", 86.  
 आपमलौ, adj. "Uncontrollable", 8.  
 आपे, pers. pron. "We (including speaker)", instrum. 144.  
 आँवेर, n. of a town, 244.  
 आवू, n. of a mountain, 244.  
 आराबौ, m. "A gun (on wheels)", 20, 133, 134, 135.  
 आरिखौ (for सा०), adj., "Similar", 83.  
 आरोझी, f. "A pyre (or A litter?)", 255.  
 आसा (abbrev. for आसधान), m., pr. n., 3.  
 इणि, dem. pron. obl. sing. f., 133, 144, 244, 255.  
 इतरौ, quant. adj., इतरा माँदै "In the meantime", 84, 86, 244  
 इन्द, (for इन्द्र q. v.), 77, 78, 83.

- इन्द्र, m., pr. n.. 82, 96, 244, 260.  
 इन्द्राणौ, f., pr. n., 244.  
 इम, ind. " Thus, in this way ", 49, 53, 69, 259.  
 इसइ, qual. adj. " Such ", 244.  
 इसौ, ditto, 23, 100, 114, 115, 162, 243, 246, 248.  
 इच्छौ (for इसइ q. v.), 249.  
 ईखणौ, v. " To look ", 252.  
 ईम (for इम q. v.), 173, 227.  
 उजैण, °णि, °णौ. f., n. of a town, 24, 25, 27, 35, 46, 84, 133, 144  
 145, 226, 243, 244, 266.  
 उणि, dem. pron. obl. sing. f., 153.  
 उणिहारौ, m. " Likeness, similitude ", 243.  
 उदिआसिङ्ग (for उदै°), m., pr. n.. 3.  
 उदिल (poet. for उदैभाण), m., pr. n., 52.  
 उमया (for उमा), f., pr. n.. 261.  
 उम्बर, m. " An emir ", 18, 52, 83.  
 उम्बराउ, ditto, 82.  
 उदिल, (1) see उ°, 178; (2) (poet. for उदैसिङ्ग), m., pr. n.. 57.  
 कदौ (abbr. for उदैभाण), m., pr. n., 58.  
 ऊपरौ, ind. " Upon ", 14.  
 ऊबरबौ, v. " To survive ", 84, 86.  
 ऐ, dem. pron. nom. plur. m., 13.  
 ऐकणि, " One ", instr. sing. m. 191; loc. sing. m. 133; obl. sing.  
 f.. 133, 157.  
 ऐकलगिड़, m., pr. n., 86.  
 ऐणि, dem. pron. instr. sing. m., 7.  
 ऐम (see इम), ind., 24, 38, 51, 131, 190, 233.  
 ऐसौ (see ऐसौ), qual. adj., 101, 113.  
 ऐराकौ, m. " A horse ", 39, 101.  
 ऐसौ, qual. adj. " Such ", 82, 83, 98, 109, 121, 123, 244.  
 ओद्रकणौ, v. " To spring up (frightened), to startle ", 106; " To  
 palpitate (said of the heart) ", 91.  
 ओ, dem. pron. nom. sing. m., 53, 86, 255.  
 ओम्भड़ (see ओव°), f., 84.  
 ओनाड़ (*Ding. K.*, ii, 254), adj. " Powerful, incomparable (?) ".  
 224.  
 ओरङ्ग, m., pr. n. " Orangzeb ", 90, 132, 143, 230, 242; ओरङ्गसाहि,  
 ditto, 31, 49, 69, 88, 130, 144.

- औसर (for अव°), m. "Opportunity", 263.  
 कडवौ (for कसवौ), v. "To girdle (a sword, etc.)", 89.  
 कडवाचौ, n. of a Rajput tribe, 244.  
 कजि (for काजि, Skt. कार्ये), loc. sing. used as a postpos. "For", 63, 236.  
 कडाहि (Skt. °क्ष, m.). f. "A side-glance", 244.  
 कडइपौ, v. "To get ready", 21.  
 कडकड, ind. onom. "Crackling", 232.  
 कडकडवौ, v. "To grind the teeth in anger(?)" (cfr. Hindi कटखाना); or "To cast side-looks in anger(?)" (cfr. Skt. कटाक्ष); or "To excite one's self to fight(?)" (cfr. Hindi कड़वा कड़वैत, etc.). 131.  
 कणियारौ (for कणैगिरौ), n. of a Rajput tribe "A Sonigarò Cāha-vāṇa", 177.  
 कणैगिर, n. of a town (poet. for Jālorā). 7.  
 कतौ, f. "A dagger", 124.  
 कन्है, ind. "By. close by", 150.  
 कमधज, m., an epithet of the Rāṭhōras, 2. 3. 7. 53. 84. 145. 172. 181.  
 कमन्ध, ditto. 2. 3. 13. 18. 67. 78. 83. 128. 130. 140. 203. 204. 210.  
 कमन्धज, ditto, 63. 227.  
 कसौ (abbr. for करमसिङ्ग), m., pr. n., 58.  
 करण (1) (Skt. कर्ण, a hero in the Mahābhārata), m., pr. n., 30. 154; (2) (for करमसिङ्ग), m., pr. n., 58. 86.  
 करन, for °क q. v., 27, 53, 130.  
 करनाजल (poet. for करण q. v.), m., pr. n., 150. 164.  
 कलोधर (for कु°), m. or adj. "An upholder of the family, a descendant", 16. 164.  
 कसमसणौ, v. "To fidget", 132.  
 कससणौ, v. "To huddle together, march in compact formation", 131.  
 कहर (Arab. قهر), adj. "Excessive. immense". 132. 206; m. "Suffering, distress(?)", 257.  
 का, a Hindi form for कौ q. v., 82, 244.  
 काबलिबौ, m. "A Muhammadan", 140.  
 कानौ, n. of a Rajput tribe, 219.  
 कावा, f. "The body", 111.  
 काल, m., pr. n. "The Death-god", 94. 95. 110. 115. 122. 156.

- कालजवन (Skt. कालयवन), m., pr. n., 67.  
 काल्हौ, adj. f. "A mad woman", 84.  
 काहँ, int. pronom. adj. neut., "What, which", 52, 133.  
 काङ्गल, m. "A large drum", 39.  
 किहि, int. pron. obl. sing. f., 133.  
 किना, ind. "Or", 146.  
 किर, ind. "As if", 33. 36: "Or", 27(?).  
 किरणाल, m. "The sun", 41.  
 किरमाल (Ding. K., ii, 65), f. "A sword", 232.  
 किलक, f. "A shout", 235.  
 किलम्न, m. "A Muhammadan", 56, 166, 179, 190.  
 किलिषायमल रादमलौत, m., pr. n., 86.  
 किसन (1) (Skt. कश्यप), m., pr. n. 68; (2) (किसनसिङ्ग), m., pr. n., 205.  
 किसदौ रेक, indef. pronom. adj. f., 255.  
 किसदौ (for किसदौ), int. qual. adj., "Like what?", 249.  
 कौ, f. of कौ q. v., 82, 133, 244.  
 कुड (Skt. कूट), m. (?). "A rock (?)", 233.  
 कुण, int. pron., 53, 244.  
 कुम्भकरण, m., pr. n., 206.  
 कुम्भकरज, ditto. 234.  
 कुम्भैष, poet. for कुम्भकरण q. v., 146.  
 कुरखेत (Skt. कुरखेत), m., n. of a place, 84.  
 कुलट, f. "A somersault", 234.  
 कूँ, ind. used as a postp. for the accus.-dat., 82, 244.  
 कूँपा, adj. m. pl. "Kūpāvatas (a patronymic)", 55.  
 कूँपो, m., pr. n., 86.  
 कूरिम (Skt. कूर्म), m., an epithet of the Kachavāhās, 13, 18.  
 केईक, indef. pron. m. pl., 86.  
 केम, ind., "How?", 51.  
 केवी (Ding. K., ii, 418. "Enemy"), m. "An enemy, or a Muhammadan", 7, 206.  
 केहरि (for केसरौसिङ्ग), m., pr. n., 56.  
 कै, ind. "Or", 22, 255.  
 कैरव (for कौ°), m. patron., 69, 129.  
 कैलपुरौ, n. of a Rajput tribe. 205.  
 केसौ, interr. qual. adj., 82, 97, 133.  
 को, indef. pron., 251; कोद, 67.  
 कोपर, m. "The wrist", 231.

१२० वचनिका रा° रतनसिङ्गजी री महसदासौत री ।

कोरभ, m. "The mythological Tortoise", 132.

कौ, adjectival postpos. of the genitive. m. sing., 53, 209 : के, plur., 82, 244.

कूँ, ind. "How ? Why ?" 84, 244.

कगल, m. "A cuirass", 124.

कन | (1) (Skt कर्ण, a hero in the Mahābhārata), m., pr. n., 4, 67.  
कन |

81, 146 : (2) (करणसिङ्ग), m., pr. n., 52, 56.

कचकच, ind. onom., "With a clashing noise", 238.

खड़खड़, ind. onom., (1) "Quivering and crackling (from cold)", 133 : (2) "Crashing", 231.

खड़णौ, v. "To drive", 25, 26, 46, 242

खणणौ, v. "To kill (!)", 179

खण्डणौ, v. "To cut to pieces", 170.

खतङ्ग, m. "A kind of arrow" (See *Notes*), 228.

खल, m. "An enemy, a Muhammadan", 111, 151, 170, 181, 187, 204.

खलाहलणौ, v. "To gurgle", 225.

खलौ, m. "A battle-field", 179.

खड़णौ, f. "A combat", 163, 175.

खामोवन्ध, adj. "Wearing a turban tied slantwise. (an epithet of the Rāthōras)", 83.

खाटखड़ि, ind. onom. "Rattling, clattering, crashing", 84, 162.

खांडेराउ, m. "A swordman", 171.

खांडी (*Diṅg. K.* ii, 62), m. "A huge straight sword", 84, 171, 175, 218.

खान, m. "A Muhammadan", 234, 243.

खानौ, (1) ditto, 179 : (2) m. pr. n., 214.

खिड़िबौ, n. of a tribe of Cāraṇas, 201, 202, 265.

खुन्दार्लिम, m. "A Muhammadan", 139, 170.

खरसाण, n. of a country, 61, 82, 133.

खेहेचौ, adj. An epithet of the Rāthōras, 25.

खेहारव (cfr. धूँँखारव), m. "A cloud of dust", 42.

खैँम (*Diṅg. K.* ii, 80), m. "A horse", 144, 229.

खैँमर, m. ditto 101.

खाध, m. "Anger, fury", 139, 158.

गङ्ग (poet. for गंगासिङ्ग or गंगौ), m., pr. n., 55.

मङ्गव (ditto), m., pr. n., 3.

मज (abbr. for मजसिद्ध), m., pr. n., 62.

मजबन्ध, adj. "A chief of high position. who keeps an elephant".  
84.

मङ्गड, ind. onom. "Rumbling and thundering", 32.

मङ्गदानौ, m. "The neck (?). the back of the neck (?)", 163.

मङ्गुल, m. "A somersault", 234.

मङ्गुलौ, v. "To make a twittering noise (like that of hail or missiles falling)", 137.

मन्त्रप (Skt. मन्त्रर्व), m. "A heavenly musician", 133.

मरड, adj. "Thick", 29.

मरा, f. "Multitude", 243.

मरौड, adj. "Stout", 174, 216.

महण, महण, m. "Battle", 143, 165.

गंगौ (abbr. for गंगसिद्ध), m., pr. n., 86.

गाढ, m. "Stubbornness", 127.

गान, m. "The body, limbs", 245, 252.

गाहणौ, v. "To crush, destroy", 114, 180, 190.

गाहिड, m. "Overbearingness. haughtiness. arrogance (in a good sense)", 84, 216.

गिरधर (abbr. for गिरधरसिद्ध or दास), m., pr. n., 52, 84, 192.

गिरधारौ (ditto), m., pr. n., 59, 180.

गिरवर (poet. for गिरधरदास), m., pr. n., 58.

गुब्बर, n. of a tribe. 35 ; —धरा, f. "Gujerat", 11.

गुणपति (Skt. ग), m., pr. n., 1.

गुणिकौ, m. pr. n., 223.

गुणीचण (Ding. K., ii, 222). m. "A poet bard (also collectively)",  
29

गुणीजण, ditto, 82.

गुपतौ, f. "A sword-stick", 124.

गुडलणौ, v. "To hide. obscure", 46.

गैण, m. "The sky", 46.

गैणम (Ding. K., ii, 150). ditto. 136.

गैवर (Skt. गजवर), m. "An elephant", 147.

गोकल (abbr. for गोकलदास), m., pr. n., 174.

गोदै, loc. used as a postpos., "Close by, near", 63

गोदौ (abbr. for गोविन्द or गोवरधनसिद्ध), m., pr. n., 56, 166.

गोम, m. "The sky", 228



- गोल, m. " The centre or main body of an army ", 62.  
 गोवरधन (abbr. for गोवरधनसिङ्ग ), m., pr. n., 52, 150, 165.  
 गौड़, n. of a Rajput tribe, 19, 244.  
 गौरिद्या, f., pr. n. " The goddess Gauri ", 255.  
 ग्रहवन्त, adj., " Tenacious ", 4.  
 घडा (Skt. °डा), f. " An army ", 86, 131, 148, 169, 235, 237.  
 घमचाल, m. " A throng ", 184.  
 घमसाण, m. " Battle ", 131, 211.  
 घुरस, f. " A foot-stamp, the stamping of the foot (as of a horse, etc.) "—हावणौ v. " To stamp the foot on the ground ", 244.  
 चकथौ, m. " A Muhammadan ", 115, 128.  
 चक्रवे (Skt. चक्रपति ), m. " A ruler, king ", 2.  
 चलैन, adj. i. f. c. " —eyed, furnished with .. eyes (?) ", 103.  
 चमथौ, the same as चकथौ q. v., 17, 38, 45.  
 चमछटौ, adj. (?) " Chattering (?) ", 29.  
 चचल, m. " A horse ", 254, 255.  
 चढाँ लढाँ, ind. " Fighting hand to hand ", 188.  
 चङ्चङ्ग, ind. onom. " Picking up many things in quick succession ", 232.  
 चण्णावणौ, v. " To bristle up (said of the hair) ", 86.  
 चन्द नाम, m. " A fame everlasting like the moon ", 64 : चन्द नामौ, ditto, 181, 258. चन्द जस नामौ, ditto, 84, 243.  
 चन्दोल (Ding. K., ii, 430), f. " The rearguard of an army ", 62.  
 चङ्गबाण, n. of a Rajput tribe, 133, 188.  
 चापडौ, m. " Battle ", 218.  
 चापा (for चाँपाडन ), m. plur., patron., 55.  
 चामरिचाल, m. " A Muhammadan ", 34.  
 चारखौ, f. " A smoking wheel (for stopping elephants) ", 98.  
 चिचाम, m. " A painting ", 244.  
 चङ्गलाल, m. " A Muhammadan ", 180, 212.  
 चूँडा (for °डौ ), m., pr. n., 3.  
 चूनालौ, m. " A soldier (?) ", 184.  
 चोल, adj. " Red ", 97, 237.  
 चौ, adjectival postpos. of the genitive, 65.  
 चौड़, adj. " Destroyed ", 180.  
 चौदन होवणौ, v. " To come in contact ", 133.  
 चौधार, f. " A spear ", 197, 199.  
 चौरङ्ग, m. " Battle (?) ", 210.

- इच्छाल (Ding. K., ii, 77). m. " An elephant ", 90, 94.
- इड, m. " The shaft or pole of a spear ", 244.
- इडाल (Ding. K., ii, 460), m. " A spear ", 156, 184.
- इचवन्, m. " A sovereign (lit. one possessing the royal parasol) ", 84.
- इचालौ, adj., an epithet of the Bhātis, 60.
- इल, m. " Battle ", 168, 200, 207, 211, 215, 217, 220, 244
- इान, for °च q. v., 53.
- इान, m. " A protector, king ", 3.
- इै, v. 3rd sing. " Is ", 144, 244.
- इोलि, f. " A wave ", 235.
- जगमेठ, m. " A hero of old renown in the world ", 113, 121, 133.
- जमराज, m., pr. n., 52, 179.
- जगाजोति, f. " Splendour ", 133, 244.
- जगौ (abbr. for जमराज q. v.), m., pr. n., 58, 174, 201, 265.
- जङ्गम (Ding. K., ii, 82), m. " A horse ", 104.
- जङ्गागि, f. (?) " A lamp (?) ", 72.
- जद, ind. " When ", 74.
- जब, ditto, 88, 103, 241.
- जम (Skt. यम), m., pr. n. " The Death-god ", 98, 116 : जमराण, ditto, 17, 183 ; जमराणौ, ditto, 144.
- जमजाल, m. " A host of Death-gods (?) ", 31.
- जमहाडाल, adj. " Equipped with a dagger (see the foll.) ", 34.
- जमदद (for °दाड, Ding. K., ii, 457). f. (?) " A *katārī*, a kind of dagger ", 37, 124.
- जमहर (Skt.\* यमहर ? ), m. " A funeral pyre ", 258.
- जरीकौ, m. " A blow or cut of sword ", 25.
- जलहर (Skt. जलधर), m. " A cloud ", 82.
- जवन (Skt. व०), m. " A Muhammadan ", 37, 198.
- जवाधि, f., n of a plant, 82.
- जसराज, m., pr. n., (1) 82, 84, 154, 200 ; जसवन्तसिङ्ग, 52, 62, 132, 144.
- जसवन्त (abbr. for जमवन्तसिङ्ग), m., pr. n. 51, 88, 168 ; जसवन्तसिङ्ग 54.
- जसु, the same as जासु q. v., 251.
- जसौ, m., pr. n., (1) (abbr. for जसराज), 198 ; (2) (abbr. for जसवन्तसिङ्ग), 16, 52, 90, 130, 143, 145
- जाँबड़िचौ, m. " A singer, minstrel ", 86.

जागर, see धामाजागर.

जाणगर, adj. "Knower", 53.

जादव (Skt. या°), patron., an epithet of the Bhāṭis, 19.

जाम, ind. "When", 230, 257.

जालार, n. of a town, 6.

जाँबलि, postpos. "Together, in a pair with", 58, 151, 152, 173.

जासु, rel. pron. gen. sing., 5, 101.

जिचाँ, for ज्याँ q. v., 102.

जिचार, for चार q. v., 239.

जिके, comp. rel. pron. dir. plur., 106, 115, 121, 122, 123, obl. plur., 116, 120 (?)

जिष, rel. pron. obl. sing. m., 144.

जिषि, rel. pron. instr. sing. m., 5; loc. sing. m., 2.

जिषिचार, adj. "Famous" (?). See *Notes*, 205.

जिषिवार, comp. ind. "Then, at that time", 221.

जितरौ, rel. quant. adj., 53.

जिम, ind. "Like, as", 69, 154, 164, 172, 175, 227.

जिसदौ, rel. qual. adj., 225.

जिसौ, ditto, 52, 64, 111, 150, 248, 249.

जिचौ, ind. "Like, as", 8, 178, 194, 225, 234, 238.

जीवनसिन्ध, m. "A mutilated wreck, a man invalidated from wounds received in battle", 86.

जीवौ, m., pr. n., 220, 221.

जुचाण, m. (?) "A sword (?)", 125.

जुजिठल (Skt. युधिष्ठिर), m., pr. n., 76, 130.

जुडणौ, v. "To close in fight", 144, 230.

जुडण, m. "Encounter, battle", 168.

जुडणौ, v. "To join or close in battle, attack", 113, 127, 179.

कुधबन्ध, adj. "Skilled in (the art of) battle, a warrior", 53.

जूँझ, m. "A camel", 21.

जूँह (Skt. गृध्र), m. "Herd, throng (of elephants)", 91, 93.

जे, rel. pron., 4, 92, 112.

जेणि, rel. pron., instr. sing. m., 7.

जंम, the same as जिम, q. v., 5, 142, 190.

जेसलगर, (poet. for जेसलमेर), n. of a town, 182.

जेहौ, the same as जिहौ q. v., 104, 114, 133.

जेहौ (for जैसौ q. v.), rel. qual. adj., 2, 109, 113, 116.

जैत, जैतो, (1) m., pr. n.. 86, 153, 164 : (2) patron. (for जैनाउन ), 55, 58, 178, 195.

जैतारण, n. of a town. 57.

जैमल, m., pr. n. . 86.

जैसिङ्ग, m., pr. n.. 13, 15.

जैसो, rel. qual adj.. 82, 97, 133, 244.

जोड़े, instrum. used as a postpos. "In a pair with, together with". 86, 201.

जोधा, m. plur. patron.. 65, 144, 149.

जोधा ( जोध ), जोधो, m., pr. n.. 3, 57, 62, 241.

जोधण (poet. for जोधपुर ), n. of a town, 30, 86, 182.

ज्यौ, rel. pron. obl. plur., 10, 110, 244.

ज्यारका (poet. for ज्यारौ q. v.). 83.

ज्यारौ, ind. "When, then". 18, 64

ज्यू, ind. "Like, as", 76, 84, 86, 95, 105, 129, 143, 153, 158, 169, 178, 183 : "So that", 244.

भड़, f. "A cut (of sword)", 84.

भड़भड़ ind. onom., imitative of the hissing noise of a cut or sweep of sword, 231.

भड़ाल, adj. "Showery (said of a cloud)". 226.

भड़ि, f. "A shower", 228.

भसड़क, ind. onom. "Crashing (said of many swords striking together)". 230.

भाट, f. the same as भाटि, q. v., 141, 192, 233.

भाटभड़ि, ind. onom. imitative of the noise of many striking swords, 84.

भाटि, f "A blow or cut (of sword)", 107, 220, 222.

भालौ, n. of a Rajput tribe, 19, 149, 244.

भिलणौ, v. "To catch, grasp", 105 ; "To receive", 222.

भिलणौ, v. "To shine, be conspicuous, look beautiful", 39.

भौक, f. "A thrust (of spear)", 141 ; भौक उच्ये "Are dashed (into confusion)", 229.

भुलाल, adj. "Caparisoned (elephant)", 39, 167

भूभाक, m. "Battle, the music of battle (?)", 144.

भूभाक, m. "A warrior", 52, 84, 144, 172.

ढमटगो, f. "A staring look", 253.

टलटलणौ, v. "To tremble, shake", 132.

टपटाडि, f. "The stick-game of the Holi festival", 84.

१२६ वचनिका रा° रतनसिङ्गजी री महेसदासीत री ।

डम्बर, m. "Crowd, gathering, mass". 42; "Throng". 132, 133.

डाण (Skt. दान ), m. "The rutting secretion of the elephants"  
95, 100

डाण्णौ, v. "To run". 107.

तई, ind. "Then, at that time", 253.

तहै, ind. "There". 144.

तड्फड्चौ, v. "To flounce in agony (like a fish out of the water)".  
238.

तण, for तणौ q. v., 54. 56. 64.

तणौ, adjectival postpos. of the genitive, dir. sing. m., 59, 151,  
172, 207, 263; तणा, dir. plur. m., 2, 35, 69, 160, 161, 186;  
तणौ, dir. sing. f., 245; obl. sing. f., 173; तणै, instr. sing  
m., 221; loc. sing. m., 6, 8, 72, 191, 215, 220, 223.

तण्णल, m. plur. "Disparted limbs", 244.

ताइ (Skt. ताननायिन् ), m. "A murderer, a violent man, a fiend".  
35.

ताम, ind. "Then, at that time". 12, 13, 54, 71, 132, 147, 220,  
241.

तिचाँ, for त्यों q. v., 92, 97.

तिचार, ind. "Then", 250.

तिचारौ, ditto, 52.

तिकी, comp. correl. pron., sing. m., 68; तिके, plur. m., 71; तिका,  
sing. f., 84.

तिजारौ, m. "Poppy", 82.

तिण, correl. pron. obl. sing. m., 144, 244.

तिणि, ditto, loc. sing. m. 8; loc. sing. f., 82, 84, 144, 146, 244,  
245, 249, 252, 256, 260.

तिनि (for म ), ind., correl. of जिम. 67

तिनौ, qual. pron. adj., 246.

तुम, 2nd pers. pron. plur., 53.

तुर, m. "A horse", 23.

तुरक, m. "A Muhammadan", 264.

तुरकाण, ditto, 131, 182.

तुरी, m. "A horse", 41, 108.

तूँचर, n. of a Rajput tribe, 220.

ते, correl. pron., 3.

तेजसी हूँबरखीहौन, m., pr. n., 86.

नो, 2nd pers. pron. sing. obl., 66.

- नोम, for तेम, “ A sword ” (?). 146.  
 त्थाँ, correl. pron. obl. plur., 10, 62.  
 त्थारौ, ind. “ Then ”, 64, 100 ( °र ).  
 त्थाम्, (for त्थामी ), adj. “ Gormand ”. 120.  
 त्थाम्बल, m. “ A drum ”, 32, 40.  
 त्थाम्बल, ditto, 39, 134.  
 त्थाम्बलौ, v. “ To sound (intr.) ”, 39, 134.  
 त्थाम्बलौ ( *Ding. K.*, ii, 62). f. “ A sword ”. 56.  
 त्थाम्बल, num. “ Three ”, 255.  
 त्थाम्बल, ditto, 100.  
 त्थाम्बल (Skt. त्थाम्बल ), m., an epithet of Viṣṇu, 67.  
 त्थाम्बलौ, adj. “ Of the force of thirty *tēkas* (said of a heavy bow) ”, 117.  
 त्थाम्बल, m. “ Crowd, multitude ”. 209.  
 त्थाम्बल, ditto, 22, 29.  
 त्थाम्बल, ditto, 84, 131.  
 त्थाम्बल, 2nd pers. pron. plur. obl., 14, 51.  
 त्थाम्बल, m. “ Throng, multitude (of soldiers) ”, 107, 114, 116 ; “ (of horses) ”, 127 ; “ (of elephants) ”, 192.  
 त्थाम्बल, postpos. of the ablat., “ From ”, 21, 86, 94.  
 त्थाम्बल, 2nd pers. pron. plur., 244.  
 त्थाम्बल, n. of a tribe. 222.  
 त्थाम्बल, ind. onom. “ Jumping off in quick succession ”. 232.  
 त्थाम्बल, f. “ The stick-game of the Holi festival ”, 162.  
 त्थाम्बल, adj. “ Tusked (elephant) ”, 90, 98.  
 त्थाम्बल, m., pr. n., 244.  
 त्थाम्बल (abbr. for त्थाम्बल ), m., pr. n., 3, 214.  
 त्थाम्बल (poet. for त्थाम्बल ), m., pr. n. “ Dara, the eldest brother of Orangzeb ”, 12.  
 त्थाम्बल, loc., “ To the north ”, 47.  
 त्थाम्बल, °लौ, n. of a town, 30, 50, 84, 244, 266.  
 त्थाम्बल, m. “ Lord of Dilli ”, 9.  
 त्थाम्बल, f., used as a postpos. “ Towards ”, 253.  
 त्थाम्बल, ditto, 15, 148.  
 त्थाम्बल, ditto, 69.  
 त्थाम्बल (Skt. दुष्ट ), adj. “ Wicked ”, 115.  
 त्थाम्बल, num. “ Two ”, 53, 84.  
 त्थाम्बल, m. “ An enemy, a Muhammadan ”, 217.

दुकरा, f. "A sword", 118.

दुजड़ौ (*Diṅg. K.* ii. 63). m. "Ditto", 207.

दुभाल, adj. "Inconquerable", 155.

दुबाह, m. (1) "A warrior" 214 : (2) "A sword (?)", 11, 15, 89.

दुरजोण (poet. for Skt. दुर्योधन), m., pr. n., 79.

दुरजोध, ditto, 27, 67.

दुरजोधन, ditto 62

दुवै, num. "Both" 100, 214.

दुहुँ, obl. of दुद, दोद q. v., "Both", 47.

देठालै, loc. "In sight", 47.

देवजिर, (poet. for Jālorā). n. of a town, 5

देवडौ, n. of a Rajput tribe, 244.

दोवै, num. "Both", 131.

दोद, ditto, 131.

दोहौ, adj. "Round, circular" : दोहौ परिक्रमा दोहौ " (They) circumambulated round (the pyre)", 255.

द्रुजोण, for दुर<sup>२</sup> q. v., 130.

द्वारौ (abbr. for द्वारकादास), m. pr. n., 204.

धजवड़ (*Diṅg. K.* ii. 64). f. "A sword", 30.

धजावन्ध, adj. "Having or wearing a flag, conspicuous", 78.

धड़धड़, ind. onom. "Shivering and trembling", 133.

धड़ड़णौ, v. onom. imitative of the loud noise of musical instruments, 48.

धड़हड़णौ, v. onom. "To crackle (like a fire)", 175

धनधना (for ०न), "The cry the elephant-driver utters to stop or appease the animal", 98.

धनराज, m., pr. n., 215.

धमकौ, m. "A thrust (of spear)", 84.

धमधम, ind. onom. "Thudding (like a spear thrust into a body)", 230.

धरमौ, m., pr. n., 218.

धसणौ, v. "To rush into or against", 106, 147, 237.

धामाजागर (the same as धममजर "battle" ?, *Diṅg. K.* ii. 465).  
"Battle, the confusion of battle (?)", 165.

धारा, f. "Mode, way (of dressing)", 120.

धाराल, m. "A sword", 161 : "Swordman (?)", 218.

धुआँधार, m. "A cloud of smoke", 98.

धुवणौ, v. "To sound. (intr.)" 48; "To fight with great violence", 228.

धूँचारव (cfr. खेहारव), m. "A cloud of smoke", 42.

धूसणौ, v. "To destroy", 122.

धूँहड़, (1) m., pr. n., 3; (2) patron., 56.

धुँधिर, m. "An elephant", 132, 133.

धोम, (1) (*Diṅg. K.*, ii. 201). m. "Rage, fury", 106, 147, 228; (2) m. "Smoke", 42.

ध्रावणौ, v. "To become satiated (?)", 76.

नगौ, m., pr. n., 86.

नवल, m., pr. n., 216.

नाणै (contr. from न जानै), v. 3rd sing. and plur. "Does or do not know" 113.

नामजदौ, adj. "Famous, renowned" 121.

नारद, m., pr. n., 159.

नाराज ? "A sword", 160.

निगेस, adj. "Free from sin, sinless", 142.

निरवाण, n. of a Rajput tribe, 211.

निराड, ind. "Exceedingly, very much", 233.

निवड़, m. "Throng", 185.

निहङ्ग (*Diṅg. K.* ii. 151). m. "The sky" 137.

निहसणौ, v. (1) "To sound, resound", 131-242; (2) "To rush against (?)", 221.

नौड, ind. "With difficulty ?", 91.

नौवड़णौ, v. "To become exhausted, to die", 242.

नूँ, postpos. of the accus.-dative, 66, 98, 110, 133, 244, 255, 260.

नेजालौ, adj. "Spearman, carrying a spear", 211.

नेत, f. "A flag", 126.

नै, postpos. of the accus.-dative, 84, 255

नै, ind. "And", 112, 144, 214, 222 : used pleonastically after a conj. part., 86

पखे, postpos. "Without", 95, 116

पखाइण, m., pr. n., 209.

पटाल, m. "An elephant", 94

पटौ, m. "A foil-sword", 230.

पड़तल, m. "Baggage, luggage, impedimenta", 33

पड़ताल, f. "The hoof of a horse", 41.



१३० वचनिका रा० रतनसिङ्गजी ही महेसदासौत ही ।

पडिषालग, m. " A sword ". 176.

पडिगाहण, adj. " Rescuer " (?). See *Notes*. 28, 82.

पतौ, m., pr. n.. 86.

पत्य (Skt. पार्थ ), m., metron. of Arjuna, 117.

पबै, m. " A mountain ". 20.

परि, instrum. used as a postpos. " After the manner of... like ". 173.

परिजाक, see *Notes* 86.

पवङ्ग, m. " A horse ". 195.

पव्वार, n. of a Rajput tribe. 213.

पहट, adj. " Levelled, flattened (?) ". 22 (इ०). 44.

पाखती, postpos. " By, near, at the side of... ". 203, 224, 244.

पाखै, the same as पखै q. v.. 224.

पाटोधर, m. " A chief, heir ". 55, 168, 193.

पाण, प्राण, m. " Power, force, strength ". 106, 122.

पाण्डव, m., patron.. 69, 129, 147.

पान, adj. " Pure ", 73.

पारत्य (Skt. पार्थ ), m., metron. of Arjuna, 128.

पाल (abbr. for गोपालदास ), m., pr. n. 172, 173

पिङ्ग, m. " Battle ". 28, 203, 243.

पिण, ind., advers. conj. " But, however ". 86

पिण्डान, m. " A funeral cake " 115.

पिरिषा, plur. m. " Ancestors ". 190.

पौथल (abbrev. for प्रिथौराज ), m., pr. n.. 52, 178, 181.

पौथलिझौ (dimin. from the above) m., pr. n., 58.

पुङ्ग, m. " Table board, stage, plain ; field (of battle) ". 153.

पुङ्गही, f. " The back (of a horse) ". 102

पूँखणौ, v. " To welcome the bridegroom with singing, etc., as females do when he goes to the bride's house ". 159.

पडि, loc. used as postpos. " Behind ". 62.

पूँतारणौ, v. " To caress ", 91.

प्रचारणौ, v. " To provoke ", 114.

प्रवङ्ग, m. " A horse ". 176, 233.

प्रिथौराज, m pr. n.. 86.

प्रिसुण, m. " An enemy, a Muhammadan ", 165, 202.

प्रौंचालौ, adj. " Having strong wrists ". 58, 75, 164 (लं ).

फगर, see फूलफगर.

फरदणौ, v. " To flutter ". 40.

- फूलधारा, f. " The point or blade of a sword ", 106.  
 फूलफगर (for °पगर < °प्रकर ), m. " A scattering of flowers ", 82.  
 बङ्गाल, m. " A Muhammadan ", 115, 175, 216, 232.  
 बटकी, m. " A piece, fragment ", 219.  
 बड़बड़, ind. onom. " Gabbling and jabbering ", 232.  
 बल्ल (Skt. बलिष्ठ ), adj. " Most powerful or violent " 115.  
 बलि, m., pr. n., 2, 169.  
 बलू (abbr. for बलूराम ), m., pr. n., 52, 57, 167.  
 बहसणौ, v. " To rush into the battle, to attack ", 63, 88, 157, 216, 264.  
 बाणस (*Diṅg. K.*, ii, 62), f. " A sword ", 84.  
 बारठ, n. of a tribe of Cāraṇas, 82, 84, 86.  
 बि, num. " Two "; बि बि, distributive, 204, 225, 231, 233.  
 बिजड़ौ (cfr. बिजड़, *Diṅg. K.*, ii, 63), m. " A sword ", 11, 204.  
 बिन्दे, num. " Two, both ", 48, 125, 126, 230, 245; बिन्दाँ, obl., 24.  
 बिरद, m. " An illustrious epithet, a title ", 172.  
 बिरदाल, adj. " A hero who has won himself some illustrious epithet or title (*birada*) ", 31.  
 बिरदैत, m. " Ditto ", 150, 170.  
 बिबद, the same as बिरद q. v., 2, 59.  
 बिऊँ, obl. of बे q. v. " Both ", 16, 32, 68, 89, 167, 174.  
 बीबी, m. " A Muhammadan " 116.  
 बूड़ी, f. " The shaft of a spear ", 157.  
 बे, num. " Two ", 31, 34, 38, 54, 58, 63, 88, 102, 103, 181; बेबै, " Both ", 13; बेह, " Ditto ", 244.  
 बोह, m. " A gash (of sword)", 84, 147.  
 बीह, adj. " Much, many ", 133.  
 ब्रिद, contr. from बिरद q. v., 78.  
 भगवान (abbr. for भगवानदास ), m., pr. n., 82, 84, 185.  
 भगवानिञ्चौ (dimin. from the following), m., pr. n., 186.  
 भगवानौ (infl. form of भगवान q. v.), m., pr. n., 183, 187, 222.  
 भलणौ, v. " To undertake, to take upon oneself ", 144.  
 भल्लाट, m. " Glittering, twinkling ", 133, 244.  
 भवसि, m. " An enemy, a Muhammadan ", 169.  
 भाज, pr. n., 210.  
 भाखणौ, v. " To say, speak ", 132 (?).  
 भाठौ, n. of a Rajput tribe, 60, 206, 212.  
 भालणौ, v. " To look at, observe, see ", 104, 169.

भाहि, f. (?) " Fire " (?). 176.

भिङ्ग (Ding. K. ii. 81), m. " A horse ". 102, 131.

भिङ्गणौ, v. " To rush against, attack, meet ". 114, 173, 183, 185, 211.

भौम, m., pr. n. (1) " Bhīma of the Mahābhārata ". 79, 114, 117, 173, 227 ; (2) 173, 203.

भौर, f. " Help, assistance ". 30

मुजागल, adj. " Having long or powerful arms ". 61.

मुथाण, m. " A quiver ". 125.

भूरिखौ, m., pr. n., 222.

मङ्गल, m. " Fire ", 254

मङ्गर, m. " Mettle, excitement, eagerness to fight ". 87, 156

मङ्गरीक, m. An epithet of the Ābhavānas, 84.

मङ्गि, loc. used as a postpos. " In the middle of. . ", 145

मङ्गोवर, n. of a town, 61.

मङ्गुरौ, m., pr. n., 219.

मङ्गि, loc. used as a postpos. " In ". 73, 142, 234.

मङ्गुकर, m., pr. n. (1) (poet. for महेसदास ), 52, 63, 70, 81, 86 ; (2) (poet for मङ्गोदास ), 177

मङ्गौ (abbr. for मङ्गोदास ), m., pr. n., 175, 176.

मनमोड, adj. " Magnanimous " 214

मल्लराउ (poet for मालदे ), m., pr. n., 8

मल्लेह, m. " A Muhammadan ". 225

मल्लपणौ, v. " To bounce (from joy) " 148, 183, 194, 219, 256.

मङ्गण, m. " Ocean, sea ", 33.

मङ्गिराण (poet. for महेसदास ), m., pr. n., 3.

मङ्गिलाइन, f. " Palaces, range of palaces " 244

मङ्गिस, m., pr. n. (1) " The god Śiva " 244, 260 ; (2) (Abbr. for महेसदास ), 5, 8 ; महेसदास , 82.

मङ्गोलौ, adj. " Middle, staying inside " 244

मङ्गलिखौ, n. of a Rajput tribe. 214.

मातौ, adj. " Huge, great ". 168, 191.

माथे, loc. used as a postpos. " On, upon " 24, 133, 165, 216, 218.

माधौ (abbr. for माधोदास ), m., pr. n., 59

मान (abbr. for मानसिङ्ग ), m., pr. n., 15

मारकौ, m. " A slaughterer (of enemies) ". 83, 191, 208.

मारवणि, f., pr. n., 86.

मारदथौ, m. " A slaughterer (of enemies) hand-powerful ". 166.

- मार, m. (1) n. of a country. "Marwar". 70, 86, 158; (2) "A Marwari, a native of Marwar", 132.
- माल (abbr. for मालदे), m., pr. n., 3. 82 (?).
- माहरौ, poss. adj. "My"; माहरै, loc. sing., 84.
- माहि, postpos. "In, inside". 97, 143, 152, 217, 229.
- माहे, ditto, 62, 84, 86, 244.
- माहेस, for म° q. v., 52, 53, 64.
- मिलैगिर (Skt. मलयगिरि, poet. for महेसदास), m., pr. n., 72.
- मौँद, f. "Comparison, similarity", 251.
- मौरम्बर, m. "An emir", 243.
- मौखण, n. of a tribe of Cāraṇas, 203.
- मुकुन्दसिङ्ग, m., pr. n., 244.
- मुगल, m. "A Muhammadan", 132, 133, 170, 243.
- मुगलाल, m. "Ditto", 218.
- मुझ, m., pr. n., 86.
- मुद, num. "Three", 45.
- मुरधरा, f., n. of a country, "Marwar", 84.
- मुराद, m., pr. n. "Murad, a brother of Orangzeb". 11, 31, 49, 130.
- मुँहतौ, n. of a particular tribe of Banias, 208.
- मुहर, the same as मोहर q. v., 217.
- मुक्त, 1st pers. pron. sing., gen.-obl., 65, 66.
- मेह, m. "A Muhammadan", 118, 143, 148, 235.
- मेवाल, ditto, 205.
- मेँ, postpos. "In", 109.
- मेँगल (Skt. मदकल), m. "An (intoxicated) elephant", 206.
- मेमन्त (Skt. मदमन्त), m. "Ditto", 82.
- मो, 1st pers. pron. sing., gen.-obl., 51 (?), 66, 67, 71, 244.
- मोहर (Dīng. K., ii, 430), m. "The vanguard or front of an arrayed army", 55.
- मिहमिन्दर, m. "A funeral pyre", 256.
- म्हारौ, poss. adj. "My", 69.
- यौ (for दूँयौ), dem. pron., obl. plur., 129.
- यूँ, ind. "Thus, so", 14, 53, 63.
- रड़वड़, ind. onom. "Dispersing in all directions, in a scattering way", 232.
- रडरणि, adj. comp. "Obstinate like Ravana", 4.

- रतन (abbr. for रतनसिद्ध ), m., pr. n., 3, 26, 53, 84, 145, 147, 200.  
217, 226, 242, 244, 262, 265 ; रतन, 4 5, 8, 27, 130, 234.  
235, 236, 243.
- रतनमल (poet. for रतनसिद्ध ), m., pr. n., 2.
- रतनसी (ditto). m., pr. n., 224.
- रतनागिर (Skt. रत्नाकर ), (ditto). m., pr. n., 144, 148, 185, 227, 230.
- रतनौ (infl. form of रतन ), m., pr. n., 217.
- रत्ना, रत्ना, f. " A heavenly nymph ", 180, 244.
- रत्न (poet. for रतन ), m., pr. n., 54, 82, 155.
- रत्नहल्लौ, v. " To stream ", 225.
- रवद् (Skt. रौद्र ), m. " A Muhammadan ", 185, 193, 211, 227.
- रत्नहल्लौ, v. " To kill, slay ", 117.
- रत्नवाल, m. " An ambling horse ", 34.
- रत्निल, f. " Cold wind ", 133.
- रामवाम, f. " See Notes, 105.
- राजाउम, patron., n. of a sub-tribe of the Kachavāhās. 244.
- राजि, subst. used as an honorific pronoun, 53.
- राठवड, the same as the following, 27.
- राठौड, n. of a Rajput tribe, 144, 148, 180, 194, 244.
- राण (Skt. रावण ), m., pr. n., 4, 154, 186.
- राम, m., pr. n., 27.
- रामौ, m., pr. n., 211.
- रायासाल (for राय° ), m., pr. n., 168.
- रायासिद्ध (for राय° ), m., pr. n., 193.
- रावण, m., pr. n., 172.
- रासौ, m. " An heroic poem ", 265.
- रासौ (abbr. for रायसिद्ध ), m., pr. n., 86, 151.
- रिणमल (1) m., pr. n., 2, 86 ; (2) patron. " Rīṇamalōta ", 55 (° ण).  
57, 144, 149.
- रिणमल, ditto, 201.
- रिम (Skt. रिपु ), m. " An enemy ", 114.
- रिमराह, m. " A Rāhu to the enemies, terror of the enemies (epithet of a valiant warrior)", 166, 208.
- रौठ (Ding. K., ii. 467), " Battle ", 216.
- रघौ (abbr. for रघुनाथ ), m., pr. n., 52, 60, 182.
- रङ्गणौ, v. " To sound, roar ", 227.
- रद्ग, m. " A Muhammadan ", 234.
- रल्लौ, v. " To roll, to fall ", 237.

रुधिराल, m. " Blood ", 225.

रुक्, f. " A sword ". 84, 133, 154, 162, 174, 216.

रैण, contr. from रयण, q. v.; रैणसाहि (poet. for रतनसिङ्ग ), m., pr. n., 244, 260.

रैणादर ( < रतनागिर q. v. ), m., pr. n., 151, 223, 263

रोख, adj. " Destroyer ", 98.

रोचड़, n. of a tribe of Cāraṇas, 200.

रौद्र, m. " A Muhammadan " 194, 227

रौद्रादण, m. " Ditto ". 42.

रौद्राल, m. " Ditto ". 36.

रौस (Pers. روش). f. " Style, manner ". 244.

लक्षण (Skt लक्षण ), m., pr. n., 27

लगै postpos. " Till, as far as... ", 49, 112, सदाई लगै ), 248.

लह्ना, f., n., of a town. 84.

लह्नापति, m., an epithet of Rāvaṇa, 146.

लाखीक, adj. " Worth a *lakh* of rupees ". subst. m. " A valuable horse ". 132, 244.

लिखै, v. 3rd sing. " To take ". 121, 240.

वदण्ड (Ding. K. ii, 75), m. " An elephant ", 92

वगडौ, f., n. of a place. 86, 196.

वडालौ, adj. " Great, eminent ", 109; " Grand (n. of a *rāṇa*) ", 87.

वडुफर, f. " A shield ", 238.

वरिष्णम, adj. and subst. m. " A man favoured by the gods ". 161, 187, 220, 223, 230.

वले, ind., 19, 53, 152.

वह्हरहणौ, v. onom. " To flow ". 33.

वाँ (for उवाँ ), dem. pron. obl. plur. m., 129.

बाकौ, m. " Strife, contest ", 266 (का).

बागणौ, v. " To sound (intr.) ", 144, 160; " To fall upon and beat, to strike ", 161; " To fall in battle ", 197.

बाघ, m., pr. n., 55.

बाघा (for ेघौ ), ditto, 3.

बाजि, बाज, m. " A horse ", 40, 179, 200, 215, 229, 237, 238, 243.

बान, f. " Lustre, celebrity ", 153.

बानैत, m. " A distinguished (warrior) ", 52, 170.

बानौ, m., used in the plur. बाना, " Insignia ", 170.

बालमीक, m., pr. n., 84.

बिचालै, postpos. " Between ", 42.

१३६ वचनिका रा० रतनसिङ्गजी री महेसदासौत री ।

विचि, ditto. 86, 131, 147, 196, 219.

विचित्र, m. " An enemy, a Muhammadan ". 186, 199, 214.

विचै, postpos. " Between ". 62, 107.

विजाद, m. " A nephew ". 82.

विड्ड, m. " A horse ", 104, 105.

विधूसणौ, v. " To destroy ". 82, 186.

विनाशि, instr. used as a postpos. " After the manner of... like ".  
162, 233

विभाङ्गणौ, v. " To crush destroy " 82.

विरोध, adj. " Destroyer "; विरोधदल " Destroyer of the (enemy)  
army ". 90

विवाण (Skt. विमान ), m. " A chariot of the gods ". 244.

विसन (Skt. विष्णु ), m., pr. n., 2, 244, 260.

विच्छेदणौ, v. " To split, cut in two " 84 ; " To cut to pieces ".  
214, 215.

वोकमची, m., pr. n., 86.

वौठल (abbr. for वौठलदास ), m., pr. n., 56, 169, 191.

वौठलझौ (dimin. of the following), m. pr. n. 152.

वौठलौ (infl. form of वौठल ), m., pr. n., 171.

बौर, m. " A brother, consanguineous ". 30.

बौरचाल, f. (?) " Battle " (?), 128

बौरम (abbr. for बौरमदे ), m. pr. n., 3.

वे, dem. pron. dir. plur., 31, 130.

वेगडौ सॉड धवल, m., pr. n., 86.

वेदव्यास, m., pr. n. , 84

वेदा (Skt. वेधस ), m. " The Creator ", 101.

वैणीदास, m., pr. n. 207.

वैणौ (a dimin. of the foregoing), m., pr. n., 213.

व्रजात्रि, f. " Thunderbolt-fire ", 133.

व्रह्म (Skt. ब्रह्मा ), m., pr. n., 159, 244, 260.

सको, gener. pron. " All, everybody ", 87, 149, 185

सगतौपुर्वा, adj., an epithet of the Cāhuvāṇas. 187.

सचालौ, adj. " Awakened " (?). 87.

समहर (Diṅg. K., ii, 465 ; for समर ), m. " Battle ". 54, 168, 193.

सम्प, ind. (?) " Together, in one mass (?)". 20.

सरजौत (Skt. सजीवित ), adj. " Revived ". 244.

सरस ( सरिस ), adj. " Distinguished ". 133 ; " Excellent ". 262 ;  
used as a postpos. " Better than, more than...". 61, 68.

- सल्ल (for सल्लो ), m., pr. n., 3, 55; सल्लखा, m. plur. patron.. an epithet of the Rāṭhōras. 60.
- सल्लसल्लणौ, v. " To reel ", 132.
- सद्धि, gener. pron. " All ", dir., 150, 213, 227, 250, 252; obl., 53. सद्धि को, " ditto ", 158.
- साकामन्त्र, adj. " Epoch-making ". 84.
- साकौ, m. " Battle ", 266 ( साका ) .
- साचौरौ, adj.. n. of a branch of the Cāhuvāṇas, 84, 152.
- सावल् (*Diṅg. K.*, ii, 459, 461), f. " A spear ". 157, 198.
- सार (*Diṅg. K.*, ii, 63), f. (?) " A sword ". 69, 125, 194, 221.
- सारणौ, v. " To make, accomplish, perform ", 115.
- सारवङ्ग (for सारङ्ग, *Diṅg. K.*, ii, 81), m. " A horse ". 108.
- साक, postpos. " For, to ", 24, 70.
- सालुलणौ, v. " To march, to advance with an army ", 35, 134.
- साँवल्, m., pr. n., 208.
- सावित्री, f., pr. n., 261.
- साहणौ, m. " A master of the stables ". 215.
- साहणौ, v. " To catch, grasp, hold ". 114, 122, 171.
- साहिजहाँ, m., pr. n., " The emperor Śāh Jahān ". 12, 144.
- साहिजहान, ditto, 8.
- साहिजहाँ, ditto, 9.
- साहिब (abbr. for साहिबहाँ ), m., pr. n. 159.
- साहिबखान, m., pr. n., 82, 153.
- साहिबो (infl. form of साहिब ), m , pr. n., 84, 194.
- सिङ्गजसौ (poet. for जसवन्तसिङ्ग q. v.), m., pr. n., 13.
- सिर, postpos. (?) " Of (?), for (?)" 77.
- सिरनाज, adj. " Best, excellent ". 238.
- सिरहर (Skt. शिखर) m. " Top, crest, crown ". 53.
- सिब (Skt. शि० ), m., pr. n., 2.
- सौसोदिबौ, n. of a Rajput tribe, 18, 149, 244.
- सौह (for सौहौ ), m., pr. n., 3.
- सु, correl. pron., 84, 86.
- सुजाणसिङ्ग, m., pr. n , 244.
- सुन्दर, m., pr. n., 212.
- सुरसुह, m. " Fire ", 256.
- सुरानि, f. " Heroism, prowess ", 79.
- सँ, postpos. of the abl., 25, 46, 52, 54, 84, 86, 99, 122, 133, 144, 157, 188, 244, 255.



१३८ वचनिका रा° रतनसिद्धजी री महेसदासौत री .

सूजा (for °जो), m., pr. n., 3.

सूजाउत, patron., 63.

सूजो, m., pr. n. (1) (abbr. for सूरजसिद्ध or °मल), 56 : (2) n. of one of the sons of Sāh Jahān, 12, 15

सूजणो, v. "To devise. to arrange (a battle)". 56.

सूरमो, m. "A champion. warrior". 141.

सूरजसल, m., pr. n., 55.

सेखाउत, n. of a branch of the Kachavāhās, 244.

सेन, m. (sic) "An army", 35. 45.

सेलणो, v. "To jump over or against". 107.

सोनागिरौ, n. of a branch of the Cāhuvāṇas, 60.

सोभो, m., pr. n., 86.

सोह ? "Desire" (?), 147.

सो, qual. adj., 82, 133.

सिचा (for औ), f., pr. n., 261.

सड़वड़, ind. onom. used as a subst. (?) "A confused noise", 32.

सड़ासड़, ind. onom. "Laughing loudly", 239.

सणमन्, m., pr. n., 153

सणमान, ditto. 113.

सथालो, adj. "Hand-powerful". 3.

सद, ind. "In great or infinite number", 74.

समस्त, m. (?) "The confused noise of a multitude of horses. men, etc. marching on". 235.

समोर, m., pr. n., 81.

सर (for सरौ, q. v.), m. "A grand-son, descendant". 57. 130. 241.

सरि, m., pr. n., 129.

सरवल (Ding K., ii. 430), f. "Vanguard", 144.

सरौ, m. "A grand-son. descendant". 57. 58. 62. 153. 173. 174, 175. 192. 195. 207.

सलोलो, see Notes. 20.

सलोटणो, v. "To shout (in battle)". 209.

हाँजी, ind. "Yes". 244.

हालो, n. of a Rajput tribe. 19. 149. 244.

हालूके, ind. (?) "Hand to hand, with his own hand (?)". 144.

हाम, f. "Purport, desire". 102. 187.

हाँस, f. "Eagerness desire". 207 : "Eagerness (of battle)", 198.

हिन्दुबाण, adj. "Hindū". 131.

हिलणौ, v. " To go, to march on ", 116 ; " To tremble ", 132.

हिलोलणौ, v. " To unsettle, to put into confusion ", 229.

हौक, m. " The heart, breast ", 229.

हौंजरणौ, v. " To neigh (?)", 40.

ऊद, v. 3rd sing. " Becomes, is ", 32, 256. 257 ; conj. part., 9, 11, 84, 86.

ऊधै, v. " ditto " 10. 40, 43, 86, 104, 229, 231, 235, 238, 239, 244.

ऊँ, 1st pers. pron. sing. 68, 244.

ऊकलूकलू, onom. m. (?) " A confused noise, bristle and clamor ", 89.

ऊना, partic. adj. used as a postpos. of the abl., 10. 122.

ऊति, ditto. 18.

हेक (for शेक ), see किसड़ी हेक, 255.

हेदवणौ, v. " To drive or push before one's self ", 59.

हे, m. " A horse ", 127.

हेवर (Skt. हयवर ), m. " Ditto ", 14, 32, 36, 84, 133, 157.

हेवै (Skt. हयपति ), m. " Emperor, whence : a Muhammadan ", 31, 59, 155, 201, 209.

हो, ind. " Oho ! ". 133, 244.

होमणौ, v. " To sacrifice, immolate ", 258, 259.





BIBLIOTHECA INDICA:  
A  
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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.  
A  
DESCRIPTIVE CATALOGUE  
OF  
BARDIC AND HISTORICAL MANUSCRIPTS.

SECTION II:  
*Bardic Poetry.*

PART I:  
*Bikaner State*



BY  
DR. L. P. TESSITORI.  
FASCICULUS I.

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The i Part of the ii Section of the *Descriptive Catalogue of Bardic and Historical Manuscripts*, whereof the present is the i fasciculus, deals with the manuscripts of *Bardic Poetry* extant in the Bikaner State. Though Bikaner is not one of the richest States in respect of bardic productions, yet the account of the manuscripts found in it will suffice to give an approximate idea of the vastness and importance of this peculiar literature, which once flourished all over Rajputana and Gujarat, wherever the Rajput was lavish of his blood to the soil of his conquest, and of villages to the Cāraṇas. It is a literature that is almost altogether dead to-day, but all the more precious are the relics of its exuberant growth in the past. Of the different kinds of poetical composition which form the subject of this Section, there is one particularly noteworthy for its originality. I mean the "commemorative song". Collections of commemorative songs, or, as the bards would say, *sākha nī karitā*, are common enough in Rajputana, and it is not rare to find, even to this day, Cāraṇas who know dozens and dozens of such songs by heart. In the collections, of course, they are numbered by hundreds and thousands. Apart from their literary value, which is often considerable, these commemorative songs have a great importance for the light they throw on the Rajput life in the Middle Ages, and also—when they are really contemporary with the events commemorated—for the help they give to the historian. The difficulties of classifying commemorative songs in rich collections by means of a descriptive catalogue, are obvious, but I have tried to overcome them by grouping the songs according to subjects, and according to authors, whenever the name of the author was known. For evident reasons, I have always described at more length works composed in or referring to Bikaner, than others.

All the manuscripts of Bardic Poetry described in the i fasciculus are found in the Darbar Library in the Fort of Bikaner.

L. P. T

*Bikaner, 18th March 1917.*



MS. 1 :—गाडण पसाइत री नै औराँ री  
फुटकर कविता.

A MS. in the form of a book,  $7\frac{3}{4}'' \times 8\frac{1}{4}''$  in size, originally consisting of 232 leaves, but now reduced to only 140, 92 of the external leaves having gone lost. The leaves that remain at present are numerated from 47 to 186. Each page contains 12-14 lines of writing, of 18-25 *akṣaras* each. Beautiful and accurate Marwari devanāgarī hand-writing. The MS. is undated, but appears to have been written during the Samvat Century 1700.

The MS. contains :—

(a) फुटकर गीत ११८, pp. 48a-93a. A collection of 118 miscellaneous *gītas*, mostly celebrating Rāthōra chiefs and rulers of Bikaner and Jodhpur. A great number of the *gītas* are anonymous. The authors of the others are the Cāraṇas following :—ĀPHO Kisanò 88, Durasò 31, 101; ĀSIYÒ Karāma Si. 22, 55, 61, 64, 70, Dalò 63, Dūdo. 74, Mānò 66, Mālò 23; KAVIYÒ Bhānī Dāsa 60; KHIRIYÒ Jaga Māla 89, Devānanda 48; GĀDAṆA Kesava Dāsa 7, 79, Sadū 56; DHADHAVĀRIYÒ Mokò 5; DHIRĀṆA Mālò 85, NĀRŪ Hara Sūra 67; BĀRATHA Akhò Bhānāvata 58, Thākura Si Devāvata 28, Dūgara Si 30, Teja Si 24, Sākara 29; RATANŪ Dharama Dāsa 4; VITHŪ Mehò 19, 71, 72, 73; SĀDŪ Mālò 6, 75.<sup>1</sup> The two *gītas* 44 and 69 are by RĀTHORA Prithi-Rāja, a son of rāva Kalṇāna Māla of Bikaner.

(b) जोधपुर रै महाराजा गजसिङ्गजी री कविता, pp. 94a-100a. A series of 13 *gītas* and 1 *ghamālā* in honour of mahārājā Gaja Singha of Jodhpur, mostly by Cāraṇa KHIRIYÒ (?) Harī Dāsa Bānāvata. The names of the other poets are: ĀSIYÒ Ratana Si; DHADHAVĀRIYÒ Khīva Rāja; BĀRATHA Rāja Si; and MAHIYÒ Devò.

(c) फुटकर गीत ४३, pp. 100b-116b. A collection of 43 miscellaneous *gītas*, on the same subjects as (a) above, partly anonymous, and partly by the Cāraṇas following :—ĀPHO Kisanò

<sup>1</sup> In the above list of Cāraṇas the individual names have been grouped under the name designating the particular *sākhū* or *khāpa* to which the persons in question belonged. The names of the *sākhās* have been printed in capital letters and arranged alphabetically. The figures given after the names, indicate the place of the songs in the collection.



21, Dūgara Si 24. 43. Durasò 6; KHIRIYò Jaga Māla 23; DHIRANA Mālò 9; BĀRATHA Kalyāna Dāsa Pithāvata 13, Teja Si 3; LĀLASA Kheta Si 20; SĀDĪ Mālò 4. Rāmò 16.

(d) राव रिणमल रौ रूपक गाडण पसाइत रौ कहियौ,  
pp. 117a-123b. A poem in *chandas*, *dūhās*, *karittas*, and *gāthās* on Rāthōra Riṇa Mālā, the rāva of Mandora, and the treacherous death he met in the palace of rāṇò Kūbhò of Cītoṛa. By GĀDANA Pasāita. Beginning :—

॥ दृहौ ॥ वघ वाणी ब्रह्माणी  
कोमारौ सरसत्ति ।  
कौरत रिणमल नुं करुं  
देवी देहि सुमत्ति ॥ १ ॥  
पौर दिखावे प्राण  
गढ भेलै भेलै गिरै ।  
सांमच्चौयौ सुरताण  
गुहिलोतां चडौयौ गलै ॥ २ ॥ ... , etc.

(e) कवित्त राव रिणमल नागौर रै घणी पेगोज नै मारियौ तै  
समै रा गाडण पसाइत रा कहिया, pp. 123b-125a. A series of 7 *chappaya karittas* by GĀDANA Pasāita, in commemoration of the battle of Jotrāl, where rāva Riṇa Mālā fought against Peroj of Nāgōra, to help rāṇò Mokala of Cītoṛa. Beginning :—

अंब कोप पुरीयै  
असि आहूं उर चाड़ै ।  
तरंग वेल विकसीयै  
नौय थाट निघाड़ै । ... , etc.

(f) कवित्त राव रिणमल राणै मोकल रै वैर मै चाचै नै  
मारियौ तै समै रा गाडण पसाइत रा कहिया, pp. 125a-126a. A series of 5 *chappaya karittas* by GĀDANA Pasāita, recording the murder of rāṇò Mokala of Cītoṛa at the hands of Cācò, and the revenge wreaked on the latter by rāva Riṇa Mālā. Beginning :—

डाबिलां मालवौ  
सुयण सुत्रौ हथ सूत्रां ।  
निरधारां आधार  
करण तीरथां मुगतां । ... , etc.

(g) कवित्त राव रिणमल चूँडै रै वैर मै भाटियाँ नै मारिया  
तै समै रा, गाडण पसाइत रा कहियाँ, pp. 126b-127a. A series of  
 5 *chappaya kavittas* by GĀḌAṆA Paśāita, commemorating the  
 punitive expedition which rāva Piṇa Mala undertook against  
 the Bhāṭis, to revenge the death of Cūḍò, his father. Begin-  
 ning :—

लहै ग्रास वरहास

वेम (sic) भौचै बिलहौजै ।

जरद काट काटियै

सार ससमारुं कीजै । ... , etc.

(h) गुणजोधायण गाडण पसाइत रौ कहौ, pp. 128a-137b. The  
 “Guna Jodhāyaṇa”, a poem in *kavittas*, *dūhās*, and *chandas*,  
 in honour of rāva Jodhò, the founder of Jodhpur, by GĀḌAṆA  
 Paśāita. Shorter than the ordinary later recensions. Begin-  
 ning :—

॥ कवित्त ॥ खैरवै मारीयै (sic.)

कटक अणि वाहर चड़ीया ।

हिंदूं अनै हमीर

आप सांन्हा आपड़ीया । ... , etc.

(i) नौसाखियाँ ई डाटियाँ रौ कहौ, pp. 139a-141b. A collec-  
 tion of 6 *nīsāṇīs* on Rāṭhòra rāva Cūḍò, Rāṭhòra Jèta Sī Khivò  
 Ūdāvata, rāvaḷa Mālò, Rāṭhòra Jèta Māla Śaḷakhāvata, and  
 Rāṭhòra Teja Sī Dūgarasiòta. The two last-mentioned *nīsāṇīs*  
 are stated to have been composed by the DHĀPHIS Māgarò and  
 Bhalū.

(j) महाराजा गजसिङ्गजी रा गीत ई, pp. 143b-145a. A collec-  
 tion of 6 *gītas* in honour of mahārājā Gaja Singha of Jodhpur,  
 of which the 2nd and 4th are stated to have been composed by  
 BĀRATHA Rāja Sī Akhāvata, and the others are anonymous.

(k) राँ राव अमरसिङ्गजी रा गीत १७, pp. 150b-156b. A col-  
 lection of 17 *gītas* by different poets, in honour of rāva Amara  
 Singha, the elder brother of mahārājā Jasavanta Singha of  
 Jodhpur. The names of the poets given are the following :—  
 ĀPHò Kisanò 2. Dūgara Sī 17 : ĀSIYò Ratana Sī 16 : GĀḌAṆA  
 Keso Dāsa 4. 15 Mādhò Dāsa 1 : BĀRATHA Narahara Dāsa 14,  
 Ratana Sī Dedāvata 11, Ravò 3 : SĀDŪ Nāthò 13.

(l) फुटकर गीत २७, pp. 160b-175b. A collection of 27 miscellaneous *gītas*, partly anonymous and partly by the Cāranas following :—*Āpṛhò* Kisanò 3, 4, 9, 10, *Dūḡara* Si 24, *Durasò* 11 : *Kṣṁṛiyò* Jasò 19, *Harī Dāsa Bāṇāvata* 1, 17, 23, 26 : *Gāḍaṇa* Keso Dāsa 15 ; *Dhīraṇa* Mālò 2 : *Bārāṭha* Jasò 20, *Ratana* Si 8, 21 ; *Lāḷasa* Kheta Si 22 : *Vīṭhū* Dhòlū 25 ; *Vanāsūra* Duragò 27.

(m) राव गाँगे रा कन्द किनिये खेमै रा कहिया, p. 177a-b. A small poem in *chandās*, in honour of *rāva* (rāḡò of Jodhpur, by *Kṣṁṛiyò* Khemò. Beginning :—

॥ गाहा ॥ कमधन जोध कलोधं

करिमर गंग नरींद सकगे ! ... , etc.

(n) रायै उदैसिङ्गजी रा राइरूपक कन्द, pp. 177b-179b. A small poem in *chandās* on *rāṇò* Udè Singha of *Mevāra*. Anonymous. Beginning :—

॥ दोहा ॥ जे उडौयण अति जोतिवंत

पूरित गयण प्रमाण ।

उडौयण उडौयण अंतरहि

भाण वखाण सभाण ॥ ... , etc.

(o) जबदल मलिक रा कन्द देसन्तगी, pp. 179b-181a. A small poem in *chandās* in honour of *Jabdal* Malik, the *Vihārī* *Paṭhāṇa* ruler of *Jāḷora*. Anonymous. Beginning :—

॥ दोहा ॥ पनि जिण पार न प्रांमहीँ

अनि अनि थाइ अलंब ।

प्रियमी तुं ह्वौ प्रगट

पौह जेयि आंण प्रलंब ॥ १ ॥ ... , etc.

(p) रायै उदैसिङ्गजी री वेलि साँदु गमै री कहौ, pp. 181a-182a. A small poem in *veliyā gītas* in honour of *rāṇò* Udè Singha of *Mevāra*, by *Sāṇḍū* Rāmò. Beginning :—

ऊजम अंग अगाहि अड़प जिम आसति

पौहवि न कोई अवड़ पहि ! ... , etc.

(q) रां देईदास जैतावत री वेलि बारठ अखै भाखौत री कहौ, pp. 182b-184b. A small poem in *veliyā gītas* in honour of

Rīṭhōra Deī Dāsa Jēṭāvata, by BĀRATHA Akhō Bhāṇōta  
Beginning :—

ब्रह्मांशी मात मया करि वैगौ

भल आखर मागंतां भेद । .... etc.

(r) सोटै भाखरसौ रा छन्द, pp. 184b-185b. A small poem in *chandās* in honour of Sodhō Bhākhara Sī Vēraūta. Anonymous. Beginning :—

१ भाखर भाजे जांत

काल भर आयै कटक । .... etc

The MS. is in the Darbar Library in the Fort of Bikaner

## MS. 2 :—जैतसौ रा नै पावजू रा छन्द.

A MS. in the form of a *putakō* consisting of 93 leaves.  $5\frac{3}{4}'' \times 6\frac{3}{4}''$  in size. From 15 to 19 lines of writing per page, and from 20 to 30 *akṣaras* per line. Jaina. Written by different hands and at different periods. The former half of the MS. is in devanāgarī, and was caused to be copied by Koṭhārī Thira Paḷa, the son of Karama Sī. at Pipāsara in the year Samvat 1672. This is the only really interesting part of the MS. the latter half being more recent in time and very inaccurately written, partly in Marwari-devanāgarī, and partly in mahājani, and containing nothing of any particular interest.

Leaving aside extraneous and unimportant matters, the bardic works of interest contained in the MS. are the two following :—

(a) राइ जइतसौह रउ पावड़ी छन्द<sup>1</sup>, pp. 7a-35b. A poem in honour of rāva Jēṭa Sī of Bikaner, in 485 *pāgharī chandas*, by an author unknown. Different from the homonymous work by Sūjō contained in MS. 15 (i), though composed during the same time and on the same lines as the latter. The object of the poem is to celebrate the momentous victory obtained by rāva Jēṭa Sī over Kamran, the son of Babar, who after taking Bhaṭanera had marched over Bikaner with large forces. The date of the aforesaid event is Samvat 1591 and the poem seems to have been

<sup>1</sup> I have retained here the archaic spelling which is found in the MS.

composed immediately or shortly afterwards, certainly before Jèta Sī fell on the field of honour in Samvat 1598. As usual with all bardic poems of some bulk and importance, the subject is preceded by a lengthy introduction, containing a genealogical account of the predecessors of rāva Jèta Sī, from rāva Saḷakhò down to rāva Lūṇa Karaṇa, Jèta Sī's father. Here the lengthiest accounts are those of rāva Vikò and rāva Lūṇa Karaṇa, and they are particularly important inasmuch as, with the exception of a few scattered songs, they constitute the oldest documents we have of the history of the two aforesaid rāvas. The account of Jèta Sī begins only from stanza 224, and continues to the end, the subject being treated very prolixly, especially the part referring to the battle mentioned above, where a minute description is given of the Rajput chiefs who fought with Jèta Sī and the particular horses they mounted.

The poem begins :—

पय प्रथम गुणोसर पय प्रणाम

तइ बुद्धि ततच्छण फुरइ ताम ।

अगिवांण सुरां सह ऐकदंत

निज वचन समणइ मनि न भंति ॥ १ ॥

The copy is fairly correct and very accurately written. A peculiarity worth mentioning is the writing of the vocalic groups *ai, au* as अइ, अउ. The colophon, which I cite below, records the date and the name of the man who caused the copy to be made :—

संवत् १६७२ वर्षे शके १५ - - माहमासे । शुक्लपक्षे । त्रितीयायां  
तिथौ गुरुवासरे । चोपड़ागोत्रे । कोठारी विरद सोभमाने । सां  
रतनसी तत्पुत्र करमसीह पुत्र थिरपाल लिषावतं ॥ आत्मार्ये ॥

॥ पं श्रीवरजांग लिषतं ॥ पीपासरमध्ये ॥ शुः ॥

(b) कन्द चोटक पाबू जींदराउ रउं बीठू मेहा रउ कहियउ,

pp. 36a-39a. A poem in 46 verses (3 *gāhās*, 42 *troṭaka chandas*, and 1 *kaḷasa*) celebrating Pābū Dhādhālōta, the well-known Rāthōra deified hero, and the glorious death he met at the hands of Khicī Jīda Rāva, while trying to rescue some kine stolen by the latter. Composed by Viṭhū Mehò. Beginning :—

वंसि कमधज्ज पाल्ह वरदाई ।

वेगड़ विरद वांछण वरदाई ।

वयर हरे वांकड वरदाई ।

वांकां पाधोरण वरदाई ॥ १ ॥ ... , etc.

Written by the same hand as (a).

The MS. is in the Darbar Library in the Fort of Bikaner.

### MS. 3:—ढोलै मारू रा दूहा .

A MS. in the form of a book, bound but uncovered, consisting of 95 leaves covered with writing, besides 20 blank leaves unnumbered, distributed partly at the beginning and partly at the end. Size of the leaves  $9\frac{1}{2}'' \times 5\frac{1}{2}''$ . Each page contains 25-28 lines of writing, and each line about 20 *akṣaras*. The writing is by two different hands, in clear devanāgarī. The latter half of the MS. was written by paṇḍit Kesò Dāsa at Sri Sagara (*sic*!), in the year Samvat 1752.

The MS. contains three works, of which one only, the third, is of bardic interest :

(a) कविप्रिया केसवदास कृत, pp. 1a-67b. The *Kavipriyā* by Kesava Dāsa, a well-known work on rhetoric. Beginning :—

गजमुख सनमुख होत ही

विघ्न विमुख है जात : ... , etc.

(b) रसमञ्जरी हरिवंस कृत, pp. 68a-83a. A Bhāṣā vulgarisation of some Sanskrit *Rasamañjarī*, by Harivaṃsa. Beginning :—

कल कपोल मद लोभ रस

कल गुञ्जत रोलंब ।

कवि कदंब आनंद कहि

लंबोदर अवलंब ॥ १ ॥ ... , etc.

(c) ढोलै मारू रा दूहा, pp. 83b-95b. The very popular story of the amours of Dholò, the son of Naḷa, rājā of Naḷavara, and Mārī or Māravanī, the daughter of rāva Piṅgala of Pūgaḷa, in 395 *dūhās*. Beginning :—

ग[द्दा] । पूगल पिंगल राउ

नल राजा नरवरे नयरे ।

अदिठा दिठ दूरे

सगाई देव संजोगे ॥ १ ॥

[दूहा] । पूगल देण दुकाल थयौ

किन ही काल विशेष ।

पिंगल उचालौ किगौ

नरवर वर चै देस ॥ २ ॥

Ending :—

आणंद अति उक्काह अति

नरवर माहे ढोल ।

ससनेही सयणां तणां

कलि मै रहैया बोल ॥ ६५ ॥

The MS is in the Darbar Library in the Fort of Bikaner.

#### MS. 4:—फुटकर गीत .

A MS. in the form of a paper-roll, 212" long by 6 $\frac{1}{8}$ "-6 $\frac{1}{4}$ " broad. About 20-25 *akṣaras* per line. Fragmentary in the beginning. Written on both the faces of the paper. Deva-nāgarī script. About 150-200 years old.

The roll contains a small collection of *phuṭakara gīta*, or miscellaneous bardic songs, part of which refer to the Rāṭhōra rulers of Bikaner. The most interesting songs in the collection are the following :—

गीत राजा सूरसिङ्गजी रौ, anonymous

(Beginning : शिवा सौह शिव भीम खग नाग पावक सघण ... )

गीत राणै साँगीजी रौ, by MAHIYĀRIYŌ Hara Dāsa

(Beginning : महमंद मुदाफर बेवे मंजे .... )

गीत जमै जाड़िचे रौ, anonymous.

(Beginning : तिल तिल तन ऊवो तणो जद तूटे ... )

गीत २ सकुन्दसिङ्ग हाडै रा, by KAVIYĀ Tiloka Dāsa and Lūṇa Karaṇa.

(Beginning : आगे हौं हूतो तिसो ऊप्रमै ..., and : पहुँचे नह  
खड़ी अकर पकितवे .. , respectively.)

गीत राउ सचसालजी रौ, by KAVIYĀ Tiloka Dāsa.

(Beginning : दूखो बल दाखि दुखण दल देखे ... )

गीत रतन महेसदामौत रौ, by KAVIYĀ Svāma.

(Beginning : आयो जदि काम जु तू अतुलीबल ... )

गीत राजा करणसिङ्गजी रौ, by KHIRIYĀ Rāi Sīngha.

(Beginning : चढीयो नह चिलै कमल चालेवा ... )

गीत महाराजा अनूपसिङ्गजी रौ, by KHIRIYĀ Rāi Sīngha.

(Beginning : करन मुरड़ीयो कहे पतिसाह कासुं करी ... )

गीत सेखे सुजावत रौ, by KHIRIYĀ Dedò.

(Beginning : बापांणी भोम बराबर बहसे .. )

गीत अखैराज सोनिगरै रौ, by KHIRIYĀ Dedò.

(Beginning : सावासै सूर संपेखै सूरिज .. )

गीत मानसिङ्ग सोनिगरै रौ, by KHIRIYĀ Mālò.

(Beginning : दुजड़ वाहता मांग जंमदाठ संह्रा डसण ... )

गीत [ राखे ] कूँभै रौ, by BĀRATHA (?) Harasūra

(Beginning : जण जोवण जावतै मोटी जोखिम ... )

गीत राउ जोधै रौ, by ĀSIYĀ Puna Rāva.

(Beginning : वही राव रांणा बाद विवरजित ... )

गीत राजा रायसिङ्गजी रौ, by ĀSIYĀ Dūdò.

(Beginning : वसधा राउ जोध तणी कजि वीको ... )



गौत कल्याणदास राइमलौत रौ, by RĀTHORA Prithī Rāja.

(Beginning : आप -व कोपीये अकब्बर ... )

गौत राउ वीकैजी रौ, by BĀRATHA Cōhatha.

(Beginning : संमेलि सघण सेहर नर साहण ... )

गौत कल्याणदास राइमलौत रौ, by ĀSIRĀ Dūdō.

(Beginning : समीयाण कल्याण तणे मृत सौधो ... )

The MS. is in the Darbar Library in the Fort of Bikaner.

### MS. 5:—सोढी नाथी रौ कविता नै सोढै राणै राइमल रा गुणगीत .

A MS. in the form of an ordinary book, cloth-bound, numbering 310 leaves, of which the first two are lost. Spoilt in places by water stains and by sticking of the leaves to one another. Containing 13-15 lines per page and 14-15 *akṣaras* per line. Written almost all in devanāgarī by vrāhmaṇa Vihārī, the son of Śrīdhara, at Derāvāra, in Saṃvat 1730-31.

The MS. seems to have belonged to Nāthī, a Sodhī of Derāvāra. It was caused to be written by her, and contains almost only works composed by her. Nothing is said concerning her personality, except that she was the daughter of Bhoja, but if we are correct in identifying the latter with *rāṇō* Bhoja Rāja of Ūmarakoṭa, her personality becomes at once definite and important. Rāṇō Bhoja Rāja, the son of Candra Sena, must have been ruling between the end of the Saṃvat-Century 1600, and the beginning of the Saṃvat-Century 1700. According to Mūhanōta Nēna Sī (*Pārārā rī Khyāta*), Bhoja Rāja's son and successor Isara Dāsa was removed from the *gaddī* by rāvaḷa Sabaḷa Singha in Saṃvat 1710. Therefore Nāthī, who wrote in Saṃvat 1730-31, might well be his sister. Possibly, she had been married at Derāvāra, and had subsequently become a fervent proselyte of Visnuism and taken to compose religious works.

The contents of the MS. may be divided as follows :—

(a) सोढी नाथी रौ कविता, pp. 3a-178b A series of six re-

ligious poems by Sodhī Nāthī, composed in Saṃvat 1730-31, at Derāvāra, during the reign of rāvaḷa Sundara Dāsa of (Jesal-

mer ?), and rājā Dalapati Sīngha (of Bikaner). These are the names of the works :—

भगतभाव रा चन्द्रायणा, pp. 3a-36b. In 210 verses.

गूढार्थ, pp. 37a-50b. In 77 verses.

साख्यौ, pp. 51a-80b. In 338 verses.

हरिलीला, pp. 81a-104b.

नामलीला, pp. 105b-161b. In 532 verses.

बालचरित, pp. 164b-169b. In 62 verses.

कंसलीला, pp. 170a-178b. In 109 verses

(b) सोडै राखै राइमल रा गुणगीत, pp. 179a-186a. A small poem in 63 verses, celebrating rāṇò Rāi Mala, a Sodhò, and the gallantry displayed by him on the battle-field of Kāgini. Rāi Mala was a son of Siva Rāja, and grandson of Kūbhò (cfr. Mu. Nēṇa Si, *loc. cit.*). The name of the author is not given. The poem begins :—

॥ आरज्या ॥ सोडा रांण समथो

हिरणो दलिद्र रूप सुह राय हर ।

वाधांणां वडहथो ।

रायांमाल चौंदुओ रांण ॥ १ ॥ ..., etc

The work was copied at Derāvāra, in Samvat 1731, by the same vrāṇ Vihārī Chāgānī.

(c) फुटकर कविता, pp. 186b-207b. and 261b-271b. Miscellaneous verses of a religious nature, some of which by the same Nāthī mentioned above.

The MS. is in the Darbar Library in the Fort of Bikaner.

### MS. 6 :—फुटकर कविता .

A MS. in the form of a book, cloth-bound, numbering 254 leaves,  $6\frac{1}{8}'' \times 8\frac{1}{2}''$  in size. Divisible into two parts : (a) a central body, consisting of 180 leaves (from leaf 41 to leaf 219), very accurately written, and containing only bardic songs ; and (b)

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an external supplement of 74 leaves, distributed half at the beginning and half at the end, written hurriedly and by different hands, and containing genealogies and other miscellaneous information. The leaves forming the central body are all written by one and the same hand, and contain 15 lines per page, and 22-27 *akṣaras* per line. The MS. seems to be some 150 years old, and in a few places seems to be a copy of MS. 8, *q.v. infra*.

The contents of the MS. may be classified as follows :—

(a) पौढियाँ नै दूजी फुटकर वार्ता, pp. 1a-40b, and 220a-253b.

Miscellaneous notes, principally consisting of genealogies of the Rāṭhōras of Bikaner, Jodhpur, and other Rajput States, besides a few commemorative songs all referring to the history of Bikaner, and other extraneous matter. This part contains nothing so important as to deserve particular mention.

(b) दातार सूर रौ संवाद बारठ साँकर रौ कहियौ, pp. 41a-

42b. A small poem in 23 stanzas in the form of a dispute between a liberal man (*dātāra*) and a hero (*sūra*), as to which of the two is superior to the other. The dispute is resolved in favour of the liberal man by rājā Rāya Śiṅha of Bikaner. The work was composed by Bārāṭha Sākara during the reign of the last-mentioned monarch. Beginning :—

बलि आगलि त्रिज भुवणि

राइ हर हथ पसारे ... , etc.

Followed by 4 commemorative songs in honour of the same Rāya Śiṅha, by *pātra* Mohana, Āśirv Mānō, [GĀḌAṆA] Colō, and GĀḌAṆA Kesava Dāsa (pp. 42b-44a).

(c) राव जोधा नूँ गुण जोधायण गाढण पसाइत रौ कहियौ,

pp. 44a-50a. The same work as MS. 1(h), but enlarged in the beginning by the addition of 16 *dūhās*, which are not found in MS. 1(h), and left incomplete at the end, the text being abruptly interrupted in the middle of the *karittā* beginning *koṭhārī bhari-yā* ... Beginning :—

नारायण न विरोध

राखो वच साधे रयण ।

जुधता सुत्रौ जोध

वैरां ऊभौ वाहरू ॥ १ ॥ .. , etc.

(d) राजा रायसिङ्गजी रा गीत, pp. 50a-81a. A collection of 115 songs, almost all *gītas*, by different poets in honour of rājā

Rāya Singha of Bikaner. Many of the songs are anonymous, the others are referable to the Cāranas following :—

ĀPHO Durasò 81 : ĀSIYÒ Dalò 93, 99, Dūdò 79 ; KALAHATA Mādhò 35 ; KAVIYÒ Kisanò 23 : KURAPHIYÒ Cādhò 20 ; GĀDAṆA Jhājhana 25. Netò 26. 27 45, 108, Sadū 95 : DHADHAVĀRIYÒ Cūdhò 2 ; DHOLŪ Rāmò 97 ; BĀRATHA Jogò 6, Dūgara Si 15. Nārāyaṇa Dāsa 11. 98, Bhīva Rāja 71. Mahesa 13, 103, Vēṇi Dāsa 19, Sākara 28. 29. 70. Sāvāḷa 106. 107 ; MAHARŪ Kisanò 113 : RATANŪ Tejò 16. 109 ; ROHARA Patò Dānāuta 36 ; VITHŪ Tohò 17 ; SĀDŪ Malò 102 : SĀVARA Cāpò 84 ; SINDHĀYACA Nārū or Narò 7, 22.

(e) किसनावती कक्वाही रा नै केसरीनिङ्गु आँवभरै रा गीत,

pp. 81a-82a. Two songs in honour of Kisanāvati, a daughter of mahārājā Jè Singha of Ābera, and two in honour of Kesarī Singha of Ābajharò. By BOGASò Govaradhana. The two songs of Kisanāvati begin :—

दव दाघौ अक अक दुष दाघौ ... and :

भारथ मभि मिले दूसरौ भारथ ... . respectively.

(f) महाराजा अनूपसिङ्गजी रा गीत, pp. 82a-84a. Six songs

in honour of mahārājā Anūpa Singha of Bikaner, by KAVIYÒ Mohana ; LĀLASA Devī Dāna ; VITHŪ Khaṅgāra ; and SĀDŪ Vijò.

(g) मण्डलाँ भारमलौताँ रूपावताँ राणावताँ राठौड़ाँ रा गीत,

pp. 84a-91b. A collection of 28 *gītas* referring to Maṇḍala. Bhāramalòta, Rūpāvata, and Rānāvata Rāthòras. The names of the Cāranas recorded are the following :—

DHADHAVĀRIYÒ Rāma Dāsa 18 ; MAHARŪ Cāgò 26. 28 ; MISAṆA Gopāla 2 ; RATANŪ Dharama Dāsa 19 ; VITHŪ Khaṅgāra 4. 5 6 ; SĀDŪ Jaganātha 12 Malò 16. 23.

(h) विसहर, pp. 91b-95b. A collection of 21 *visaharas* or satyrical songs, all anonymous, and referring to Kūpāvata Māḍana, Sisodiyò Virama De. Hādhò Bhagavanta Singha. Rāthòra (mahārājā) Jasavanta Singha. Hādhò (rāva) Surajana. Kachavāhò Hara Rāma, etc

(i) भाटियाँ रा गीत, pp. 95b-101b. A collection of 25 *gītas* in honour of Bhāṭī rāvaḷas and smaller chiefs, mostly anonymous. Three *gītas* are by the poets following : RATANŪ Asarāva 14. Hara Dāsa 3 : SĀDŪ Malò 22

(j) राठौड़ रामसिङ्गजी रा गीत, pp. 101b-103b. Six *gītas* in honour of Rāthòra Rāma Singha, a brother of rājā Rāya Singha

of Bikaner, of which three composed by Rāthōra Prithī Rāja, another brother of Rāya Sīngha.

(k) महाराजा सूरसिङ्गजी री कविता, pp. 103b-117b. A collection of 51 *gītas*, *karittas*, and *dūhās* in honour of mahārājā Sūra Sīngha of Bikaner by the poets following :—Rāthōra Prithī Rāja 43 ; ĀSIYÒ Dāsa 11. Bhīmò 48 ; GĀPAṆA Kesava Dāsa 4, 6, 26, 33. Cojò 12, 27, 28, 34, 35, 36, 37 ; DHADHAVĀRIYÒ Mādhava Dāsa 17 ; BĀRATHA Sākara 42, Harakhò 5 ; MAHARŪ Netò 25 ; RATANŪ Jivò 10 ; LĀLASA Rūpa Sī 14, 45, 47 ; VĪTHŪ Ghara Sī 8, Jodha 7, Dāhò Jhājhaṇòta 16, Bhagatò 24, Suratāṇa 13. Sūrò 3.

(l) महाराजा करणसिङ्गजी री कविता, pp. 117b-143a. A collection of 85 *gītas*, *karittas*, and *dūhās* in honour of mahārājā Karāṇa Sīngha of Bikaner, partly anonymous and partly by the Cāraṇas following :—ĀPHÒ Kesava Dāsa 56 : KINİYÒ Goinda 65 ; KHIRİYÒ Jaga Māla 22, 69. Pharasa Rāma 57, Rūpa Sī 76 ; GĀPAṆA Kesava Dāsa 40, Thākura Sī 45, 58, Lakhò 30 ; BĀRATHA Caturò 36, 37, 38, 39 : Sabalò 41, 80 : BHĀDÒ Vāghò 17 ; LĀLASA Devī Dāna 9, 12, 77, Hathāḷa 13 ; VĪTHŪ Dedò Suratāṇòta 1, 24, 31, 79 : SĀDŪ Jaganātha 35, Rāma Sīngha 20, 21 ; SIṆDHĀYACA Giradhara 15, 83, Jaganātha 54 ; and by GÒRA Vijò Rāma 34 : and by BHOLIGA Manohara 84.

(m) महाराजा अनूपसिङ्गजी री कविता, pp. 143a-149b. A collection of 24 *gītas*, *karittas*, and *dūhās* in honour of mahārājā Anūpa Sīngha of Bikaner, some anonymous and some by the Cāraṇas following :—KHIRİYÒ Rāi Sīngha 15 ; (GĀPAṆA ?) Jhājhaṇa 7, 19 : PĒVĀRIYÒ Jogī Dāsa 14 ; SĀDŪ Kūbhò 13, Goinda Dāsa 1, Jagò 2, Vijò 3, Bhopata 10 ; SIṆDHĀYACA Jaganātha 18.

(n) फुटकर कविता, pp. 149b-161a. A collection of 45 miscellaneous songs, mostly *gītas*, in honour of Sisodiya, Rāthōra, Kachavāhā, Hula, and other chiefs. Names of poets :—Ratanasiyò 23 ; KHIRİYÒ Jaga Māla 25, Devī Dāna 16, Narahara Dāsa 24, Bhērū Dāsa 40 ; BĀRATHA Devī Dāsa 12, Harasūra 9 ; VĪTHŪ Khaṅgāra 17, Jesò 42, Jhājhaṇa 32, Mehò 5 : SĀDŪ Jagò 11, Mālò 27.

(o) कक्कावहँ रा गीत, pp. 161a-172a. A collection of 45 miscellaneous *gītas* in honour of Kachavāhā chiefs. Names of poets :—(ĀPHÒ) Durasò 33, 44 ; KAVIYÒ Jasò 30 ; KINİYÒ Dūdò 3, 15, 20 (?), 25 (?) : GĀPAṆA Kheta Sī 6, 14, Devī Dāsa 22 ; MISANA Goinda Dāsa 4 ; RATANŪ Jaga Māla 19, Deva Rāja 32 ;

VITHŪ Jesò 23, Parabata 34, Hamīra 26 ; SĀDŪ Mālò 10, 12 ; SĀMORA Akhaī 24 ; RĀṬHÒRA Prithī Rāja 7, 8.

(p) भालाँ रा गीत, pp. 172a-178a. A collection of 25 *gītas* celebrating Jhālā chiefs. all anonymous, except the 16th which is by Cāraṇa BĀṬĪ Rāma, the 20th. which is by Cāraṇa Harī Dāsa Bānāvata. and the 23rd and 24th. which are by Cāraṇa BĀRATHA Isara.

(q) फुटकर कविता, pp. 178a-186a. A collection of 25 miscellaneous songs in honour of gods and mythological heroes, and Kachavāhā, Mohila, Khicī, and Rāṭhòra chiefs. The names of the poets are :—Harasūra 1, Bharamasūra 2 ; Āsīyò Karama Si 25 ; KHRİYò Narabada 2 ; DHADHAVĀRIYò Gopāla Dāsa 19 ; BĀRATHA Isara 10 ; VITHŪ Khaṅgāra 11 ; RĀṬHÒRA Prithī Rāja 13, 14 ; and VĀṆIYò Acala 20.

(r) महाराजा अनूपसिङ्गजी रा गीत ५ साँदू विजे रा कहिया, pp. 186a-187a. Five *gītas* in honour of mahārājā Anūpa Singha of Bikaner. by Cāraṇa SĀDŪ Vijò [cfr. (s)].

(s) राठौड़ाँ है योडियाँ रौ कविता, pp. 187a-202a. A collection of 70 songs celebrating the ancestors of the RĀṬHÒRAS from Ajè Pāla and Jè Canda of Kanauja down to the sons of rāva Cūdò of Mandora. Songs 11-19 are in honour of mahārājā Anūpa Singha of Bikaner. Most of the songs are anonymous. The only names of poets recorded are the following :—Harasūra 53, 65 ; GĀDAṆA Āi Dāna 19 ; BĀRATHA Dūdò 60 ; MISANA Āṇanda 35. Pūnò 42. 47 ; LĀLASA Devī Dāna 15 ; DŪMA Sabaḷò ; and BHĀṬA Canda. . .

(t) फुटकर कविता, pp. 202a-209a. A collection of 26 songs referring to chiefs belonging to the tribes following :—Sara-vahiya, Gohila. Parihāriyā, Rāṭhòra, Cāvarā, Cāraṇa, and Pirohita. The names of poets recorded are :—Kisanò 23 ; Āphò Mahesa 22 ; Āsīyò Dūdò 5 ; (BĀRATHA) Isara 9, Bhācò 26, Harasūra 10 ; SĀDŪ Jaganātha 24 ; and RĀṬHÒRA Akhè Rāja Sāmantasinghòta 25. and Prithī Rāja 20.

(u) मेड़तिया राठौड़ाँ रा गीत, pp. 209a-213b. A collection of 18 *gītas* referring to Meratiyā Rāṭhòras. Names of poets :—Isara Hīgolāvata 12, Caturò 16, Nèta Si Kesāuta 1, Hamīra Nagarājòta 8 ; JAGATA Sodhò 3 ; DHADHAVĀRIYò Cūdò 13 ; MAHARŪ Jādò 9, Dānò 2 ; LĀLASA Jālapa 6.

(v) जाड़ेचाँ रा गीत, pp. 213b-217a. A collection of 16 *gītas* referring to Jārecā chiefs and Jāmas. Name of poets: DĀPHĀLÒ Khidò 10 ; BĀRATHA Isara 11. 12. 16 ; SĀDŪ Mālò 9 ; SŪDHA-KAVI Sāvaḷa 2.

(w) पड़िहारों रा गीत ४, pp. 217b-218a. Four *gītas* referring to Paṛihārā chiefs. The 2nd by Ṭhākura Si. and the 3rd by Harasūra.

(x) सोलंकीयाँ रा गीत ६, pp. 218a-219b. Six *gītas* referring to Solāṅkī chiefs. The 1st and the 5th by (ĀPHÒ) Durasò.

The MS. is in the Darbar Library in the Fort of Bikaner.

## MS. 7:—राठौड़ रतनसिङ्गजी री महेसदासौत री वचनिका.

A MS. in the form of a *gutaḷò*, consisting of 72 leaves, besides 10 additional leaves at the end, which are disconnected and fragmentary. Size of the leaves  $4\frac{1}{2}'' \times 6\frac{1}{4}''$ . Each page contains 11-14 lines of writing, and each line consists of about 25-30 *akṣaras*. The MS. is all written by one and the same hand, in Marwari-devanāgarī. It is undated, but appears to have been written towards the end of the Saṁvat Century 1700.

The MS. contains :—

(a) वचनिका राठौड़ रतनसिङ्गजी री महेसदासौत री खिड़ियै जगै री कहौ, pp. 4a-27a. The well-known poem by Khiriṇò Jagò, on the battle fought at Ujain in Saṁvat 1715 by mahā-rājā Jasavanta Singha of Jodhpur on one side, and Ōrangzeb and Murād, the two rebel sons of Śāh Jahān, on the other. The work takes its name from rājā Ratana Singha of Ratlam, in Malwa, who particularly distinguished himself in the combat, and was killed on the field.

The work begins :—

॥ गह्रा ॥ गणपति गणे (sic) गहौर

गुण ग्राहीग दान गुण देयण ।

सिधि रिधि सुबुधि सधौर

संडालं देव सुप्रसनं ॥ १ ॥ ... , etc.

(b) फुटकर कवित्त, pp 28a to the end. Incomplete towards the end, owing to missing leaves. A collection of over 379 miscellaneous *kavittas*, by Kāsī Rāma. Ālam. Balabhadra and others, of no historical interest.

The MS. is in the Darbar Library in the Fort of Bikaner.

### MS. 8:—फुटकर कविता .

A MS. in the form of a book, cloth-bound, consisting of 222 leaves,  $10\frac{1}{4}'' \times 6\frac{1}{8}''$  in size. Leaves 32-48 and 95 are missing. From 25 to 30 lines of writing per page, and from 18 to 23 *akṣaras* per line. All written by one hand in devanāgarī script. Fairly accurate. Undated. Apparently over 200 years old.

The MS. contains a collection of miscellaneous commemorative songs, which, for the sake of simplification, I shall group under the heads following :—

(a) वीकानेर रै राजा करण नै मूरसिङ्गजी री तथा राव कल्याणमलजी री कविता, pp. 5a-11a. Sixteen *gītas*, eight *kavittas*, and one *chanda* referring to rājās Karaṇa and Sūra Siṅgha, and rāva Kalyāṇa Mala of Bikaner. The names of the poets recorded are : (ĀPHÒ) Durasò 16 ; KHIRIYÒ Vithala 13 ; GĀPAṆA Keso Dāsa 15 ; CĀRAṆA Hamīra 18 ; and LĀLASA Kheta Si 14. The songs are followed by a *gīta* in honour of Rāma Siṅgha Ratanòta of Ratlam, by Mahiyāriyò Udè Karaṇa.

(b) चाहवागँ रा गीत ४२, pp. 11b-20a. A collection of 43 *gītas* in honour of Cāhavāna chiefs, partly anonymous, and partly by the poets following :—ĀSIYÒ Dūdò 12 ; KAVIYÒ Jasò 11 ; KHIRIYÒ Tikama Dāsa 33. Dhana Rāja 19, 20, 23, 30 ; DHADHAVĀRIYÒ Garathò 38 ; Bogasò Devī Dāsa 7, 18. Sūjò 6 ; RATANŪ Mādaṇa 1 ; SĀMORA Patò 2 ; SIṆDHĀYACA Caturò 14, 43 ; and VyĀSA Cintāmaṇi 3, 8, 10, 29, and Likhamī Dāsa 31, 34.

(c) फुटकर कविता, pp. 20b-121a. A collection of about 500 miscellaneous commemorative songs, of which only 416 are now extant, owing to the loss of leaves 32-48 and 95 in the MS. Almost the generality of the songs are *gītas*. The greatest part of them refer to Rāthòra chiefs, but intermixed with these are songs referring also to Cāhavānas, Kachavāhās, Bhātis, Haḍās.



Cāvarās, Jādamas, Guhilōtas, and a few other less important Rajput tribes. With a few exceptions, all the songs are composed by Cāraṇas, whereof the following names are recorded :  
 ἈΡΗΘ Khīdō 181. 330. Jaga Māla Durasāvata 215, Durasō 53, 66, 105, 106, 135, 143, 149, 161, 182, 210, 242, 256, 357, 371, Bhara Mala Durasāuta 179, Mukunda Dāsa 192 ; ἈΣΙΥΘ Karama Sī 155, Tejō 367, Dalō 52, Dūdō 115, 268, 362, Mānō 103, 363 ; KAVIYΘ Alū 57, 372 (?) Bhīmō 170, Mukunda Dāsa 396, Rāja Sī 174 ; KINIYΘ Khīmō 211, 278, 412, Dūdō 251 ; KUVĀRIYΘ Jogī Dāsa 23 ; KHIRIYΘ Kisanō 28, Kheta Sī 196, 197, 203, Jaga Māla 168, 175, 190, Jagō 24, 25, 27, Dalō 177, 194, Devō 45, Mālō 99, 104, 221, 222, Rāya Mala 296 ; ΚΠΟΡΘ Cāpō 235 ; GAPHAVI Dedō 208 ; GĀPAṆA Ūgō 188, 204, 206, 390, 404, Keso Dāsa 280, 411, Tiloka Sī 213 ; JAGAṬA Tejō 379, Nādō 111, 169, 231, 393, Sodhō 391, Sujāna 6 ; JHULΘ Sāiyō 118 ; THEHARA Rūpō 132 ; DHADHAVĀRIYΘ Khema Rāja 173 ; Cūdō 376, Mokō 339, Rāma Dāsa 227 ; DHIRANA Mālō 21 ; BĀRATHA Akhō 51, 290, 305, 308, Ghara Sī 232, Nara Singha 9, Narahara 8, Mahesa Dāsa 48, 354, 366, Ratana Sī 184, Rāja Singha 12, Rāja Sī 353, Likhamī Dāsa 41, Sabaļō 394, 395, Harasūra (?) 158, 244, 245, 253, 258, 263, 266, 273 ; BOGASΘ Thākura Sī 333 ; MAIYΘ Soharō 3 ; MAHARŪ Cāgō 238, 239, Colō 214, Dānō 386, Lūna Pāla 128, 131, Sahasō 14 ; MAHIYĀRIYΘ Bhoja Rāja 39 ; MISANA Ānanda 303, Gopāla 76, Devānanda 288, Motila 212 ; MŪHARA Mahi Rāja 189, 190, 406, 407 ; RATANŪ Caṅgā Dāsa 201, Jaga Māla 279, Dūgara Sī 259, Deva Rāja 361, Dharama Dāsa 102, 228, Bharamō 62, Rūpa Sī 30, Sākara 163, Hari Dāsa 348 ; LĀLASA Arijana 18, Kheta Sī 5, Gopāla Pūjāvata 112, 261, 262, Narō 114, 345, 397 ; VAṆASŪRA Duragō 282 ; VARASAṬΘ Udē Sī 207, 281, Goinda 347, Mālhana 241 ; VITHŪ Bhojō 187, 234, Mehō 180, 275, 276, Rāya Mala 250, 255, Sūrō 233 ; SĀDŪ Kamō 329, 331, 364, 410, Nāthō 415, Bhopata 416, Mālō 109, 183, 225, 236, 283, 365, 402, 405, Rāghō Dāsa 336, 349, Rāmō 54, 298, 299, 374 (?), Harī Dāsa 152 ; SĀMORA Thākura Sī Jagamālōta 123, 124 (?), 125 (?), 153 ; STYDHYACA Āsō 220, Kalō 265, Khīvasūra 340, Cutarō 1, 7, Motila 133.

The other authors, who are not Cāraṇas, are the following :—POHAKARAṆΘ Jasavanta 34, 119, 277 ; BHĀṬA Mohana Dāsa 26 ; BHOJIGA Mādana 193 ; RĀTHORA Dūgara Sī 91, Prithī Rāja 78, 79, 113, 249, 278, 332 ; VAHIYĀVATA Rāya Mala 300.

(d) हाडाँ रौ कविता, pp. 121a-123b. A collection of 13 *gītas* and 1 *kavitta* in honour of Hādā chiefs. Before the first *gīta*, there is the title *Hādā rō guṇa*, which probably refers to the whole collection. Names of poets :—[ἈΡΗΘ] Durasō 7, 8 ; [KAVIYΘ] Kisanō Alūōta 10, 11 ; DHADHAVĀRIYΘ Mokō 12 ; RATANŪ Dedō 5 ; SĀDŪ Mālō 6.

(e) जादम भाला सरवहियाँ री कविता, pp. 123b-131b. Forty-six songs, mostly *gītas*, in honour of Jādama (Jārecā), Jhālā, and Saravahiya chiefs. A great part of the songs are by BĀRATHA Isara (2, 4, 6, 9, 10, 12, 16, 27, 28, 29, 30, 41, 43), the others are partly anonymous and partly by the Cāraṇas following:—ĀSIYÒ Mālò 34, 36; KHIRIYÒ Kūpò 17; DĀPHĀLÒ Khidò 19; BĀRATHA Āsò 1, 14; LĀLASA Saravaṇa 7; VIṬHŪ Mehò 5; and SĀDŪ Mālò 18.

(f) मेड़तिया राठौड़ों री कविता, pp. 131b-147b. A collection of 87 songs (*gītas* and *kavittas*) in honour of chiefs of the Meratiyā branch of the Rāthòras. The names of the Cāraṇas recorded are the following:—ĀPHÒ Kisanò Durasāuta 67, Durasò 51, 78, Mukunda Dāsa 49; KAVIYÒ Pañcāina 69; KHIRIYÒ Jaga Māla 62, Sādūla 71; JAGATA Divò 16, Nādò 56; DHADHA-VĀRIYÒ Mòkò 4, 59; BĀRATHA Nārāyaṇa Dāsa 84; MAHARŪ Jādò 28, 54; MŪHARA Mahi Rāja 85; RATANŪ Isara 22, 30, 45; LĀLASA Gopāla 29, 46, Jālapa 74; SĀDŪ Kamò 87, Mālò 52. Besides, there are the following names of Cāraṇas, the tribe of whom is not recorded: Isara Hīgolāvata 42, 64, Caturò Bhojāuta 55, Devī Dāna 53, and Narū 31. The 31st song is by DHĀPHI Isākha, the 57th by Rāvata Kalyāṇa Dāsa, and the 75th by Padamā, a Cāraṇi.

(g) कक्वाहाँ री कविता, pp. 147b-165b. A collection of 88 songs in honour of Kachavāhā chiefs, amongst which a poem: *Jhulānā rājā Māna Singhajī rā* by ĀPHÒ Durasò (pp. 148b-150a). Names of Cāraṇas: ĀPHÒ Kesò 66, Durasò 5, 34, 54, 72, 76; KAVIYÒ Jesò 33; KINIYÒ Teja Sī 38, Dūdò 12, 22 (?), 24 (?), 58; KHIRIYÒ Kheta Sī 6; GĀDANA Kheta Sī 11, 84, 85. Devī Dāsa 21, 41; MISAṆA Goinda Dāsa 59, Gopāla 10, Siraṅga 45, 60, 67; MOTESARA Cutarò 80; RATANŪ Isara 16, Jaga Māla 20, Deva Rāja 32; VIṬHŪ Jesò 26, Parabata 37, Hamīra 25; SĀMORA Akhai 27; SĀDŪ Mālò 7, 9 (?), 73, 88. Song 81st is by [Rāthòra] Prithī Rāja.

(h) सौँ धलौँ रा गीत, pp. 166a-b. Five *gītas* in honour of the Sīdhālas Visaḷa De, Khaṅgāra, Sīhò, and Sūrija Mala, whereof the 3rd one is by Sūdāna, and the 4th by ROHARIYÒ Bhaḡunò.

(i) पँवारौँ रा गीत, pp. 167a-169b. Twelve *gītas* in honour of Pāvāra chiefs, all anonymous, except the 3rd which is by Hīgola Dāsa Bharamāuta, and the 7th which is by BĀRATHA Isara.

(j) सोढाँ री कविता, pp. 169b-175a. Ten songs in honour of Sodhā chiefs, amongst which a *Candrāyaṇā Acala Dāsa Sabāḷa Bhādōta rā* (4), beginning :—

अचलैसुँ तिरलोक इसी कथ उचरै ।

and a *Rāya Sala Sūjāuta rō guṇa* (5), beginning :—

चंद्र चंदन अरक अंबनिघ इसर ।

All anonymous, except the last *gīta*, which is ascribed to ROHARIYŌ Harisūra.

(k) फुटकर कविता, pp. 175a-186b. A collection of 60 miscellaneous commemorative songs, in honour of Rajputs of various tribes, to wit : Devarās, Solāṅkīs, Bahelās, Sūdās, and Sākhālās. Names of poets :—ĀPHŌ Durasō 19, 25, 60 ; ĀSIYŌ Karama Sī 27, 56, Dalō 14, 17 ; KAVIYŌ Kisanō Alūōta 13, Māḍaṇa 44 ; KHIRIYŌ Mālō 43 ; GĀDAṆA Kheta Sī 40 ; DHADHAVĀRIYŌ Mōkō 18 ; [ROHARIYŌ] Bahugunō 28 ; VIṬHŪ Mehō 32 ; SĀDŪ Mālō 20, 46, 48 ; SIṆDHĀYACA Sāvaḷa Gopāuta 22 ; besides : Jhīmī (a Cāraṇī ?) 31 ; Jogī Lākhō 29 ; MĀGAṆAHĀRA Nārāyaṇa 51, and [RĀTHŌRA] Prithī Rāja 24.

(l) भाटियाँ री कविता, pp. 186b-192b. A collection of 32 songs in honour of Bhāṭī chiefs. Names of poets :—KHIRIYŌ Mālō 32 ; RATANŪ Hara Dāsa 6 ; SĀDŪ Mālō 26 ; besides : Bharama Sūra 7, Rāma Dāsa Akhāuta 9 ; Josī Mādhō 30 ; and BHOJIGA Sohila 28

(m) फुटकर गीत, pp. 192b-198a. Twenty-five miscellaneous *gītas* referring to Rāthōra, Paṛihāra, Bhāṭī, and Īdā chiefs. The last four ones are in honour of the Rāthōras of Ratlam. Names of poets :—[ĀPHŌ] Durasō 1, 25 ; ĀSIYŌ Dūdō 16 ; KHIRIYŌ Jagō 23 ; GĀDAṆA Ūgō 5 ; BĀRATHA Isara 13, 14 ; RATANŪ Rūpō 24 ; VARASARŌ Dhanō 2, Bhāra Mala 4 ; SĀDŪ Hari Dāsa 6 ; SIṆDHĀYACA Gaṇesa 21 ; besides : Harasūra 10, 23, and DHŌLŌ Rāmō 20.

(n) राठौड़ाँ री वंसावली री कविता, pp. 198a-208a. A collection of 55 songs, mostly *gītas*, celebrating the ancestors of the Rāthōras of Marwar from *rāva* Sihō down to *rāva* Sūjō Jodhāvata. Names of poets :—BĀRATHA Cōhatha 47, Harisūra 50 ; MISANA Karamānanda 7, Gehana (*sic*!) 3, Pātū 14, Pūnō 8, 11 ; RATANŪ Bharama Sūra 45 ; VIṬHŪ Sūrō 31, 43 ; SIṆDHĀYACA Cōbhuja 22 ; besides : Dharamō 30, 37 ; Harisūra 18, 29, 44 ; and Jasō Sikotarō 32

(o) फुटकर कविता, pp. 208a-219a. Thirty-two miscellaneous commemorative songs referring to various chiefs, mostly Rāthōras. Names of poets :—ĀPHŌ Durasō 18 ; KINİYŌ Goin-da Dāsa 16 ; KHIRIYŌ Jaga Māla 10. Narahara Dāsa 7. Mahesa Dāsa 11. Sujāna 5 : GĀDANA Thākura Si 17 · BĀRATHA Nara Singha 3, Nāthō 13 ; MAHIYĀRIYŌ Pūraṇa Dāsa 12 ; MOTESARA Goinda 14 : VIṬHŪ Sūrō 25 : SĀDŪ Rāgho Dāsa 9 ; besides : Pira Dalāuta 26. Ratana Si 6. and [Rāthōra] Prithi Rāja 19.

The MS. is in the Darbar Library in the Fort of Bikaner.

### MS. 9:—ढोलै मारू रा दूहा आदि .

A MS. in the form of a book, stitched but uncovered, consisting of 94 leaves,  $8\frac{1}{2}'' \times 5\frac{3}{4}''$  in size. Two leaves at the beginning, and four at the end are missing, but the MS. is not mutilated, as apparently these external leaves were either blank, or only filled with extraneous and unimportant matter. From 16 to 25 lines of writing per page, and from 15 to 20 *akṣaras* per line. Devanāgarī script. Written in the year Samvat 1818

The MS. contains :—

(a) ढोलै मारू रा दूहा, pp. 1a-21b. The same work as contained in MS. 3 (c), but very different in the readings. In 399 *dūhās*. Beginning :—

पूगलि पिंगल राउ

नल राजा नरवरे ।

अदिठा दुरिठा

सगाई दइय संयोगे ॥ १ ॥

दूहा ॥ पिंगल उचालौ कीयौ

नल नरवर वै देस ।

पूगल देस दुकाल थयौ

किय हौ काल विशेष ॥ २ ॥ ... , etc.

(b) पञ्चाख्यान वारता, pp. 22a-59b. A vulgarization of the *Pañcākhyāna* in Marwari prose with Sanskrit *ślokas* interspersed. Containing 48 tales. Beginning :—

दक्षीणदेस तठै महिलारूप नामै नगर कै । तिहाँ राजा जितसजु  
राज्य करै । तिख नगरै वरघमान इसै नामै विवहारीयो विणजारो ... ,

(c) सतसई विहारी छत, pp. 60a-91b. The *Satasai* of Vihārī  
Dāsa. Incomplete the text being interrupted after *dūhō* 601.

The MS. is in the Darbar Library in the Fort of Bikaner.

### MS. 10 :—क्रिसन रुक्मणी री बेल राज प्रियीराज री कही.

A MS. in the form of a book, without cover, numbering 90 leaves,  $8\frac{7}{8}'' \times 5\frac{3}{4}''$  in size. The first six leaves have been eaten up by mice near the inner corners, and consequently several *akṣaras* in the text are now lost. The MS. is rather accurately written on 19 lines per page, in devanāgarī. Each line comprises about 15 *akṣaras*. The date is given at page 81a, and is Samvat 1826.

The MS. contains the famous *Vela* of Kṛṣṇa and Rukmiṇī, composed by Rāṭhōra rāja Prithī Rāja—a brother of rāja Rāya Singha of Bikaner—, who lived under Akbar. The subject of the poem is the story of Rukmiṇī, the daughter of Bhiṣmaka, who secretly fell in love with Kṛṣṇa, and was against her will betrothed to Siṣupāla, but managed to send word to Kṛṣṇa, who came with his brother Balarāma and carried her off, in spite of armed opposition. The narrative is followed by a description of the wedded bliss of the two lovers, and the different seasons of the year, and is finally concluded with the birth of Pradyumna. The text, in 301 *veliyā gītas* and 1 *kalasa*, is accompanied by a prose *ṭīkā* identical with that in MS. 28 and described below. Beginning :—

परमिसर प्रणमि प्रणमि सरसति पिण

सदगुर [ - - - - ]न्दे ततसार ।

मंगलरूप गाईयै माहव

[चा]र स एहिज मंगलचार ॥ १ ॥

॥ अथ टीका ॥ प्रथमही परमेश्वर कौं नमस्कार करै कै । पाकैं  
सरसती कौं नमस्कार करै कै । पाकैं सदगुरु कौं नमस्कार करै कै ।

ए तीने ततसार कै । मंगलरूप माधव कै । ते कौ गुणानुवाद कौजै कै ।  
या उपरांत मंगलाचार को नहीं कै ॥ ६ ॥ . . . , etc.

The copy was made in the Fort of Bikaner, by pirohita śrī Kṛṣṇa, at the order of khavāsa śrī Āsōji.

The MS. is in the Darbar Library in the Fort of Bikaner

### MS. 11 :— जसरत्नाकर तथा पाण्डवयशेन्दुचन्द्रिका .

A MS. in the form of a book, cloth-bound, but with most of the leaves detached. Size 9" × 6½". Number of the leaves 188, besides 10 blank leaves at the beginning, which are not reckoned in the numeration. The MS. is divisible into two halves, each written by a different hand. The former half contains 16-18 lines per page, and 15-19 *akṣaras* per line, whereas the latter contains an average of 23 lines per page, and 20-25 *akṣaras* per line. In the last page, the MS. bears the date : *Samvat 1917 miti, śrāvāṇa vada 14. vāra maṅgalavāra.*

The MS. contains —

(a) जसरत्नाकर, pp. 1a-82a. A poem in honour of mahārājā Ratana Singha of Bikaner, by an author unknown. Incomplete at the end, but probably only a small portion of the text is missing. The part extant comprises 290 verses—mostly *kavittas*, *dūhās*, and *chandās*—, but this number includes also several old commemorative songs, which the Poet has incorporated into the work. The poem begins with the *kavitta* following :—

आद विश्व अखलेस

अलख अविनासी अव्यय ।

भयेव नाभ अंभोज

जगत कर्त्ता सु दृग्दृश्य ।

जिंह मरिच भये जांन

भयव कश्यप प्रजेस सुव ।

तेजपुंज सुत्त तिनह

सुगुन जुत आधदेव सुव ।

ईच्छाक नृपत ताकै भयव

विकुस ज्ञीत जग विस्तरिय ।

जिन वंस कमंध रतनेस जग

अवनि मुजस बड अतुसरिय ॥ १ ॥

From the above it is seen that, like most bardic poems, the work begins *a principio* from the Creation, and traces the origin of the Rāthōras to Viṣṇu himself. Then the narrative continues, prolix and wearisome, and goes through the entire list of the mythical ancestors of the Rāthōras, *paurāṇika* and others, as far as Jè Canda, the last king of Kanauja. This mythical part, which has no interest of any kind, continues as far as p. 37*a*. where the historical part proper begins with Seta Rāma and Siṅgha Sena (=rāva Sihò). The account of rāva Vikò begins p. 40*b*. with a summary enumeration of his conquests, after which the Poet proceeds to relate how Vikò marched on Jodhpur to contest the right of succession to Sūjò, his step-brother, and how he was afterwards persuaded by his step-mother, the Hāḍī rānī, to renounce his right in favour of Sūjò and content himself with the heirlooms of the family. These are recorded in the *kavitta* following :—

लौघ पाट निज देव

तुरी जीपण रिण भमर ।

मेघाडंबर तखत

ग्रभ कंचन लखमीवर ।

वरदाय कनग विचन

अवर केतला संभारे ।

पाटपती कृत्रपती

वले थलवट पाधारे । ...

The accounts of the reigns of the successors of Vikò (Lūna Karāṇa, Jèta Si Kalyāṇa Mala, Rāva Siṅgha, Sūra Siṅgha, Karāṇa Siṅgha, Anopā Siṅgha, Sujāṇa Siṅgha, Jorāvāra Siṅgha, Gaja Siṅgha, and Sūrata Siṅgha) though succinct, are not without any interest. It is obvious that the Author consulted several sources, before composing his work. How far the composition is by his own pen, and how far he has borrowed from other pre-existing bardic poems, it is difficult to say without a closer examination of the text. But the songs mentioned below, which are found interspersed in the text, are certainly

older, and some very much older than the author of the *Jasa-ratnākara* :—

RĀVA JĒTA SĪ : 1 *gīta* (pp. 43b-44a). Beginning :—

खरै खेत खुरसांण रा पिसण ह्वय पांङ्गणा ...

1 *gīta* (p. 46a). Beginning :—

उबेलण गंग वैर आंपाणै असमर ...

RĀVA KALYĀṆA MALA : 1 *gīta* by Hamī[ra] Sūjāvata (pp. 46b-47a). Beginning :—

पड़ै तेण पिड़ ह्वाय भूपाल अन हैकंपे ...

RĀJĀ RĀYA SINGHA : 1 *gīta* by Ādhò Sadūḷa Durasāvata (pp. 49b-50a). Beginning :—

अहमंदपुर जीप जोधपुर आबू ..

1 *gīta* by Ādhò Durasò (pp. 50a-b). Beginning :—

जोधपुर तखत रायसंघ जोवतां ...

1 *gīta* (pp. 50b-51a). Beginning :—

धुवे अमत नौसांण हैकंप मातौ घरा .

1 *gīta* by Vīthū Parabata (p. 51b). Beginning :—

अई भाग रासा नृपत ताह रो ईखतां . .

1 *gīta* (pp. 52a-b). Beginning :—

सहर लुटतो सदा तूं देस करतो सरद ...

RĀJĀ SŪRA SINGHA : 1 *gīta* by Gāḍaṇa Kesava (pp. 53a-b). Beginning :—

समय तुभ सगरांम विथरी तगत सूरसंघ ..

RĀJĀ KARAṆA SINGHA : 1 *gīta* by Dedò (pp. 55a-b). Beginning :—

करण प्रथी ईक राह पतसाह आरंभ करे ...

MAHĀRĀJĀ ANOPA SINGHA : 1 *gīta* by Gāḍaṇa Āi Dāna (pp. 57a-b). Beginning :—

अनड़ नड़ण ओनाड़ ओकाड़ घड़ असपतौ



1 *nīsānī* by Gāḍaṇa Goradhana (pp. 58b-59b).  
Beginning :—

ईल साका अवरंग तखत ईम हूवा उचारे...

1 *gīta* (p. 60a). Beginning :—

समंद फाल कूदै ह्यूनं नहर जरै संकर ...

MAHĀRĀJĀ SUJĀṆA SĪNGHA : 1 *gīta* by Bārāṭha Jaganātha  
(p. 61a). Beginning :—

ह्रवो ताव जोधां ईसो राव वीकां हथां ...

MAHĀRĀJĀ JORĀVARA SĪNGHA : 1 *gīta* by Bārāṭha Jaganātha (pp. 62a-b). Beginning :—

दव सिलगी जंगल जोधपुर दगधे ...

MAHĀRĀJĀ GAJA SĪNGHA : 1 *gīta* (pp. 63b-64a). Beginning :—

कहै राम जोधांग री प्रजा उमराव कथ ...

1 *gīta* (pp. 64a-65a). Beginning :—

धरे धंख अभमाल वाली गजय कूच धरय ...

It is only on page 68b that the reader is introduced into the proper subject of the work : the reign of mahārājā Ratana Sīngha. Here the narrative becomes as diffuse as it can be, and particulars become very abundant. Unfortunately, it is only the beginning of the reign of Ratana Sīngha that is described, namely his installation on the *gaddī* in the year Samvat 1885, the *ḥikō*, or gifts of congratulation on the occasion of the succession, which he received from the East India Company, the gifts which he received from the Emperor of Delhi in Samvat 1888, and lastly the pilgrimage he made to Gayā (in Samvat 1893), and the gifts and alms he gave on the occasion.

(b) फुटकर कविता, pp. 83a-85a, 88b-89b. Three different poems, to wit : twelve stanzas, partly *kavittas* and partly *saṁvāiyās*, on religious subjects by Sūrata, Rasa Khā, and other poets ; a *gīta* of invocation to the Āi (Mātā) ; and five *kavittas* exalting the *saṁ* practice. The first of the last-mentioned *kavittas* begins :—

देवत खेतल दिसा

जात देवां कज जातां । .... etc.

(c) पाण्डवयज्ञोत्तुचन्द्रिका सामी सरूपदास छत, pp. 90a-188a.

The well-known vulgarization of the Mahābhārata in Piṅgaḷa, by *sāmī* Sarūpa Dāsa. Composed in Saṃvat 1892.<sup>1</sup> Beginning :—

[ श्लोक ] ॥ गुणालंकारिणौ वीरौ धनुस्तोत्रविघ्नारिणौ ।

भूभारहारिणौ वंदे नरनारायणावभौ ॥ १ ॥

दोहा ॥ ध्यान कीरत वंदना

त्रिविध मंगलाचर्न ।

प्रथम अनुष्टुप वीच सोह

भय त्रिधा सुन कर्म ॥ २ ॥ . . . , etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 12 :—ढोलै मारू रा नै बीजा दूहा सङ्गह .

A MS. in the form of a book, 11" × 7" in size. Number of leaves 515. From 21 to 25 lines of writing per page, and from 18 to 24 *akṣaras* per line. The MS. is apparently all written by one and the same hand, in beautiful Devanāgarī, but the first 173 leaves are written more carefully than the rest. The colophons bear neither date nor name of the copyist, but the MS. seems to be some 200 years old, at the most

The MS. contains :—

a) ढोलै मारू रा दूहा, pp. 1a-13b. The *dūhās* of Dholò and Mārū in the same recension of MS. 9 (a) above, but with different readings. 395 *dūhās* in all. Beginning :—

॥ [ गाथा ] ॥ पूगल पिंगल राखो

नरराजा नयवरे नयरे ।

अदिङ्गा दूरिङ्ग

सगाई दईय संजोगे ॥ १ ॥

॥ दोहा ॥ पूगलदेस दुकाण थियुं

किणहीं काल विमेधि ।

<sup>1</sup> The work was published at Indore in Saṃvat 1909, and again in Bombay in Saṃvat 1954.

पिंगल उचालौ कीयौ

नर नरवर चै देखि ॥ २ ॥ .... etc.

(b) माधवकामकन्दलाचरित्र, pp. 14a-36a. A Marwari rifacimento of the well-known love story of Madhavānala and Kāmakandalā, composed by *vācaka* Kusālālābha at Jesalmer, in the year Samvat 1616 (? *sambata sola[so]lotarai*, st. 548), under the reign of rāvala Māla De, for the amusement of kumāra Hari Rāja (st. 552). In 553 verses, including *caupaīs*, *dūhās*, and Prakrit *gāhās*. Beginning :—

देव सरसति २ सुमति दातार

कासमीर मुख मंडणी ब्रह्म पुत्र कर वीख सोहइ ।

मोहय तरवर मंजरी

मुख मयंक त्रिजं भवन मोहइ । ... ॥ १ ॥

... ..

॥ चउपई ॥ पहिलौ नागलोक पाताल ।

बीजौ मृगलोक सुविसाल ।

देव असंख कोडि जिह्वां रहइ ।

खगलोक ते बीजौ कहइ ॥ ४ ॥ . . . etc.

(c) मधवानल भाषाबन्ध कवि आलम कृत, pp. 36a-60a. Another metrical rifacimento of the same story, in Hindi, by Ālam, a Muhammadan poet. Composed in the (Hijra) year 991 (*sana navasè ikānavè*, p. 36b) during the reign of Akbar (A.D. 1583). In *caupaīs* and *dūhās*. Beginning :—

प्रथमै पार ब्रह्म जस पणो ।

फुनि ककु जगत रीति को वणो ।

पार ब्रह्म परपूरन खामी

घट घट रहै सु अंतरजामी । .... etc.

(d) माधवानलप्रबन्ध दोग्धबन्ध कवि गगनपति कृत, pp. 61a-139b. A third, and lengthier, rifacimento of the same story, in Marwari *dūhās*, by Gaṇapati, the son of Nara Sā (see p. 139a). Composed at Amrapadra, on the Narmadā, in the year Samvat 1584 (*veda bhujāṅgama bāṇa śaśi* | *Vikrama varasa vicāra*, p. 139a), under the reign of rāṇo Nāga (? *Ugrasena kuli Ugrabala rāṇan Nāga nareṣa*, *ibid.*). Beginning :—

कुँयर कमलारति रमण

मयण महा भड़ नाम ।

पंकजि पूजिय पय कमल

प्रथमजि कहं प्रणाम ॥ १ ॥

सुर नर पन्नग पणि वली

लक्ष चउरासी जोय । . . . , etc.

(e) फुटकर दूहा, pp. 141a-150b. Three small poems in *dūhās*. to wit: (1) *Rāmacandrajī rā dūhā*, (2) *Thākurajī rā dūhā* (3) *Jāhnavī rā dūhā*

(f) सिंहसुभाषित ज्ञानशक्त राजा देवीसिंह कृत, pp. 153a-173a. A work in 617 *dūhās*, in Hindi, in the form of a collection of *subhāṣitas*, composed by a *rājā* Devī Singha, the son of Bhāratha, during the reign of Aurangzeb (see p. 153a). Beginning :—

श्रीपति श्री की प्रीति लहि

उर बैठ न कौं दौन । . . . , etc.

(g) दूहा रत्नाकर, pp. 174a-501b. A very rich collection of *dūhās* from different and numerous sources, compiled by order of mahārājā Anopa Singha of Bikaner. The collection is introduced by a series of 37 *dūhās*, the subject of which is an invocation to Ganeśa, etc., a review of the ancestors of the Rāthōras, and a mention of mahārājā Anopa Singha, who caused the collection to be made. The *dūhās* are for the greatest part erotic, and are grouped under different subjects, e.g. *navodhā sneha*, *navodhā rō surata*, *navodhā ko suratānta*, etc.

(h) कुँवरसौ सांखलै री नै भरमल री वात, pp. 503a-b. The same work as MS. 18 (f). Fragmentary: only the first leaf left. Beginning :—

खीसौह सांखलौ जांगलू राज्य करै बेटौ कवलसौह (i) अकदा प्रस्ताव सोतरौ (sic) धरतौ दुकाल छवौ ताहरां खरल बोलैया कटै हेकै हलौ तौ मास आर द्राव चारां (i) ताहरां केईक बोलैया धरतौ आज खीचीयां री भली कै (i) . . . , etc.

(i) जेहें जाम गी व त, pp. 506a-509a. A tale referring to Jehò, the *jāma* of Thatò, in prose intermixed with *dūhās*. The subject is a mere episode of zenana life. Beginning :—

नगर घटे जेहौ जाम रहै तिग रहै नव से ६०० स्त्री सगां कौ  
बेटी साधेतां बापेकां कौ । . . . , etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

### MS. 13 :—फुटकर कविता रौ सङ्ग्रह .

A MS. in the form of a book, cloth-bound, 6" x 8½"-10" in size. The present number of leaves is 349, of which about 40 are blank, and about a dozen detached. The MS. in origin contained some more leaves, which are now lost. From 14 to 17 lines per page, and about 30 *akṣaras* per line. Devanāgarī script. The MS. seems to be all written by one hand. The name of the copyist is Pema Rāja, a pupil of Mathena Paṇḍit Ānandaṣṭi, and he wrote the MS. in Bikaner, between Saṃvat 1724 (p. 119*b*) and 1727 (p. 128*b*).

Leaving aside small and unimportant matters, the chief contents of the MS. are the following :—

(a) हियालियाँ, pp. 1*b*-2*b*. A small collection of riddles, in verses.

(b) ऊमादे भटियाणी रा कवित्त, pp. 3*a*-4*b*. A poem in 14 *chappaya kavittas* in commemoration of Ūmā De, the Bhaṭiyānī rāṇī of Jodhpur, who after having been irreconcilable with her husband, rāva Māla De, for years, sacrificed herself on his pyre when he died. Cfr. *Descr. Cat.*, Sect. i. pt. ii, MS. 22 (xxiv). In MS. C. 50 (see *Progress Report* for 1915, p. 71), the poem is attributed to Bāratha Āsò, a Cāraṇa who lived at the court of Māla De. Beginning :—

गोरहरे राजगिरे

चिह्नं दिस रूपक चाटे ।

मेदपाट चीत्रोड़

भलौ जोघपुर भमाड़े । . . . , etc.

(c) दातार सूर रौ संगदौ, pp. 4*b*-5*b*. The same work as already met with in MS. 6 (*b*) above, but containing many different readings. In 25 stanzas. Anonymous. Beginning :—

बलि आगै त्रय भवण

राय हरि हथ पसारै । . . . etc.

(d) मैनासत, pp. 10a-17a. A moral tale in *caūpaīs* and *dūhās*, in which the chastity (*sata*) of a queen, Mēnā, is put to test by a *mālana* Ratanā. Composed by a poet Sādhana. In Hindi. Beginning :—

प्रथम हीं गाउं सिरजनहारू

अलख अगोचर मया भंडारू । . . . etc.

(e) राज पदमसिङ्घजी रौ गीत, p. 17a. A *gītā* commemorating the part which Padama Singha, the son of *rājā* Karana Singha of Bikaner, took in the famous quarrel between his brother Mohana Singha and the Imperial kotwal, over the pet deer of Mohana Singha. Beginning :—

मौहरि आखेट मग पाकड़े मूगलां . . . etc.

(f) फुटकर सवाइया कवित्त, pp. 20b-36b. A collection of miscellaneous *savāiyās* and *kavittas*.

(g) जेठवा रा दूहा, pp. 50a-51a. The *dūhās* of Jēṭhavò Mehautā, 36 in all, inspired to the *viraha* emotion. Beginning :—

वण विण घाट थयाह

अहरण आभडीया नही ।

सौप समुदां माहि

महिल ज मोती मंगीयाह ॥ १ ॥ . . . etc.

(h) मोहमदियै रा दूहा, pp. 51b-52a. The moral *dūhās* of Mohamadīyò, 17 in all. Beginning :—

मुहमं राया अयाह

मोती कौयो हीडोलीयो ।

परज पराई माहि

न बोलजै सु बोलीयो ॥ १ ॥ . . . . . etc.

(i) फुटक दूहा, pp. 52a-53a. A collection of about 30 miscellaneous *dūhās*.

(j) ढोलै मारू रा दूहा, pp. 57a-77a. The story of Dholò and Mārū in 434 *dūhās*, being the same work as already met with in MS. 3 (c). and MS. 9 (a) above, but differing in the readings as well as in that it contains an introduction which is not found in the two latter MSS. The *gāhā* : पूगल पिंगल राखो ..., with which these two MSS. begin, is the 30th verse in the present MS. The work begins :—

सकल सुरासुर सांमिनी

सुखि माता सरसत्ति ।

विनय करी नै वीनवुं

सुभ छौ अवरल मत्ति ॥ १ ॥

जोतां नव रस अणि जुगि

सविज्जं घुरि सिणगार । .... etc.

(k) मदनसतक, pp. 77b-84b. A moral tale in 113 *dūhās*, intermixed with prose (*vārttā*), by Dāma (? see *dūhò* 113). In Jaipuri-Marwari. Beginning :—

विश्वानंदी पाय नमि

भूत वात चित धारि ।

मदन कुमार शत मइ लिख्यउ

जिउं कौनउ करतार ॥ १ ॥

वार्त्ता ॥ श्रीपुर नगर कह विषइ । जनानंद वन ता महि ।

कामदेव कउ प्रासाद ! ..., etc.

(l) माधवकामकन्दला चउपई, pp. 96a-119b. The same work as MS. 12 (b) q.v., copied in the year Samvat 1724.

(m) रुकमणीहरण, pp. 120b-128b. A poem in 206 verses on the rape of Rukmiṇī by Kṛṣṇa, composed by Vīthala Dāsa (see st. 206). In *dūhās*, *karittas*, *gāhās*, and *chandās*. Beginning :—

सकल सरूप सरदा साची

नारायणी कवि ऊइ नाची ।

अगत्र जखेत्रा जोगिया जाची

वर दातार आद लग वाची ॥ १ ॥ ..., etc.

(n) सुन्दर सिंगार, pp. 129a-169a. The famous treatise on erotics by Sundara, a brahman of Gwalior, who lived under the reign of Śāh Jahān and was honoured by him with the titles of *kavirāi* and *mahākavirāi* (see st. 11). In *dūhās*, *śavāi-yās*, and *chandas*. The introduction is interesting inasmuch as it contains a eulogy of Śāh Jahān and his predecessors, and also the name of the poet and the particulars concerning the composition of the work in Samvat 1688. In Piṅgala. Beginning :—

[ढूँहा] ॥ देवी पूजि सरस्वती

पूजों हरि के पाइ ।

नमस्कार कर जोरि कै

कहै महाकविशह ॥ १ ॥

नगर आगरौ वसतु है

जमुना तट सुभलानु ।

तहां पातिसाह्यो करै

बैठवौ साहिजहानु ॥ २ ॥

... ..

जिनि पुरुषनि के वंस में

उपज्यौ साहिजहान ।

तिनि साहिन के नाम कौ

अब कवि करे वषांन ॥ ४ ॥

छप्पे ॥ प्रथम मीर तैमूर

लियौ साहिब किरान पद ।

ता कौ मीरां साहिब

बज्रि सुलितान महमद ।

अबू सैद पुनि उमर

सेष बाबर सु ऊमाऊं ।

साहि अकबर साहि

जहांगीर छिं जुग नाऊं ।



तिहि बंस अंस कविराज भनि

साहि जहां वड्डिम बघत ।

धरि कतु बइछौ अटल भुव

पातिसाहि दिल्ली तघत ॥ ५ ॥ ... etc.

(o) बारहमासा सुन्दर कृत, pp. 169a-172a. A small poem in 24 *savāiyās*, describing the twelve months of the year, by the same Sundara mentioned above. Beginning :—

भोर अन्गन उठै नर नारि सवारति गेह लिखै लिखनाए । .. ,  
etc.

(p) वेतालपचीसी री कथा, pp. 173a-192b. The same translation of the *Tetālā*-tales as found in MS. 15 (z) of *Descr. Cat.*, Sect. i. pt. ii. but incomplete, the pages containing the first ten *kathās* and part of the eleventh having gone lost. The last stanza of the work records that the translation was made for *rājakumāra* Anūpa Sīngha of Bikaner.

कौतुक कंवर अनूपसिंघ

करै लिखी वयाइ ।

वात पचीस वेताल री

भाषा कहि बज्ज भाइ ॥

(q) कविप्रिया केसोदास कृत, pp. 193a-247a. The well-known treatise on *alamkāra* by Keso Dāsa (composed Samvat 1658). Beginning from the 3rd *adhyāya*. (Cfr MS. 3 (a) above).

(r) राव रिणमल खाबडियै री वात, pp. 287b-293b. The story of the amours of Riṇa Mala Khābariyō with the Sodhī wife of his brother Bhāra Mala. In prose mixed with *dūhās*. Incomplete in the beginning, the first two three lines being broken away. In the colophon, the work is called भावना, not वात. Beginning :—

... राव रिणमल री अणुहार ॥ १ ॥ खुरासांख सों । सौदागर  
सेर मोहोमंद । घोड़ा री सोबति ले चाल्यो । ... , etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 14 :—ग्रन्थराज गाढण गोपीनाथ  
रौ कहियौ .

A MS. originally consisting of 178 leaves, but now reduced to only 140, the remaining leaves having gone lost. Cloth-bound, but with all the leaves detached: in fact the present cover does not seem to be the original cover of the MS. Size of the leaves about 9" × 6". The last 46 leaves of the MS. are blank. The leaves covered with writing contain from 14 to 18 lines per page, and from 11 to 21 *akṣaras* per line. Most of the writing is in large and beautiful devanāgarī. Page 120*b* gives the name of the copyist as Prohita śrī Kṛṣṇa, and the date of the MS. as Saṃvat 1810.

The MS. contains only one work, to wit :—

ग्रन्थराज अथवा महाराजा गजसिंहजी रौ रूपक गाढण

गोपीनाथ रौ कहियौ, pp. 3*a*-120*b*. A poem in various metres in honour of mahārājā Gaja Siṅgha of Bikaner, who reigned from Saṃvat 1802 to Saṃvat 1844. By Cāraṇa Gādaṇa Gopīnātha. Fragmentary owing to the loss of 27 leaves (2, 19, 20, 22, 37-8, 42-3, 53-4, 61, 72-4, 86-93, 105-7, 118). After the customary introductory stanzas, the poem opens with a *kaṇṭī* or a dialogue between the Poet and his wife in praise of mahārājā Gaja Siṅgha. Then comes the genealogical account of the predecessors of Gaja Siṅgha, at first very concise, then by and by more ample. The account of rāva Vikō is found at pages 11*a*-14*b* of the MS. Then follow the accounts of Narō (pp. 14*b* 15*a*), Lūṇa Karaṇa (pp. 15*a*-*b*), Jēta Sī (pp. 15*b*-16*a*), Kalyāṇa Mala (pp. 16*a*-*b*), Rāya Siṅgha (pp. 16*b*—?), Dalapata Siṅgha and Sūra Siṅgha (pp. ?—27*b*), Karaṇa Siṅgha (pp. 28*a*-*b*), Anūpa Siṅgha (pp. 28*b*-35*b*), and Sarūpa Siṅgha (pp. 35*b*—?). Of these, the most diffuse are those of Rāya Siṅgha and Anūpa Siṅgha, which contain not only a summary exposition of the events happened during their reign, but also descriptive passages of some length. Soon after the accession of Sujāṇa Siṅgha (Saṃvat 1757), the thread of the narrative is interrupted by a very detailed account of the birth of Gaja Siṅgha (Saṃvat 1780) (pp. 40*a* ff.), his horoscope, the festivities and ceremonies following upon his birth, his boyhood, his education, etc. Pp. 44*a*-46*b* contain an enumeration of the different Sanskrit books and the different arts and sciences which Gaja Siṅgha mastered under his preceptors. Then, after a description of the beauty and prosperity of Bikaner at the time, the thread of the narrative is resumed with an account of the wars with Jodhpur, which constitute the most important feature of the reigns of Sujāṇa

Siṅgha, Jorāvara Siṅgha, and lastly of Gaja Siṅgha himself. As might be expected, lengthy descriptions of battles in the usual Dīṅgaḷa style, form the largest bulk of this part of the work, which goes as far as the final defeat of Rāma Siṅgha of Jodhpur in Saṃvat 1807. The work ends with an enumeration of the places reduced to obedience by Mahatō Bhaktāvara.

The poem is on the whole a valuable work, especially comparatively with the period of decadence, in which it was composed. Its author, Gāḍaṇa Gopinātha, reveals himself as a bard of good talents, and his knowledge of Dīṅgaḷa and his mastery of the different metres are uncommon for the time in which he wrote. From the *Khyāta* of Bikaner, by Dayāḷa Dāsa (p. 287a), we learn that Gopinātha presented the *Grantha Rāja* to mahārājā Gaja Siṅgha at Rīmī. (in Saṃvat 1810 ?), and the Mahārājā was so pleased that he rewarded the bard with a *lākhapaṣāva*.<sup>1</sup> Strange enough, the name of the author is not recorded in the work, but only that of the copyist which in the last *dūhō* at the end is given as *prohita* Kehara, and in the colophon as *prohita* Śrī Kṛṣṇa.

The MS. begins with the *gāhā* :

विवरे कवि कंठि वसणौ

पुसतक [क]रि वेण रथ झीरठो ।

वेहराव तात विमलो

वागेश्वरी जै जयो वसधा ॥ २ ॥

As a specimen of the composition I give the following *pāgharī chandas* which summarily record the chief exploits of the predecessors of Gaja Siṅgha from rāva Vikō to Karaṇa Siṅgha. They are taken from the account of the reign of Anūpa Siṅgha :—

वहलोल सरसि विक्रम दुबाह ।

राया राव विलगौ जांणि राह ॥ ७ ॥

कन राव वहे मुहमंद कंठीर ।

नरनाह चड़ावे वंस नीर ॥ ८ ॥

As usual, the *lākhapaṣāva* was not given in cash entirely, but only for a small part in cash, and for the rest in kind. Here is the passage in the *Khyāta*, in which the particulars are related :—

पोकें रिषी विराजतां गडण ओपीनाथ मंथ १ औजो रौ वषायो नांभ  
मथराज । पोकें मालम कौथी । तिण पर इतरी निवाजस ऊई । रुपिया १०००  
रोक । हाथो १ । द्यथो १ । घड़ा २ । सिरपाव । मोतीयां रौ कंठी १ । इण रीत  
ज्ञानपसाव होथी ।

जैतसौ भंजि कंमरौ जड़ागि ।  
 धूंधहर राइ लागे धियागि ॥ ९ ॥  
 मालदे तंगौ भंजीयौ मांण ।  
 कलियाण पांण भले केवाण ॥ १० ॥  
 बांधीयौ उलक रासै दुबाह ।  
 मारुवै राव गुजरात माह ॥ ११ ॥  
 पाटणौ सूर खिड़की प्रजालि ।  
 केवाण पांण संभम लंकाल ॥ १२ ॥  
 कन राव लौध ज्वारी कंठौर ।  
 वेदरां गंमे दहवाट वीर ॥ १३ ॥ (pp. 31a-b).

The work ends with a *kavitta* followed by a *dūhō*, the former recording the date of composition of the poem and the reason of the title of *Grantha Rājā* given to it, and the latter recording the name of the copyist, which, as mentioned above, is *prohita* Kehara —

[कवित्त ॥] अठार सै त्रिये  
 ग्रंथ पूरब आरंभे ।  
 चिरत गजण चित्रीया  
 सुगो जंग तेण अचंभे ।  
 वरघे दाहोतरै  
 रित वरषा घण वदल ।  
 तेरनि पुष्पा अरक  
 मास भाद्रपद कृष्ण दल ।  
 मभ नयर रिणी सिध जोग मभि  
 वदै कृत चऊवै वले ।  
 सिरताज राज ग्रंथां सिरे  
 ह्वौ कलस महि मंडले ॥ ५ ॥  
 दोहा ॥ प्रसिद्ध ऊई प्रोहित पिथी  
 सारी विधि सिरताज ।  
 केहर लिखे गुणैस कल  
 रूपक ग्रंथां राज ॥ १ ॥

P. 121a contains an index of the different metres occurring in the poem.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

**MS. 15:—राव जैतसी रौ छन्द  
अचलदास खीची री वचनिका  
नै फुटकर कविता.**

A MS. in the form of a *gotakò*, cloth-bound,  $5\frac{1}{2}'' \times 6'' - 5\frac{1}{4}''$  in size. No. of leaves 315. Written by different hands at different times, hence the number of the lines in each page and that of the *akṣaras* in each line varies considerably. The average number of lines seems to be about 18. The MS. now consists of 315 leaves, but a few leaves at the beginning and possibly also at the end have gone lost. The MS. contains a large collection of disparate works, in Sanskrit, Prakrit, and Bhāṣā. The works in Sanskrit are the most numerous. The collection was caused to be made by Sāvala Dāsa Sāgāvata, a Vidāvata Rāthōra, under the reign of *mahārāja* Kalyāṇa Mala and his son Rāya Siṅha of Bikaner, between Samvat 1615 (p. 173b) and 1634 (p. 2b. and 258a). A good part of the works especially those of bardic composition, were copied by Sāvala Dāsa himself. The *gotakò* was evidently property of Sāvala Dāsa. Page 311b has a particular interest in that it was written by the hand of *mahārāja kumāra* Sūraja Siṅha—the son of Rāya Siṅha—at Lāhōra (Lābhāpura), in Samvat 1664. Cfr. also p. 98b. Pages 277b-280a give a summary index of the contents of the *gotakò*.

Leaving out of consideration the Sanskrit and Prakrit works, which are of no particular interest for us here, the bardic works contained in the MS. are the following :—

(a) महाराय रायसिङ्गजी रा झोक २, p. 2b. Two Sanskrit stanzas in honour of *mahārāja* Rāya Siṅha of Bikaner, composed by Vaṇārīsa Kṣamāratna in Samvat 1634, at Nāḍūla.

(b) राह लुंगकरण रौ कवित्त प्रवाड़ाँ रौ, p. 7b. An anonymous *karitā* summarily commemorating the exploits of rāva Lūṇa Karaṇa of Bikaner. Beginning :—

चड़िय सेन चतुरंग । ...

(c) अचलदास खीची री वचनिका सिवदास री कहौ, pp. 27a-

37b. The *Vacanikā* of Acala Dāsa Bhojauta, the Khicī ruler of Gāguraṇa, by Siva Dāsa, a Cāraṇa. In rhymed prose intermixed with verses. The work celebrates the stubborn resistance offered by Acala Dāsa to the *Pātisāha* of Māḍava—who had invested the stronghold of Gāguraṇa—and the heroic death met by Acala Dāsa and his garrison, sword in hand after sacrificing their women in the fire, when the place was at last expugned. The *Vacanikā* is apparently contemporary with the events mentioned above, and its author, Siva Dāsa, represents himself as a witness, who sustained the long siege in Gāguraṇa till the very last moment, when he put himself in safety to survive and be able to immortalize the heroic death of the Khicī, his master. The style of the composition is uncouth and archaic enough to corroborate the above statement, but the correctness of the account is much distorted by poetical exaggerations and fiction, like when the Poet describes the army of the *Pātisāha* of Māḍava as being assisted by an army led by the Emperor of Dilli in person—his name Ālim Ghori (!)—and engrossed by contingents from many Rajput States.

The work is introduced by the *dūhā*—

तउ वीसहयि विरोलि

तैं वीसहयि विरोलियै ।

भावठि भांमे तू तणइ

हिन्यौं सु कांड हौंगेलि ॥ १ ॥

The copy is by Sāvala Dāsa's own hand, who in the colophon has recorded the date, as well as his name and pedigree, in the terms following:—

संवत् १६३१ वर्षे आश्विन सुदि ८ सोमदिने घटी १६ पल ३५  
विशाखा नक्षत्र घटी ३१ । ४४ ब्रह्म नांमा योग घटी ५४ ॥ १० अचल-  
दास खीची री वचनिका ॥ महाराजाधिराय महाराय श्रीराइसौघजी  
विजैराज्ये ॥ जांणिथांणा गांव मध्ये ॥ महाराजाधिराय महाराइ  
श्रीजोधः तत्पुत्रः राजश्रीवीदाः तत्पुत्र राजश्रीसंसारचंद तत्पुत्र  
राजश्रीसांगाः तत्पुत्र राजश्रीसावलदास लिखितं आत्मपठनार्थे ।

A peculiar orthographical feature of the text is that the vocal compounds *ai*, *au* are sometimes represented in hiatus: अइ, अउ, and sometimes contracted into: औ, औ. The copy, as compared with the other more recent copies which are

extant of the *Vacanikā*, is very important on account of the old readings which it has preserved. It is also much shorter in the text, i.e., less corrupt by later additions, than the ordinary copies. The text ends with the *karitā* following :—

सातल सोम हमीर  
 कन्त जिम जौहर जालिय ।  
 चढिय घेति चहवाण  
 आदि कुलवट उजालिय ।  
 मुगत चिह्नर सिरि मंडि  
 वपि कंठि तुलसी वासी ।  
 भोजाउति मुज बलहिं  
 करिहिं करिमर कालासी ।  
 गढि खंडि पड़ंतौ गागरणि  
 दिठ दाषे सुरिताण दल ।  
 संसारि नांव आतम सरगि  
 अचलि बेवि कौधा अचल ॥ १२१ ॥

(d) कतबसनक, pp 62b-70a. The story of the amours of prince Kutab Di, a son of Firoz, the Emperor of Dilli, and Sahibā, a Muhammadan girl, terminating with their marriage. In the plot of the story, a Dhadhiñi Devara plays the part of a procuress. The work is in rhymed prose—*vacanikā*—intermixed with *dohās*. The name of the author is unknown. Beginning :—

ठठिनि दाणस बंदगी  
 अट्टी देवर नाम ।  
 साहिब सो सुरतियां  
 बर बोलिया वडाम ॥ १ ॥

[वचनिका.] दिल्ली सहर सुरताण पेशोजसाहि थाना  
 साहिजादा कुनबदी जुआणा । .... etc.

Ending :—

वज्जे वज्जत वज्जीया  
 ह्यअ ह्यअदे काइ ।

## जीमौ जीवइ कुतबदी

मूच्या वहंदा साहि ॥

The text is in Hindi corrupted by Pañjābī peculiarities. The copy was made in Samvat 1633.

(e) राव जैतसो रा कवित्त इ गोरा रा कहिया, pp. 71b-72a.

Three *chappaya kavittas* by Gorō, a Cāraṇa (?), commemorating the bravery of rāva Jēta Si of Bikaner, with special reference to the defeat inflicted to the army of Kāmraṇ in Samvat 1591. Beginning :—

आहि मिसि फनु फुंकरइ

पवन मिसि सत्रु संघारइ

सिंह जेम उडुवै । ... , etc.

(f) राव लूणकरण रा कवित्त इ काम आया तै समै रा, pp. 72a-b.

Three *chappaya kavittas* by an author unknown, commemorating the glorious death met by rāva Lūṇa Karaṇa of Bikaner and his brother Rāja Dhara, on the battlefield of Dhosī (Samvat 1583). Beginning :

जाइ सकइ सोई जाऊ

रहइ सोई मेरा साथी ।

जव लगु घट मंहि सासु

देउं ता लगइ न छाथी । ... , etc.

(g) अणहलवाडा पाटण दिल्ली नै गुजरात रे धणियाँ रा वरस,

pp. 74a-75a. A prospectus giving the years, months, and days of the reign of the sovereigns of Aṇahalavāṛā Pāṭaṇa, Dillī, and Gujarat. In corrupt Sanskrit. Beginning :—

संबत् ८०२ वर्षे वैशाख शुदि ३ रवौ रोहिणी तत्कालं मृगशिरनक्षत्रे

वृषस्थे चंद्रे ... अणहिल्लपुरस्स शिलानिवेशम् ..... , etc.

(h) राजावाँ नै सिग्दागँ री जनमकुण्डलियाँ, pp. 97b, 99a, 99b,

155b, 173b, 174a, 176a, 218a. Eight horoscopic diagrams of the birth of eminent personages contemporary with Sāvāla Dāsa, amongst whom : rāva Māla De of Jodhpur<sup>1</sup> (Samvat 1568), Akbar (Samvat 1599), rāva Vīrama De Dūdāuta (Samvat 1544),

<sup>1</sup> His birth-name was Kesava.



rāva Māna Sīṅha of Sīrohī (Samvat 1599). The last-mentioned horoscope contains a note, in which Māna Sīṅha is styled *mahāpāpīsta*, and is charged with having murdered his aunt and also the pregnant wife of his brother Udē Sīṅha :—

... काकी मारी नै भाई राव उदयसिंघ री बायर रउ पेट  
फाड़ि नै दीकरौ पेट महरा काढाड़ि नै आप मोजड़ी रा खसता नीची  
दे मारियौ ।

(i) राइ जइतसीह रउ पाघड़ी कन्द चारणि वीठू सूजइ

नगराजउति कियउ, pp. 218b-241b. A poem in honour of rāva Jēta Sī of Bikaner in 401 verses mostly *pāgharī chandas*, by Cāraṇa Viṭhū Sūjō, the son of Naga Rāja. The work is contemporary with the homonymous work described above (MS. 2 (a)), and like this celebrates the victory obtained by Jēta Sī over Kāmraṇ in Samvat 1591, but pays also attention to the exploits of the ancestors of Jēta Sī from rāva Cūḍō down to Lūṇa Karāṇa, Jēta Sī's father. The style of the composition is about the same as the other poem mentioned above, only the narrative is a bit more concise and less particulars are given. The poem begins :—

ओवंकार अनाहत अघर  
सिंधि बुधि दै सारद गुणसर ।  
मंडलीकां मोटां कुलि मवड़ां  
रसणि सुवांणि कीति राठवड़ां ॥ १ ॥  
राठवड़ उदयौ चौड राव  
... .. etc.

The colophon at the end contains the name of Sāvala Dāsa, who made the copy himself in Samvat 1629 under the reign of Kalyāṇa Māl and also a note on the term *pāgharī* (*chanda*), which is described as corresponding to the *padharī* (*chanda*) of Piṅgala poetry :—

संवत् १६२९ वर्षे जेष्ठ शुदि ६ आदीतवारि घटी १३ । ५२ ...  
महाराय श्रीजइतसीह री पाघड़ी कन्द चारणि कौयौ पौंगल मांहीः  
पदड़ी कन्द कहीजइ चारणिः सूजइः नगराजउति कौयौः जाति  
वीठः राजश्री सांवलदास सांगाउत लिखितं आत्मपठनारथेः पड़िहार  
मध्ये महाराय श्रीकल्याणमल विजइराज्ये (p. 241b).

(j) सोनै नै लोह रौ भगड़ौ, pp. 248b-250b. A curious little poem in 12 stanzas, in the form of a dispute between the gold and the iron. Said to be by Bhagavāna Mahāpāta (!) In Piñgaḷa. Beginning :—

इक्क समय मन मुदित उदित दुइ पुरिष बुद्धिबर ।

इक्क कंचनु अर लोह रुप रिञ्जति अंमर नर । .... etc.

(k) वौदा जोधाउत रौ गौत वीठू सूरै रौ कहियौ, pp. 250b-251a. A *gīta* celebrating the liberality of Vīḍò, a son of rāva Jodhò, by Cāraṇa Vīṭhū Sūrò. Beginning :—

वावरतउ विभव पयंपै वौदौ ...

(l) क्रिसनजी रौ वेलि साँखुला करमसौ रुणेचा रौ कह्यौ, pp. 257a-258a. A small poem in 22 verses, styled as *Krisanajī rī veli*, but in fact containing only a description of the body of Rukmiṇī, by Sākhulò Rūṇecò Karama Sī. Beginning :—

अंगोपम रूप सिंगार अंगोपम अबल अंगोपम लघसु अंगि ...

In the index of the contents of the *gotukò* (p. 279b), however, the work is attributed to the Sākhali rāṇī of rāva Jodhò (the mother of rāva Vikò ?) The copy was made by Sāvala Dāsa himself in the year Samvat 1634. vaiśākha sudi 3, at Būsi, in the camp of mahārāi Rāi Singha.

(m) वौदा जोधाउत रौ गौत गोहड़ियै ठाकुरसौ रौ कहियौ, p. 258b. A *gīta* in honour of Vīḍò Jodhāuta, by Cāraṇa Rohariyò Thākura Sī. Beginning :—

सरवर नदि सघण कोड़ि बज करिसण ...

(n) राव रिणमल रौ गौत सिण्हायच चौभुजा रौ कहियौ, p. 259a. A *gīta* in honour of rāva Riṇa Mala of Maṇḍora, by Cāraṇa Siṇḍhāyaca Còbhujò. The *gīta* celebrates the heroic manner in which Riṇa Mala defended himself with a *kaṭārī* when treacherously assailed during his sleep in the palace of Cīṭora. Beginning :—

अपूरब वात संभली अहेहा ...

(o) सांग संसारचन्दौत रौ गौत, p. 260b. An anonymous *gīta* in honour of Sāḡò Saṁsāracandòta, a Vīḍāvata, the father of Sāvala Dāsa. Beginning :—

करिमान तयै बलि जोध कलोधर ...

(p) राठौड रावाँ रै दीकगाँ गा नाम, p. 262a. A note giving the names of the Rāṭhōṛa rāvas of Māravāra from Saḷakhò to Jodhò.

(q) राव वीका रौ गौत बारठ चौहथ रौ कहियो, p. 303a. A *gīta* in honour of rāva Vikò. by Cāraṇa Bārathā Còhatha. Beginning :—

वीकौ बाधांणि जेणि वड रायां ...

(r) वीडा जोधाउत रौ गौत वीठु सूरै रौ कहियो, p. 303a. A *gīta* in honour of Vidò Jodhāuta. by Viṭhū Sūrò. Beginning :—

वावरतौ विभौ पयंपै वोदौ ...

Identical with (k) above.

(s) राव जोधा रा गौत ८, pp. 304b-307b. A series of eight *gītas* in honour of rāva Jodhò. by an author unknown. The first begins :—

नग मंडल मेवाड़ निरखतौ ...

Between the second and third, an anonymous *gīta* in honour of rāva Vidò is inserted. This begins :—

बैठै विधि विद्यापे विकारि बीहिया ...

(t) राव जोधा लौग्याँ गया गा कवित्त, p. 313a. Two anonymous *chappaya kavittas* commemorating rāva Jodhò's pilgrimage to Prayāga, the Gaṅgā, and Gayā, and his meeting with the Emperor. Beginning :—

(1) धुरि पहिलौ हल्लयौ (?)

वसिय अजमेरहि लग्यौ | ... etc.

(2) ते आयौ हत्यिरु

राइ रिणमस्तइहि जायौ | .... etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 16 :—**क्रिसन रुकमणी री वेल  
राज प्रियीराज री कही.**

A MS. in the form of a book, cloth-bound, originally consisting of 96 leaves, but now incomplete in the beginning, owing to the loss of the first 8 leaves. Size  $8\frac{3}{4}'' \times 5\frac{1}{2}''$ . From 19 to 24 lines per page, and from 16 to 23 *akṣaras* per line. The MS. is adorned with 135 ordinary and worthless pictures, the last of which bears the signature of Mathena Akhè Rāja "चितराम मथेन अखैराज कीया". The last page of the MS. bears the date : Bikaner, Saṃvat 1808.

The MS. contains the same *Vela* of Kṛṣṇa and Rukmiṇī already found in MS. 10, and described above. The *ṭikā* is also the same. But the present MS. exhibits readings different from MS. 10, and appears to be quite independent from the latter. Owing to the loss of the first 8 leaves of the MS. the text begins only in the middle of the commentary on stanza 31 :—

... तो म नै तो यह अकलि उपज है । राजावीयां नै ग्वालां  
किसी छाति ! .... etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 17 :—**महाराजा रतनसिङ्गजी री कविता  
वीठू भोमै री कही.**

A MS. in the form of a book, cloth-bound, consisting of 180 leaves,  $10\frac{1}{4}'' \times 7\frac{3}{4}''$  in size. Each page contains 13 lines of writing, and each line comprises from 12 to 15 *akṣaras*. The writing is all by one and the same hand in bold and clear devanāgarī. The MS. was written at Desanoka, near Bikaner, by Cāraṇa Viṭhū Cāvadhō, in the year Saṃvat 1905 (see pp. 141a. and 180a).

The MS. contains :—

(a) कुँवर सिरदारसिङ्गजी री वीँदोटी वीठू भोमै रामदान री  
कहियौ, pp. 1a-26b. A poem in honour of mahārājā Ratana  
Singha of Bikaner and his son kāvara Sirdār Singha, with spe-

cial reference to the latter's marriage at Devaliyò Pratāpagadhā, by Viṭhū Bhomò of Desanoka. It is on the whole a very disconnected work, couched in an empty and bombastic form and bearing no mark of originality. It is introduced by a *Gaṇeśāṣṭaka* by Śaṅkarācārya in Sanskrit (pp. 1a-b), and a series of *kavittas* in honour of the Rāthòras from the origin of the 13 *śākhās* down to Jè Canda of Kānauja and rāva Sihò, and a series of *dūhās* recording the names of the sons of Sihò and his successors of the Bikaner line as far as mahārājā Sūrata Singha (pp. 1b-7b). Next follows a panegyric of mahārājā Ratana Singha—the successor of Sūrata Singha—(pp. 8a-13a); and lastly the description of kāvara Sirdār Singha's, Ratana Singha's son, marriage at Devaliyò Pratāpagadhā (pp. 13a-26b). The last-mentioned part of the work is introduced by another enumeration of the ancestors of the Rāthòras from Vijè Canda and Jè Canda down to Ratana Singha and Sirdār Singha. The poem is partly in *dūhās*, and partly in *kavittas* and *chandās*. It closes with the *kavitta* following :—

राजै रतन नरंद  
दखै कौरत दस देसां ।  
गुणां वेद रुपगां  
ऊवै हाजरै हमेसां ।  
हवै रीभ वेदगां  
सुदब लाखां पोसाखां ।  
खोपावां सासणां  
पसर पांगी चऊ पासां ।  
सकवीयां पाल नृप रतनसा  
धिन धिन कह अंजसै घरा ।  
कौरत राचे करन री  
इल सारी रै उपरा ॥ (p. 26a).

From the above it is clear that the work was composed during the reign of mahārājā Sirdār Singha.

(b) महाराजा सूरतसिङ्गजी रा मरस्या वीठ भोमै रा कहिया,

pp. 27a-29b. An elegiacal poem commemorating the demise of mahārājā Sūrata Singha of Bikaner (Samvat 1884). By the same Viṭhū Bhomò. In 6 *kavittas*, 12 *paddharī chandas*, and 1 *dūhò*. Beginning :—

सत वरतण सुरतेस

ऊवौ शुरज हौंदांणां ।

भूपतीयां पत भूप

करन दुसरो कहांणां ...., etc.

(c) महाराजा रतनसिङ्गजी रौ रूपग वीठू भोमै रौ कहियौ,

pp. 29b-44b. Another poem on mahārājā Ratana Śingha of Bikaner, by the same Viṭhū Bhomò, in *dūhās*, *kavittas*, and *chandas*. Beginning :—

सधर रतन इल सोह्यौ

कमंधां पत वीकाण ।

तै पाट प्रतपै रतनसा

भूप तीयां वंस भांण ॥ १ ॥ ...., etc.

The subject of the poem is very limited : it is simply a description of the ceremonies and festivities connected with the accession of Ratana Śingha, his investiture, and the honours he received from the Emperor of Dillī.

(d) महाराजकाँवार सिरदारसिङ्गजी रा कवित्त वीठू भोमै रा

कहिया, pp. 45a-48a. A small poem in 8 *kavittas* and 7 *dūhās* in honour of mahārājā kumāra Sirdār Śingha, the son of Ratana Śingha, by the same Viṭhū Bhomò. Beginning :—

अैवासां नरपत अरस

रहत सलुणै रंग ।

जेता सतजुग नै कहै

विध किय आ विरंग ॥ १ ॥ ... etc.

(e) रतनविलास अथवा गयाप्रकास वीठू भोमै रौ कहियौ,

pp. 49a-70a. A poem in *dūhās*, *kavittas*, and *chandas* in commemoration of mahārājā Ratana Śingha's pilgrimage to Gayā (Samvat 1893) and the liberal largitions made by him there, as well as the marriage of kāvāra Sirdār Śingha, which was celebrated on the same occasion. The work begins :—

मिसलत परघै मुसदीयां

सचव मंत्र सिरदार ।

रामचंद्र जिम रतनसा

साम्भ सिरै दरबार ॥ १ ॥

.....

॥ श्री दरबार वाच ॥

नीतवंत आखै नरंद

इमृत वचन उचार ।

प्रति फलगु डंड परसस्यां

आरंभ रचो अपार ॥ ३ ॥ ... , etc.

The author is the same Viṭhū Bhomò found above, but the poem contains some fiction, which makes it perhaps less monotonous than the other similar works above mentioned.

(f) महाराजा रतनसिङ्गजी रौ गीत साणोर, pp. 70b-73a. A *gīta sāṅora* in 21 stanzas on the same subject as above. Anonymous, but probably composed by the same Viṭhū Bhomò. Beginning :—

महपत रतन रघण सुभ मारग । ... , etc.

(g) करणीजी रा कवित्त, pp. 73a-74b. A small poem in 5 *karittas* and 1 *dūhò* in honour of Karanījī, the Cāranī goddess who is worshipped as the protectress of Bikaner. The first 3 *karittas* briefly summarize all the favours which Karanījī is believed to have bestowed on the Rāṭhōras of Rikaner, from the time of rāva Rīṇa Mala of Maṇḍora down to mahārājā Sūrata Singha. Anonymous. Beginning :—

ले आखा रिणमाल

आप निज पावां आया ।

कमधज नै करनल

धरा दे वांन वधाया । .... etc.

(h) महाराज लिखमीसिङ्गजी रौ गीत तथा कवित्त, pp. 75a-77a. A *gīta sapāṅkharò* in four stanzas, and 4 *karittas* followed by 1 *dūhò*, in honour of mahārājā Likhāmī Singha a brother of Sūdār Singha. Anonymous. Beginning :—

ओपै विरदां अथाह तै रौ न को दुजौ ईडवारै । .... etc.

(i) महाराज गणपतिसिङ्घजी रा कविच वीठू भोमै रा कहिया, pp. 77b-83a. Nine *kavittas* and 11 *dūhās* in honour of Ganapati Singha, a son of mahārāja Likhamī Singha, by the same Viṭhū Bhomò. Beginning:—

माहा क्रीत ऊय उखमणी  
युं बैठी अकंत ।  
इतै शुजस ह्यी आवीयौ  
मिलवा कारण मित ॥ १ ॥ . . . . etc.

(j) राठोड़ां है धौडियां रा गीत, pp. 83b-107b. A collection of *gītas* in honour of the early Rāṭhōra *rāvas* of Marwar, mixed with *gītas* in honour of the *rāvas*, *rājās*, and *mahārājās* of Bikaner. 34 in all. The *gītas* referring to the latter princes are the following:—8 (rāva Kādhala): 9, 10, 11, 29, 30 (rājā Rāya Singha); 25, 26, 27, 28 (mahārājā Anopa Singha); 12, 31, 33 (mahārājā Gaja Singha); 32, 34 (mahārājā Ratana Singha). All the *gītas* are anonymous except the 12th (Pharasò), the 29th (Viṭhū Dhòlū), the 30th (Viṭhū Kisanò), the 32nd (Gāpāṇa Maṅga), the 33rd (Viṭhū Bakhatò), and the 34th (Viṭhū Bhomò).

(k) रतनरूपग अथवा रतनजसप्रकास कविये सागरदान करनी-दानौत रौ कहियौ, pp. 109a-141a. A poem in honour of mahārājā Ratana Singha of Bikaner, called *Ratana Rūpaga*, alias *Ratana Jasa Prakāsa*, by Kaviyò Sāgara Dāna, the son of Karanī Dāna (the author of the famous *Sūraja Prakāsa*). The poem begins with an invocation to Ganapati, Sarasvatī, Śakti, and Karanījī—the Cāranī goddess—and then the customary genealogical account. The contents proper are formed by a description of the fort and city of Bikaner, the Darbar, the elephants, the horses, the camels, and lastly the Mahārāja himself, his son Sirdār Singha, and his brother Likhamī Singha. The poem is all in *dūhās* and *chandās*, only the last section, namely the description of the Mahārājā etc., is in *gītas*. Beginning:—

श्रीगणपत सरन्वत सकत  
उकत समाप उदार ।  
वीक जोधशुत तप बली  
वरणु जस विसतार ॥ १ ॥ . . . . etc.

(l) रतनविलास ग्रन्थ, pp. 142a-180a. A treatise on metres and prosody, in which all the examples given of the different



verses have for their subject a description of mahārājā Ratana Singha of Bikaner, and his ancestors, both fabulous and historical. Anonymous. Beginning :—

अकरदन सिधुखदन  
सदन माहा सुखकार ।  
सो मनपति सुप्रसन सदा  
विघन विडारनहार ॥ १ ॥ .. etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

### MS. 18 :—फुटकर दूहा .

A *gotakò*, 6½" × 4" in size, cloth-bound, originally consisting of 92 leaves, but now reduced to 86, owing to the loss of 6 external leaves, 3 at the beginning and 3 at the end. Each page contains 13 lines of about 10 *akṣaras*. The MS. is all written by one and the same hand in devanāgarī, and appears to be about 150-200 years old.

The MS. contains :—

(a) दूहा महाराजा जसवन्तसिङ्गजी रा कहिया, pp. 1a-23b. A series of 216 *dūhās*, on erotic subjects, composed by mahārājā Jasavanta Singha of Jodhpur. In Pīngāḷa. Incomplete, owing to the loss of the first 2-3 leaves, which contained the first 26 *dūhās* and a part of the 27th. To give an idea of the excellence of the composition, I need only quote the first of the remaining *dūhās*, i.e. the 28th—

सहति ऊँती नहि पिय पुलक  
डरत ऊँती अप कांह ।  
निधरक कै कारी निसा  
धसौ जात वन मांह ॥ २८ ॥

(b) फुटकर दूहा, pp. 14a-66b. A collection of 507 miscellaneous *dūhās* mostly on erotical subjects, amongst which the *Jamāla rā dūhā*, the *Sājana rā dūhā*, etc.

(c) पद्मसहेली कवि कौहल री कहौ, pp. 67a-76a. A small poem in 67 *dūhās*, the subject of which is a description of five

young women, a *mālāṇa*, a *tambolāṇa*, a *chīpaṇa*, a *kalālāṇa*, and a *sonārī*, who are met by the poet Chihala at the tank, where they had gone to fetch water during the absence of their husbands, and relate to him the pains of their hearts, arising from the separation from their beloved ones. A peculiar feature of the poem is that each of the five women in describing the state of her mind, uses similes and terms borrowed from the particular art and profession of her husband. A few days later, the Poet meets the five women again, but this time they are in a cheerful mood, because, as they explain to him, their husbands have come back, and are with them. The poem begins:—

दिष्टा नगर सुहावंगा

अधिक सुचंगां थांग ।

नाम चंदेरी परगटा

जनु सुरलोक समांन ॥ १ ॥ .... etc.

(d) फुटकर दूहा, pp. 77b-85b. Another collection of miscellaneous *dūhās*, on moral and erotic subjects, amongst which the *Sājana rā dūhā* (pp. 82a-84b), and a few *cōpāīs* on the *bhāga*—intoxication (pp. 80b-80a).

The MS. is in the Darbar Library in the Fort of Bikaner.

### MS. 19 :—वरसलपुरगढविजय .

A MS. in the form of a small *gutakò*. 3" × 5" in size. It consists of 46 leaves, of which only 15 are covered with writing. The page facing the first leaf is filled with a picture of Gaṇapati and flower ornaments. Several other pages are also decorated with flower ornaments and painted in different colours. The text is written very accurately on six lines for page, each line containing an average of 20 *akṣaras*. The MS. was written in Saṃvat 1769, Māgha sudi 5, probably by the hand of the author himself, who must have presented it to mahārāja Sujāna Siṅha. This conjecture is supported by the fact of the accuracy and elegance of the MS.

The work contained in the MS. is styled as महाराज औसजासिंघजीवरसलपुरगढविजय in the colophon at the end. In MS. 21 (f) below, the same work is designated with a still bigger name, to wit: महाराजा औसजासिंघजी रौ रासौ. In fact, it

is but a small poem of 68 verses. *dūhās kavittas*, and *chandas*, couched in the most magniloquent form. but deriving its subject from a quite ordinary event. the importance of which is greatly exaggerated. This is briefly the following. A caravan from Multan. while passing through the territory of Varasalapura. had been robbed by the Bhātīs of the place. Mahārājā Sujāna Śiṅgha. on hearing of the aggression. immediately despatched a force to besiege Varasalapura. and shortly afterwards went himself in person and pitched his tents under the walls of the above-said fort. In the skirmish that ensued. a Fateh Śiṅgha. one of the men of Sujāna Śiṅgha. was killed. The siege. however. was raised shortly afterwards. as Lakha Dhira. the Bhātī rāva of the place. came to terms and was pardoned. The subjects described at more length in the poem are : the consultations of mahārājā Sujāna Śiṅgha with his chief officials. especially the eunuch Ananda Rāma. the marching of the Bikaneri force. and the fight with the Bhātīs.

The poem begins :—

॥ दोहा ॥ सरसत माता सुमत द्यौ

सुभ द्यौ अक्षर माय ।

वीकां नृप वीकानयन

गुणे रिभाउ गाय ॥ १ ॥

.....

॥ कवित्त ॥ सुनहु कथा संबंघ

भयौ इक आखिज भारी ।

हौंनहार जो जोग

टहै न न काहू टारी ।

मूलारंभ मुलतांग

भरे काफलो भारे ।

वलत वित्त वीकांग

माल गा भाटी मारे ।

वीकांग आंग दीवांग वर

भरन भीर सभ भर सुभर ।

आव नै साह दरबार मै

कहीय वात सब विवह कर ॥ ३ ॥ .... etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

## MS. 20 :—फुटकर दूहा सङ्ग्रह तथा महेवा कौ समौ .

A MS. in the form of a book, cloth-bound, consisting of 156 leaves,  $7\frac{3}{4}'' \times 7\frac{1}{2}''$  in size. From 14 to 17 lines per page, and about 22 *akṣaras* per line. The last 12 leaves are blank. The MS. is all written by one and the same hand in clear devanāgarī script. It was written between Samvat 1923 (p. 97a) and 1924 (p. 144b), at Bikaner. The name of the copyist is given p. 97a as Rāma Candra.

The MS. contains two different works, to wit :

(a) फुटकर दूहाँ रौ सङ्ग्रह, pp. 1a-97a. A very rich collection of miscellaneous bardic *dūhās* referring to famous Rajput chiefs, both legendary and historical. The collection includes poems of various size going from a single *dūhō* to 111 *dūhās*. All the *dūhās*, with a very few exceptions, are anonymous. In the list below, I have given, in an alphabetical order, all the names of the personages who form the subject of the different poems, excluding from the list only scattered and fragmentary *dūhās*, which it would have been too long to classify and even to mention :—

अखैराज सोनिगहै रा दूहा २२, pp. 24b-25b.

अमरसिङ्ग गजसिङ्घौत रा दूहा कुखलिया ८०, pp. 79a-85a.

ईल्ले चावडै रा दूहा ११, pp. 21b-22a

ऊगै वालै रा दूहा २२, pp. 14a-15a.

ऊनड़ रा दूहा २०, pp. 20b-21b.

ओढै रा दूहा ६, p. 23a.

करण सगतसिङ्घौत रा दूहा ६, pp. 89a-b.

करण लाखाउत रा दूहा ८, pp. 50b-51a.

करमसी लूणकरणौत रा दूहा ३, p. 4b.

कलै रायमलौत रा दूहा १२, pp. 91a-92a.

काक्कवै रा दूहा ७, pp. 26a-b.

कान्द सत्रसलौत रा दूहा २२, pp. 18b-19b.

कान्ददे सोनिगरे रा दूहा ४, p. 55b.

किसनसिद्ध उदैसिद्धौत रा दूहा १११, pp. 72b-79a.

केसरीसिद्ध भगवानदासौत रा दूहा ६, p. 72a.

गङ्गाजी रा दूहा ३३ (प्रिथीराज रा कहिया), pp. 95b-97a.

गाँगे डूंगरसीऔत रा दूहा १५, pp. 25b-26a.

गाँगे राव रा दूहा ६, pp. 28a-b.

गोपालदास सुरताणौत रा दूहा ६, pp. 92a-b.

गोयन्ददास ऊहड़ रा दूहा ६, pp. 72a-b.

चाचगदे वाँचाउत रा दूहा २०, pp. 16a-17a.

चाँप अेमऊत रा दूहा ४४, pp. 6b-8b.

जखरे रा दूहा १२, pp. 12a-b.

जगतसिद्ध मानसिद्धौत रा दूहा १०, pp. 59a-b.

जगतसिद्ध मानसिद्धौत रा दूहा ६, p. 66a.

जगतसिद्ध मानसिद्धौत रा दूहा ५, p. 66b.

जगतसिद्ध राखे रा दूहा ४८, pp. 85b-88b.

जगमान मालाउत रा दूहा ४, pp. 58a-b.

जसवन्त मानसिद्धौत रा दूहा ३, p. 50b.

जसे हरिधवलौत रा दूहा ११, pp. 22b-23a.

जसल धवलौत रा दूहा १०, pp. 68b-69a.

जैसे कवाटौत रा दूहा २४, pp. 5b-6b.

जैसे चुगलौत रा दूहा ६, pp. 24a-b.

जोधे राव रा दूहा १६, pp. 64b-65b.

झाँझखसी रा दूहा ६, pp. 32a-b.

तमाइची पातिसाह रा दूहा १६, pp. 43b-44a.

दले जाम रा दूहा २६, pp. 4a-5b.

दादुखे पठाण रा दूहा २६, pp. 1b-3a.

- दुगाइचै रा दूहा ५, pp. 69a-b.
- घाँघल आसथानौत रा दूहा ५, p. 51b.
- घारू आनलौत रा दूहा ८, pp. 20a-b.
- धीरै तेजसीऔत रा दूहा ४, pp. 93b-94a.
- नागारजण सारङ्गीत रा दूहा २७, pp. 17a-18b.
- पतै सँडै रा दूहा ७, p. 32a.
- पाण्डव कमारौत रा दूहा ५, p. 68a.
- पीठवै रा दूहा १६, pp. 1a-b.
- प्रताप राणै रा दूहा ११, pp. 29b-30a.
- बाँघरै रा दूहा ६, pp. 23a-b.
- भाखरसी सोडै रा दूहा ६, p. 13a.
- भारमल प्रियीराजौत रा दूहा ३, p. 58b.
- भौम करणौत रा दूहा ४, p. 71b.
- मण्डलीक सत्रसलौत रा दूहा ११, pp. 19b-20a.
- महणसी सूरजत रा दूहा २४, pp. 15a-16a.
- मानसिङ्ग अखैराजौत रा दूहा ३, p. 59b.
- मानसिङ्ग भगवन्तसिङ्गीत रा दूहा ८, pp. 58b-59a.
- मूँजै वाडेल रा दूहा १५, pp. 3b-4a.
- मूलवै रा दूहा १२, pp. 31b-32a.
- मोकल राणै रा दूहा ३५, pp. 61a-63a.
- राघोदास खीयावत रा दूहा ८, pp. 93a-b.
- राणगदे सोलङ्गी रा दूहा ५, p. 22a.
- राणुऔ चऊवाण रा दूहा १०, pp. 40a-b.
- रामदास जैमलौत रा दूहा २५, pp. 66b-67b.
- रायसाल रा दूहा ८, p. 90a.
- रायसिङ्ग रा दूहा ५, p. 92b.
- रावल तेजसीऔत रा दूहा ५, pp. 30a-b.

- राह मङ्गलौत रा दृहा ६, p. 12b.  
 रिणमल राव रा दृहा १४, pp. 69b-70a.  
 रेसाम रा दृहा १२, pp. 3a-b.  
 लखै फूलाणी रा दृहा १३, pp. 60b-61a.  
 वखारौत रा दृहा ८, pp. 23b-24a.  
 वाघ ठाकुरसीऔत रा दृहा १२, pp. 70b-71a.  
 वाघे जेतसीऔत कोटड़ियै रा दृहा २३, pp. 10b-12a.  
 विजै देवड़ै रा दृहा ६, pp. 41a-b.  
 विजैसी रा दृहा १०, pp. 30b-31a.  
 वीकमसी चऊवाण रा दृहा ८, pp. 29a-b.  
 वीदै भाटी पूगलियै रा दृहा १० pp. 27b-28a.  
 वैरसन खङ्गारौत रा दृहा ४, p. 91a.  
 समरसी चऊवाण रा दृहा ४, p. 56a.  
 साँग नगराजौत रा दृहा ६, p. 31a.  
 साँगै राखै रा दृहा ६, p. 29b.  
 सिवै काँभलौत रा दृहा १७, pp. 13a-14a.  
 सीँघलराउत रा दृहा १३, pp. 28b-29a.  
 सूरजमल खीँवाउत रा दृहा ४, p. 47a.  
 सूरसिङ्ग भगवानदासौत रा दृहा ७, p. 93a.  
 सूरै मेहाउत रा दृहा २७, pp. 26b-27b.  
 सोनिङ्ग सीहाउत रा दृहा १५, pp. 59b-60b.  
 सोनिङ्ग सीहाउत रा दृहा ६, pp. 66a-b.  
 हमीर गोहिल रा दृहा ४५, pp. 8b-10b.  
 हमीर राखै रा दृहा ३२, pp. 63a-64b.

(b) महोवा को समौ प्रिथीराजरासा मायलौ, pp. 98a-144b.

The *Mahovā kò samò*, a chapter of the *Prithī Rāja Rāṣò* by Canda. Very incorrect. Beginning:—

कहत कंद पन कंद पट  
 क्रोध उदंगल सोय ।  
 चञ्जवान चंदेल कुल  
 कंदल उपज न होय ॥ १ ॥ .... etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

### MS. 21 :—फुटकर कविता .

A MS. in the form of a book, cloth-bound, consisting of 307 leaves,  $11\frac{1}{4}'' \times 8''$  in size. The last 60 leaves are blank. About 30 lines of writing per page, and about 25 *aksaras* per line. Written by two hands, very similar to one another (Mūdharaṇ Rāja Rūpa, p. 130a, Mūdharaṇ Kisora (?), p. 221b), at Desanoka, between Samvat 1797 (pp. 94a, 130a) and 1811 (p. 18b), in devanāgarī. Very inaccurate, but important on account of the rich mine of commemorative songs it contains.

The MS. contains :—

(a) राजा रायसिङ्गजी री वेल, pp. 1a-2a. A poem in 43 *velī-gītās*, in honour of rājā Rāya Śiṅgha of Bikaner, by an author unknown. It contains an account of the military exploits of Rāya Śiṅgha from the victories in Gujarat to the contest he had with Akbar, owing to his refusal to surrender Teja Si, the man who had offended a father-in-law of the Emperor, his name Nasir Khān. Beginning :—

पित भगत रायसंघ भगत परम गुरु  
 खांणं वरतांण अदल ।  
 तै बांधीया तिके बिऊ पांने  
 कणडोरा ऊपरे कंगल ॥ १ ॥ .... etc.

(b) राजा सूरसिङ्गजी री वेल गाडण चोलै री कहौ, pp. 2a-3a.

A poem in the same metre as above, 31 stanzas in all, in honour of rājā Sūra Śiṅgha of Bikaner, composed by Cāraṇa Gāḍaṇa Colō. This is the poem which, according to the tradition, won its author a *lākhapāsāva* from rājā Sūra Śiṅgha. The work falls into two parts : an enumeration of the most distinguished men in the different branches of the Rāthōra tribe, to each of whom



Sūra Singha is compared, in turn; and a description of the virtues, prowess, liberality, learning, etc., of Sūra Singha, without any direct allusion to any historical event. Beginning :—

सुरपति छं प्रसन संमप मति सरसति

दे मति गुणपति वयण वृति ।

पति भुयपति सूर उचता पति

पह वार्षाणां खेडुपति ॥ १ ॥ ..., etc.

(c) राजा सूरसिङ्गजी रौ चाटकौ बारठ राजसिङ्ग प्रतापमलौत रौ कहियौ, pp. 3a-4b. A poem in 41 *trāṭakā gītas*, 7 *dūhās*, and 1 *gāhā*, in honour of the same rājā Sūra Singha, composed by Cāraṇa Bāratha Rāja Singha. The subject is for the greatest part derived from Sūra Singha's war with his brother Dalapata Singha, for the succession to the *gaddi* of Bikaner. Beginning :—

करण सदिन गंगेव कछ<sup>1</sup>

भारथ पथि सुमल ।

सिध संकर रायसंध सुत

मारु सूरजमल ॥ १ ॥ ..., etc.

(d) राजकुमार अनोपसिङ्गजी रौ वेल गाढख वीरभाण ठाकुरसी-  
बैत रौ कहौ, pp. 4b-5b. A poem in 41 *veliyā gītas* in honour of rājakumāra Anopa Singha, the son of rājā Karaṇa Singha of Bikaner, by Cāraṇa Gāḍaṇa Vīra Bhāṇa.

(e) वीदावत करमसेण हिमतसिङ्घौत रौ भमाल गाढख गोवरधन  
लिखमौदासौत रौ कहौ, pp. 6a-7b. A poem in 32 *jhamāḷa gītas*, celebrating the victory obtained by Vidāvata Karama Sena Himat Singhōta over Ūmar Khān at Fatehpur during the reign of mahārājā Anopa Singha of Bikaner. By Cāraṇa Gāḍaṇa Govardhana. Beginning :—

गुणपति देवी दो गुण

जस वर दायक जौह ।

कंमो वखाणू सुगत कर

सौह तणी थह सौह । .... etc.

<sup>1</sup> Sic, for कछ ?

(f) महाराजा सुजाणसिङ्गजी रौ रासौ महात्मा जोगीदास रौ कछियौ, pp. 7b-10a. The same work as contained in MS. 19 described above, only under a different title.

(g) राठौड़ अजबसिङ्ग गङ्गासिङ्गौत रौ नौसाणी पेखखे सामै रौ कही, pp. 10a-13b. A poem in 48 *nīsāñī* verses, in honour of Ajab Singha, thākura of Mahājana, who was killed in a fight with the Bhātīs and the Joiyās, during the reign of mahārājā Anopa Singha of Bikaner. The poem starts from the rebellion of the Bhātīs of Khārābārō and their alliance with the Joiyās. Previously to his death in battle, the thākura of Mahājana had obtained from mahārājā Anopa Singha the grant of Khārābārō. The name of the author of the *nīsāñī* is given as Pekhaṇō Sāmō (?) in the MS., and the title of the work is given as follows: *śrī vāra Rāthōra Ajab Singhaj[ī] Gaṅgā Saṅghōta Vīko Ratana Sīhōta nu Pekhaṇē Sāmē rī kahī*. The poem begins:—

करणद्वार कुजरत करीम : जै सिसट उपाई :

साठ तिह थी मेदनी मोह धंधेलाई :

समर देवी सारदा : सुभ अषर दे माई :

आधा सर राठौड़ पर : अधा सब लुकाई :

कनवज ऊ उठीये कमध : वांके वरदाई :

कोट महेवा माणीया : कर आपंग राई :

जोधैजी कीया जोधपुर : रस नौवटि काई :

जोधै घर विकमायत ऊवा : जिण परज ठंभाई :

वीकानेर करावीया : ठावी ठकराई :

हुतां आगै पेधंणा : सच अबै लाई :

अनमौ राजा अनोपसिंघ चोकुट निवाई ॥ १ ॥ .... etc.

(h) फुटकर कविता, pp. 14a-56a. A collection of 280 miscellaneous commemorative songs, almost all *gītas*, except for a few *kavittas* and two small poems: the *Rūpaka Savañiyā rāva Amara Singhajī Gajasinghōta rā* (pp. 15b-18b), and the *Mayana Kotūhala* (pp. 18b-21a). The former of the two poems has been classed separately below. The songs are very much mixed, and are given without any order, so that it would be too long to give any particular account of their subjects or of their authors. Besides, the text is so incorrect that it does hardly deserve so

much study. It may suffice to record that the greatest part of the songs are the same as found in other collections. The following songs referring to the early Rāthōra rulers of Bikaner, however, deserve particular mention :—

- 12th : गीत रावत कांधल रौ (खनाखे खंडे...),  
 13th : गीत राव लूणकरख रौ (खल भोम...) (by Mahārū Lolò).  
 14th : कवित्त राव जैतसौ रौ (गुजारव गैमरां...), (by the same).  
 154th : गीत राव कल्याणमल रौ (माकां महरांख...) (by Bāratha Āsò),  
 155th : गीत राव कल्याणमल रौ (खरहंड मेल...) (by Mahārū Cāgò),  
 157th : गीत दलपत रायसिङ्घौत रौ (भागौ भै वात...)

(i) राव अमरसिङ्घ गजसिङ्घौत रा रूपक सवइया हरिदास रा कहिया, pp. 15b-18b. A poem by Hari Dāsa, a Bhāṭa, in honour of rāva Amara Singha, the eldest son of rājā Gaja Singha of Jodhpur, who was excluded from the succession to the *gaddi* of his father, and met a violent death at the Imperial Court where he was serving. In 39 *saraiyās* and 1 *vacanikā*. Beginning :—

प्रथम मनाऊ देवी सारद की सेव करूं  
 दूसरै गणेश देव याचना उसी सजू । ... etc.

(j) अचलदास खीचो रौ वचनिका, pp. 56a-62a. The same work as found in MS. 15 (c) and described above (pp. 41-2) but with different readings. Beginning :—

वैसहथि विरोल  
 तै वैसहथि विरोलिजै । .... etc.

(k) फुटकर कविता, pp. 62a-231a. A collection of miscellaneous commemorative songs in different metres : *gītas*, *karītas*, *dūhās*, *chandas*, *nīsānis*, etc. Mixed like section (h) above. Interspersed with the minor songs, there are several poems of a certain bulk, and these have been classed under separate heads below. The songs which refer to the Rāthōras of Bikaner have been arranged in chronological order in the synopsis following :—

राव वीकैजी रा गीत ५ :

1. Beginning : : विठ्ठलै अंग..., p. 63b.
2. „ : वैरायां लाइ विसम..., p. 66b.
3. „ : ह्रीसार वच्चं मगल (sic). . ., p. 66b.
4. „ : बभीषण जोय..., p. 100b.
5. „ : दिन पांच तके..., p. 100b.

राव जैतसीजी रौ गीत १ :

Beginning : सभे सुर असुराण..., p. 222b

राव कल्याणमलजी रौ गीत १ :

Beginning : पड़े तेण पड़टाव..., p. 120a (Sūjò Na[ga]rājòta)

राजा रायसिङ्गजी रा गीत ६ :

1. Beginning : रिम सेन सुगह..., p. 100a.
2. „ : जेभुयण तखत..., *ibid.*
3. „ : पाताल तठै..., *ibid.*
4. „ : पूकै नद पांच..., *ibid.* (Gāḍaṇa Netò).
5. „ : सिर दातारां..., p. 100b (Bāraṭha Sākara).
6. „ : वडौ सूर..., p. 101a (Āḍhò Durasò)
7. „ : घग हरे पाखरे..., *ibid.*
8. „ : नमो सिंघ जणियार..., *ibid.* (Bāraṭha Keso Dāsa).
9. „ : वसधा राव जोध. , p. 101b (Āsiyò Dūdò).

राज रामसिङ्गजी रा गीत ३ कवित्त १ :

1. Beginning : घुवे नीसाण..., p. 63b.
2. „ : रच फोजां पाधर .., p. 147a (Bāraṭha Keso Dāsa).
3. „ : सरखाई चरण..., *ibid.* (Rāṭhòra Prithī Rāja).
4. „ : अक फरस..., p. 153a (ditto).

राजा दलपतसिङ्गजी रा गीत २ :

1. Beginning : दला दियती ओलभा..., p. 134b (Rāṭhòra Prithī Rāja).

2. Beginning : दल साह दुरत..., p. 135a

राजा सूरसिङ्गजी रा गीत २ :

1. Beginning : अखा पाल काधाल..., p. 67b.

2. „ : वदै ताहि आकाहि..., *ibid.*

राज किसनसिङ्गजी रौ गीत १ :

Beginning : पड़ी लग मेर..., p. 113b.

राजा करणसिङ्गजी रौ गीत १ :

Beginning : नरां नाह पातसाह..., p. 135a.

महाराजा अनोपसिङ्गजी रा गीत १० :

1. Beginning : धीरज धरे..., p. 121a (Vithū Jhājhaṇa).
2. „ : सता सौधरां सख्यौ..., p. 121b (Bārāṭha Goindāsa).
3. „ : धरा घृतारी..., *ibid.* (Āsiyò Rāmò).
4. „ : घट उलटे..., *ibid.* (Bārāṭha Amara Dāsa).
5. „ : अंन कारी धरा..., p. 122a.
6. „ : करे पांण सुरतांण..., *ibid.* (Āsiyò Bhopata).
7. „ : सुबे दखण सोहीयौ..., pp. 122a-b.
8. „ : दले पांगलो..., p. 122b.
9. „ : अकल वीर..., p. 125a (Gāḍaṇa Āi Dāna).
10. „ : दलां साहरां वाह..., p. 231a (Bhojaga Saka-ramaṇa).

राज पदमसिङ्गजी रा गीत ६ कवित्त २ नौसाणी २ :

1. Beginning : पग लाग साप..., p. 125b.
2. „ : भाई सुज भला..., *ibid.*
3. „ : करां जोड़ीयां..., p. 126a (Sāḍū Vijò).
4. „ : सूरं बागलां..., p. 126b (Sūghò Kānhò).
5. „ : ऊबे वीच अंबघास..., p. 127a.
6. „ : लख पाखर सूर..., *ibid.* (Ratanū Sūra Dāsa).

1-2. Beginning: गज अगार..., p. 126a (Sādū Kūbhò).

1 .. : इल् साका..., pp. 126a-b.

2. .. : सेवा कर श्रीराम..., pp. 65a-b.

राज केमरू सिद्धजी रौ गीत १ :

1. Beginning: उरां करां कसरां..., pp. 127a-b.

1 .. : चगथां जग चाना चल..., pp. 65b-66b.

महाराजा सुजाणसिद्धजी रौ गीत १ :

Beginning: घड़ी वान दोय..., p. 70b (Nādū Mallò).

महाराजा गजसिद्धजी रौ गीत ७ :

1. Beginning: पलम जेम लौध..., p. 190b (Bārāṭha Sati Dāna).

2. .. : रुड़े तंजालां..., *ibid.* (Bārāṭha Mehò).

3. .. : मिले मेन जिम..., *ibid.* (Bārāṭha Sati Dāna).

4. .. : सबल दाखीयौ..., p. 191a

5. .. : गंमर धारीयां चोग्ग..., *ibid.*

6. .. : हारे पिड़ रतन..., *ibid.* (Bārāṭha Jaga-Nātha).

7. .. : कहे अेम जोघाण..., p. 191b.

(l) दातार मर रौ संवादौ बागठ माँकर रौ कहियौ pp. 64a-b.

The same work as contained in MSS. 6(b). and 13(c) above.  
Beginning:—

बल आगै त्रिज भवण

रायहरि हथ पसाखौ ; .... etc.

(m) [भू लै] जसै भवलौन ग कगलिया बारठ ईमरदाम रा

कहिया, pp. 77a-79a. A poem in honour of Jasò Dhavalòta, a Jhālò chief, by Bārāṭha Isara Dāsa. In 37 *kuṇḍaliyā* stanzas and a *kaḷasa rò gīta*. Beginning:—

हालां भालां होवसी

मीघ लयोबथ ।

धम पेलो अपणावमी

का आपणड़ी परहट । ...., etc.

(n) कर्मनीजी मा कवित्त, pp. 84a-87a. A series of 44 *chappayā kavittas* in honour of Mātā Karmījī, the well-known Cāraṇī goddess protectress of Bikaner, by Cōhatha, a Cāraṇa who apparently lived under the reign of mahārājā Sujāna Śiṅha. The *kavittas* particularly mention all the occasions on which Karmījī came to the help of the Rājās of Bikaner from the time of rāva Vikō down to the time of mahārājā Sujāna Śiṅha, but mostly insist on events happened during the times of rāva Vikō and rāva Jēta Śi. The first *kavitta* runs as follows :—

आज ऊया आणंद  
आज वषत दन वलीया ।  
आज हुया आणंद  
सुजस पाजा सांभलीया ।  
आज ऊया आणंद  
आज अन धन अपारा ।  
आज ऊया आणंद  
गिजक खुला को गरां (?) ।  
आणंद ऊया मन चाहतां  
सुख फल पायो सेवरो ।  
परसीयो थान प. दाह गो  
दगसण करनादेव रो ॥ १ ॥...

(o) राजा मज्जिङ्गी रा भूलणा बारठ राजसी प्रतापमलौत रा कहिया, pp. 91a-94a. A poem in 17 *jhūlāṇās* describing the exploits of rājā Gaja Śiṅha of Jodhpur, by Cāraṇa Bāratha Rāja Śi, the son of Pratāpa Mala. Beginning :—

आरज्या ॥ सुंडाडंड प्रसंनो  
उमया मात तात सिव अंमर ।  
अगेवांण सुगंणो  
पै लगे मांगु गुंणपति ॥ १ ॥  
भूलणा ॥ पै लगे गुणप ऊ तेण अगेवांणा । ..., etc.

(p) राव सूरताण देवडै मा भूलणा आठै दगसै रा कहिया, pp. 130a-132a. A poem in 27 *jhūlāṇās* in honour of rāva Sūrātā of Sirohi, by Ādhō Dure-ō. Beginning :—

सांम गुणै सुपसंन ऊं सुर अगेवागं  
मुंडाढंड प्रचंड मे सीध बुध धराणं  
मेक डसण पै लंबोवर फरसा धर पाणं .... etc.

(q) राठौड़ कले गायमलौत रा कण्डलिया आ यै दूँदै रा कहिया,  
pp 165b-167b. A poem in 17 *gunḍaliyās* in honour of Rāthōra  
Kālō Rāyamalōta, Lord of Sivaṇō, by Aṣiyō Dūdō. Begin-  
ning :—

द्यो देवौ सचा वयंण  
वाषाणु कलौयांण ।  
तेरह साष संमधरण  
रूप नवे गड गाय । ...., etc

(r) राणै हमौर रिगथम्मोर है रा कवित्त, pp. 171b-173a. A  
series of 21 *chappaya karittas* commemorating the stubborn  
resistance offered by rājō Hanira of Rīnṭhambhōra to the  
Muhammadan invaders, and his heroic death. Anonymous.  
The first *karitta* begins :—

कौधा गुनह अपार  
कोड दिलौ तै आअे ।  
मै कौना नवलाख  
साह मागण फुरमाअे । ...., etc.

(s) बाणवेधकथा प्रिथीराजगामा माहली, pp. 178b-189a. The  
*Bāṇavēdhakathā*, being a *khaṇḍa* or chapter of the *Prithī Rājā  
Rāsō* by Bhāṭa Cauda.

(t) राव जैतसी रा कन्द पधडौ बारठ सजै नगराजौत रा कहिया,  
pp 196b-208a. The same work as MS. 15 (i) described above  
and apparently also copied from it.

(u) पाबूजी रा कन्द वीठू पदमै पातावत रा कहिया, pp. 208a-  
210b. A poem in 95 *chandās* in honour of Pābūjī, the well-  
known Rāthōra deified hero, by Cāraṇa Vīthū Padamō Pātāvata.  
Beginning :—

आरज्या ॥ सुरसती सुप्रसगो  
दुज सुत हंस वाहंगी देवी ।  
देवयणां वर दनो  
अवरल वाण भेद तत अखर ॥ .... etc.



(v) महागजा अनोपसिद्धि रै सनियौ रा कवित्त, pp. 231a-b.

A series of 11 *kavittas* celebrating the *satīs* who mounted the funeral pyre of mahārājā Anopā Sīngha of Bikaner, in Samvat 1755. By Bārathā (?) Sākara. The first *kavitta* begins:—

प्रथमि देव गणपति

सुरां सरसति सुर रांणी ।

वाषाणु राठवड़

विमल दे अवरल वांणी ।... , etc.

(w) उमदे भटियाणी रा कवित्त बाग्न कामै गा कहिया,

pp. 231b-233a. The same work as MS. 13 (b) above.

The last 15 pages of the MS (pp. 233a-247a) do not contain any work of bardic interest.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 22 :—राठौड़ रतनसौ रौ बेल पंवार अखैराज रा कवित्त वगैरा फुटकर .

A MS. in the form of a *gutakò*, cloth-bound,  $4\frac{1}{4}'' \times 5\frac{1}{4}'' - 5\frac{1}{2}''$  in size. The present number of leaves is 68, but several leaves appear to have broken away and gone lost both at the beginning and the end. From 10 to 15 lines of writing per page, and from 15 to 28 *akṣaras* per line. The MS. was apparently all written by one hand, about the year Samvat 1698 (see p. 23a).

The *gutakò* contains a number of uninteresting mystic-erotic songs in different *rāgas*, which are not worth mentioning, and amongst them also the bardic works following:—

(a) फुटकर कवित्त, pp. 5b, 62a, 63b Four *chappaya kavittas* in honour of Ahamad, Jahāngīr, and rāṇò Bhīma.

(b) नव भाखा, pp. 17b-19b. The same contents as MS. 26 (f), q.v. below.

(c) पांडिगत pp. 25a-b, and again pp. 30b-31b. A curious little poem, or rather song, by a paṇḍit Sūra Dāsa, in honour

of rāva Kalyāṇa Mala of Bikaner, imitative of the different sounds of horses, elephants, men, etc., in the Bikaner army. Beginning :—

मेघ हरव गुंजइ जिम गयवर  
हय हींसत पायक घग्ग कर  
सूरदास पंडित असुवर गण  
पाडिगत किल्यांकराय भणि ॥ १ ॥  
हों हों हों हों हां हां हों हों हय हींसत हकार वरं । . . . etc.

(d) अकबर रा सवाइया चीगोड़ लियो नै समै रा, pp. 25b-26a.

A small poem in 3 *avāīya* stanzas, commemorating Akbar's capture of Citorā. In Pīṅgaḷa. Beginning :—

ग्रीधन बाज पाठस (•) लेषनि स्वगं थ (•) इंद सजोगन थ  
सो रसरंगं द्रषांसु की अंगन कोहंडतइं पर रंडन स्युं । . . . et c.

(e) पँवार अखैराज रात्रौड़ रन सौ रा कवित्त, pp. 35a-41a. A

poem in 18 *chappaya kavittas* by an author unknown, commemorating a fight which took place between Akhè Rāja, the Pāvāra chief of Pīṣāgaṇa and Rātana Si, the Rāthōra chief of the neighbouring village of Kūrakī. In the fight, Akhè Rāja, who had invaded his neighbour's territory, was killed, his men ignominiously taking to their heels. The poem begins :—

कांठलीया घर काज  
ह्वा आगइं अकहेसां ।  
अका थक अभंग  
रोस सांसह नरेस ।  
अजइपुर मेड़नइ  
आद वक्ताद न छंडइ ।  
करमचंद वीर गुरु  
आभ थांभा बे उडइं ।  
कमधज्ज पमार कड़ कलया  
वदइ करारे वचने ।  
संतोष सांघ मेइ सयल  
मानइ नह कारण मने ॥ १ ॥... , etc.

(f) राठौड़ रतनसौ खीँवावत री वेलि, pp. 49b-59a. A small but valuable poem in 66 *reliṅgā gītas*, by an author unknown, in honour of Ratana Si, the Ūdāvati Rāṭhōra chief of Jētārāṇa. The poem commemorates Ratana Si's courage in facing an Imperial force which had been despatched against him, and the glorious death he met in the battle. Throughout the poem the author has developed the simile of the hero who like a bridegroom goes to spouse the enemy army, a simile common in bardic poetry. The poem begins:—

सुप्रसन्न ऊँ सुरराये (sic) सारदा

विमल सर आधर वयण ।

कलिजुग रुषमागद राव कमधज

राजा वाषाणीसि रयण ॥ १ ॥..., etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner

### MS. 23 :—फुटकर श्लोक .

A MS. in the form of a *gūṭikā*, numbering altogether 386 leaves, of which the first 10 are separate from the rest and apparently originally formed part of another *gūṭikā*, and the last 42 are blank. The numeration begins from leaf 11 (marked 1), and continues till leaf 244 (marked 234). Pp. 34b-52a are also blank. Size  $4\frac{1}{2}'' \times 5\frac{1}{2}'' - 6\frac{1}{2}''$ . From 10 to 12 lines of writing per page, and from 14 to 20 *akṣaras* per line. The MS. was written almost all by Sāvāla Dāsa Sāṅgāvata (see MS. 15 above) during the period Samvat 1640 (Akbarpura, p. 55a)—Samvat 1656 (Jūnāgaḍha, p. 25b), and afterwards. Leaves 55-213 represent the oldest part of the *gūṭikā*, which was written apparently between Samvat 1640 and 1645 (Nāgapura, p. 1a), when the *gūṭikā* was enlarged by the external addition of new leaves and re-bound (see note at p. 1a).

The main contents of the *gūṭikā*, leaving aside unimportant and extraneous matters, are briefly the following :—

(a) रसिकसंजीवनी सभाषितपुस्तिका, pp. 55a-213a. A collection of 1,053 Sanskrit verses, mostly good-sayings, from different sources, made or caused to be made by the above-mentioned Sāvāla Dāsa between Samvat 1640 and 1645, and afterwards.

The collection is introduced p. 55a by the following note, which is not without interest :—

खस्ति श्रीमद्विक्रमार्कराज्यात्संवत् १६१० वर्षे श्राक् १५०५ प्रवर्त्त-  
माने.....ज्येष्ठमाने । कृष्णपक्षे । एकादश्यां तिथौ .....  
महाराजाधिराजमहाराइश्रीरायसिंहजीविजयराज्ये : श्रीअकबरपुर-  
दुर्गमध्ये । ऐरावत्याः सरितः समीपे । प्रथमं हडप्पा इतिनाम्नि ग्रामे ।  
राजि श्रीसांवलदासजी विनोदार्थ सुभाषितपुस्तिका कारिता । रसिक-  
संजीवनीतिनाम्नेषा पुस्तिकास्ति ।...

(b) श्लोकरत्नानि, pp. 2a-15a. Another collection of Sanskrit verses taken from different sources, made by the same Sāvaḷa Dāsa, and introduced by 5 verses amongst which the following :—

नानाग्रंथसमुद्भेभ्यः श्लोकरत्नान्यनेकशः ।

उद्धृत्यैकत्रचक्रे [ऽ]सौ सांवलख्यो महीपतिः ॥ ३ ॥

धौमतां कंठभूषार्थमात्मनश्च कृतहृत्तात् ।

एतद्यौत्रादिप्रित्तायै सर्वभूतहिते रतः ॥ ४ ॥..., etc.

(c) गाहाकोसं, pp. 22b-26a. A collection of 40 Prakrit *gāhās* of an erotic nature, caused to be copied by Sāvaḷa Dāsa at Jūnāgaḍha in Samvat 1656. Beginning —

नमिय हरिपाइपउम सरस्सईए मदालगमणीए ।

सुललियगाहाकोसं भणामि सिंगाररसकलियं ॥ १ ॥

ओचिट्टय घरि बारेको उद्गपयोहरा विसालच्छी ।..., etc.

(d) राव जैतसी है साथ काम आया नियँ रा नाम, pp. 26b-27b.

A list of the *sirdārs* of Bikaner, who fell with rāva Jēta Sī (in the fight with Māla De of Jodhpur in Samvat 1598). Beginning :—

महाराजाधिराज महाराजाश्रीश्रीजैतसंहजी है साथि अत[रा]

राठोड़ [ठा]कुर मारीया रां नावां री विगति ॥ राठोड़ः सांगो संसार-  
चंदोत १ ॥ राठोड़ः रांमदास सांगाउत बप बेटो बेउं २ ॥ ..., etc.

(e) राजा रायसिङ्गजी री पण्डित, pp. 223a-225a. A copy of the last 26 lines in the big Sanskrit inscription of rājā Rāya Siṅgha incised on the *Sūrajapōla* gate in the Fort of Bikaner. Differing from the inscription only for the omission of 3 stanzas, and the transposition of another. Beginning :—

॥ ओं<sup>१</sup> ॥ वर्षे पंचचत्वरसंक्षितिमिते मासे तपस्ये सिते पक्षे देवगुरौ  
नवम्यपगते व्याघातमैत्रीयजे ,... etc.

(f) रायसिंहपूर्वजगणवर्णनम्, pp. 226a-232b. A series of 37 Sanskrit *ślokas* recording all the names of the ancestors of Rāya Siṅgha of Bikaner from Nārāyaṇa down to rāya Kalyāṇa Mālā. Identical with the contents of the first 67 lines in the inscription of Rāya Siṅgha mentioned above except for different readings and omissions in two or three places. The *ślokas* are introduced by a bombastic eulogy of the *Sūryacandīs*, in Sanskrit prose. The *ślokas* contain almost only bare names. I quote as an illustration the following :—

वरदाशीसेननामा तत्पुत्रोत्पन्नविक्रमः ।

तदात्मजः सीतरामो रामभक्तिपरायणः ॥ ५२ ॥

सीतरामस्य तनयो [नट]पचक्रशिरोमणिः ।

रायसीहा इतिख्यातः श्रौयवीर्यसमन्वितः ॥ ५३ ॥ .., etc.

(g) टीकानेर तथा जेम्लमेर री पौटियाँ रा कवित्त, p. 233a. Two *chappaya karittas* recording the names of the Rulers of Bikaner and Jesulmer. The former which goes as far as Rāya Siṅgha, runs as follows :—

पदारथ ज्ञानपति तुंग

भारथ पुंज बंभ तांह ।

अजयचंद भड़ विजय-

चंद सेनसाह ।

सीतराम सीहरू

आसयाम कुल धूहड़ ।

रथण कान्द जाल्हाणा

भूप कडा तीडा भड़ ।

<sup>१</sup> Repre-ented by a symbol.

राउ सलख वीर वंश चवड  
 राउ रिगमल योधा वीक रे ।  
 संह (sic) करन जेत कल्याण सुत  
 राय संह कुल उदरे ॥ १ ॥

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

### MS. 24 :—प्रियौराज रासौ तथा दूहास्झइ .

A MS. in the form of a book, cloth-bound, consisting of 148 leaves, 7" × 8½" in size. About 20 leaves at the end are blank. The leaves covered with writing contain from 17 to 21 lines per page, and about 30 *akṣaras* per line. Leaves 103-115, however, being written in larger characters, contain a smaller number of lines and *akṣaras*. Devanāgarī script, apparently all by one and the same hand. The MS. is undated, but looks about 200 years old.

The MS. contains :—

(a) प्रियौराज रासौ कवि चन्द विरचिन, pp. 4b-102a. The *Prithī Rāja Rāsō* by Canda, in a short recension, comprising 19 *khaṇḍas*. Two *dūhās* at the end record that the poem was copied for the use of Vachāvatā Bhāga Canda, the son of Karama Canda, but they probably refer to the archetype copy, not to our MS., which does not seem to be so old. Karama Canda is the well-known minister of rājā Rāya Siṅgha of Bikaner, who lived under Akbar. The poem begins after two introductory Sanskrit stanzas, with the following *chanda* in honour of Mahādeva :—

कुंद विराज ॥ जटाजूट वंदं । ललाटेय चंदं ।  
 भुजंगी गलेदं । शिरे माल लहं ।  
 सरोजाइ कुंदं । गिरीजाय नंदं ।  
 उरो सिंग नंदं । शिरो गंग हृदं ।  
 रणे वीर महं । करी चर्म हृदं । . . , etc.,

and ends with the *kavita* :—

न रहै तनु धन तरुणि  
 किरणि उदयं अह अन्तय ।

चंद कला परिपिथ्य

राह करि ग्रस्त विगस्तय ।

न रहै सुर नर नाग

लोक लगे जु जगै ।

न रहै वापी कूप

सत्त सरवर गिरि भगै ।

जांज सुजांन अच्छर अमर,

विविर विविर पुच्छित कहै ।

भवि काल ब्याल संसार सब

रहहिं त गर गलां रहहिं ॥ १३ ॥

(b) रामचन्द्रजी रा वगैरा दृहामङ्गह, pp. 103a-118b. Four small poems in *dūhās*, to wit : *Rāma Candrajī rā dūhā* 50, *Thā-kurajī rā dūhā* 166, *Ganujī rā dūhā* 80, and *Prithī Dāsa rā dūhā* 23.

The MS. is preserved in the Darbar Library in the Fort of Bikaner

### MS. 25 :—राजा सूरसिङ्गजी रौ पाघड़ी बन्द नै फुटकर कविता .

A MS. now consisting of 105 leaves,  $5\frac{1}{4}'' \times 7\frac{1}{2}''$  in size, but in origin containing some more leaves, which are now missing. Cloth-bound but with all the leaves detached. Several leaves are blank. About 10-11 lines of writing per page, and an average of about 25 *akṣaras* per line. Apparently all written by one and the same hand in clear devanāgarī. About 200 years old.

The MS. contains :—

(a) राजा सूरसिङ्गजी रौ पाघड़ी बन्द, pp. 39a-49b. A fragment of a poem in *pāgharī chandas* commemorating the fight between Sūra Singha and his brother Dalapata Singha for the *gadā* of Bikaner, which ended with the victory of the former (Samvat 1670). The fragment is anonymous. It begins abruptly with the stanza :—

चोघार धरे करि चञ्च चोल  
 भूला विडाल सोव्रह्म भोल ।  
 सभि सूर सिलह कुत्रीस सार  
 त्रिद्वयण रूप राजा तियार ॥

describing how Sūra Singha armed himself for the battle. The greatest bulk of the work, so far as the fragment goes, is formed by an enumeration of all the chiefs and warriors of note in the army of Sūra Singha, much after the same manner of the two *Jēta Sī rā Pāgharī Chandas* described above (see MSS. 2. 15). Indeed, the dependence of the present poem on the two *chandas* just mentioned, is very close and there is no doubt that these were the models at which our poet inspired himself. Immediately after the enumeration of the chiefs in the army of Sūra Singha, there is inserted a *dūhō* which gives the year and day of the battle between the two brothers (Śaṇvāt 1670, Māha sudi 7, Śukravāra) :—

सोलह से सतरा संवत  
 मास सुकल पष माह ।  
 सुक्रवारि ह तिथि सप्तमी  
 गढपति रचि गजगाह ॥ (p 48b).

After this interruption the narrative is resumed with another description of Sūra Singha's arming himself for the combat. This goes on for a few stanzas only, however, as p 49b the fragment suddenly comes to an end with the verses :—

कंदी कसे उकासे कमाण  
 बीजो पथ जाणि कि पति बाण ।...

The fragment is titleless. The poem was evidently composed during the reign of rājā Sūra Singha (Śaṇvāt 1670-88).

(b) फुटकर कविता, pp. 5b-7b, 11a-35b, 50b-94ba. A collection of different little works partly in Khāsā and partly in Sanskrit, chiefly *rāga*-treatises, and works on *bhakti* and *śrīyāra*. Pp. 50b-83a contain the *Gītagorinda* in Sanskrit, and pp 89a-94a a fragment of a treatise on horse-veterinary. At p. 8a we find the following Sanskrit *śloka* in praise of the liberality of rājā Rāya Singha of Bikaner :—

रायसिंह वसिंह त्वं सिंहः कश्चिदिहाद्भुतः ।  
 दयसे हिरदान् यस्मादिष्टमष्टपदाश्रितः ॥ ४ ॥



The MS. is preserved in the Darbar Library in the Fort of Bikaner.

### MS. 26 :—फुटकर कविता .

A MS. in the form of a *gutakò*, cloth-bound, measuring  $4\frac{1}{4}$ " high by  $4\frac{1}{2}$ "—6" long. Present number of leaves 466, of which a few blank. The original number of leaves cannot be ascertained, but probably only a few leaves are missing at both ends of the *gutakò*. Each page contains an average of 10 lines of 11-16 *akṣaras*. Devanāgarī handwriting, fairly accurate. The *gutakò* was written between Samvat 1710 (p.172a) and 1720 (p. 439b) at Bikaner, by Prohita Vidyāpati, a Pohakaraṇa brahmin, for his own use.

The contents of the *gutakò* are formed by miscellaneous poems of various size, a great part of which are of a rhetorical, erotic, and mystic-erotic nature. Those which are bardic or otherwise interesting, have been classified below :—

(a) फुटकर गीत नै कवित्त, between p. 20b and p. 49a. Eight *gītas* and two *karittas*, mostly referring to rulers and chiefs of Bikaner, to wit :—

राजा करणसिङ्गजी रौ गीत १, pp. 20b-21a.

(Beginning : थरकौथो जेम जल थाल करणसे थी)

रा° पिथीराज हरराजौन रौ गीत १, p. 30b.

(Beginning : अकबर दल अगनि कड़ाहि अ रौयण)

रा° राघोदाम कल्याणमलौन रौ गीत १, p. 31a

(Beginning : पिड़ पेसे राघोदास पयंपे)

रा° सकतसिङ्ग उदाउत रा गीत २, pp. 35b-36a.

(Beginning : अबल पुमार रौ सुख सेज न सावै

: ऊगी उगमण गजरूप तणे अग)

राजा करणसिङ्गजी रा गीत २, pp. 41b-42b.

(Beginning : पथीया वातड़ी कहि जेत किसा पो

: विठे राय राठौड़ सिरदार वीजूजल)

मूहत्तै रामचन्द्र रा कवित्त २, pp. 44a-b.

(Beginning : अरा अन न जरे

.. : सभ संनाह दी वाह)

खवास तेजै रौ गीत १, pp. 48a-49b.

(Beginning : रिसराह अथाह दुवाह रुकहथ)

All the songs are anonymous.

(b) फुटकर दहा, pp. 45a-48a, 54a-64b. Miscellaneous bardic *dūhās*, amongst which the *Ījharè rā*, the *Pītharè rā*, the *Jeṭharè rā*, etc.

(c) डंलै मारू रा दूहा, pp. 76a-125b. The *dūhās* of Dholò and Mārū, in a recension coinciding with that in MS. 9 (a). 392 *dūhās* in all.

(d) सदेवक सावलङ्गा रा दहा, pp. 127a-134b. The story of the amours of Sadèvaḥa, represented as a son of rājā Sālīvāhana of Mūgī Paṭana, and Sāvaliṅgī, represented as a daughter of a bania minister of the same Rājā. Cfr. *Descr. Cat.*, Sect. i, pt. ii, MS. 22 (R) and 26 (i). In 31 *dūhās*, preceded by a *vārtā* in prose. Beginning :—

मूगीपटण अजब देश तिण देश मध्ये राजा सालिवाहन राज करे  
तिण राजा रे पदम मेठ मंत्री ॥ तिये मंत्री रे पुत्री सालंग्या इसे नाम  
बत्रीस लक्ष्मिण सहित..., etc.

(e) कुनव सतक रौ वात, pp. 140a-163a. The same work as contained in MS. 15 (d) and described above, but with some different readings. It opens with a prose introduction, which is not found in the copy in MS. 15. Beginning :—

अक दिवस साहिबा ठाडिण हं खांना खुलावनी थी ठडणी  
पसाव कौया । अरौ साहिबा मे तुम क अक वडे (sic) उपगार करुगौ ।  
अरौ ठडणि मुम से कोणसे उपगार करेगौ..., etc.

(f) नवभाखर, pp. 173a-182a. A small poem in 11 stanzas in honour of rāva Rāma Sīṅha [Kalyāṇamalōṭa (?) of Bikaner (?)], in the form of a dialogue between nine women of different nationalities in nine different languages. Beginning :—

गुजरात ठटेनौ रणी जेसलमर अने मुलताणी ।

उत्राघन पूर्वौ चितंगी पूके जेस नार नवरंगी ।..., etc.

(a) सोरठ रा दहा, pp. 185b-190a. The amorous *dūhās* of Vījō and Sorathā, 25 in all. Beginning :—

जाईती (sic) देवांगना

पाली आण कूंभार ।

मन राख्यो जेसंघदे

परणी राय खंगार ॥ १ ॥..., etc.

(b) माधवानल चउपडे, pp. 190a-262a. The same work as contained in MSS. 12(b), 13(l), but shorter, as it consists of 410 stanzas only. Copied in the year Samvat 1711.

(i) मदन मतक, pp. 316a-340a. The same work as contained in MS. 13(k), q.v. above. In 106 *dūhās* intermixed with prose.

(j) रमालू रा दहा, pp. 340b-345b. The *dūhās* of rājā Rasālū or Risālū, 35 in all. Very incorrect. Beginning :—

राजा रसलू ही सवा (?) २ हीसंडाया मरि जाहवे ।

सवरज पके अंबले । राजीया केही डील न घाइवे ॥ १ ॥..., etc.

(k) कवित्त ४, pp. 351b-353a. Four *chappaya kavittas* in honour of rājā Gaja Singha (of Jodhpur), rāva Amara Singha (or Nāgōra ?), *pūtīsāha* Sahu Jahā, and rājā Rāya Singha (of Bikaner). All anonymous. The last-mentioned one begins :—

रायसंघ जचिवा

मुकवि मिल दिध प्रियाणो ..., etc.

(l) गीत ७, pp. 353a-354a, 355a-b, 428a, 428b-429a, 436b-437a, 437b-438b. Seven *gītas* in honour of the personages following :—Rāthōra Māla De Hādō Sūrija Māla, Rāthōra Sūrija Māla (?), rājā Karaṇa Singha (of Bikaner), rājā Gaja Singha (of Jodhpur), rājō Jagata Singha (of Mevāra), and rājā Jō Singha (of Ambera). All anonymous. The *gīta* in honour of rājā Karaṇa Singha begins :—

मेर रे प्रवाणे मंघन वंश देश धन । ..., etc.

(m) राजा रायसिङ्गजी गी वेल, pp. 429a-435b. The same work as contained in MS. 21 (a), but in a more accurate form. Also anonymous. Complete in 43 *veligā gītas*.

(n) दिल्ली की निगालि, pp. 424a-428a. A list of the rulers of Dilli from Anāṅga Paḷa Tūvara (1st) to Nūr Dī Sāhi Salem Adalī (Jahāngīr, 53rd). Identical with MS. 12(b) of *Descr. Cat.*, Sect. i. pt. ii, and apparently the original wherefrom the latter was copied. Beginning :—

संवत् ६७८ वर्षे वैसाख वदि १२ मंगलवार नागल की दोही  
तिथि दिहाड़ा थी दिल्ली को मंडाण विगति ॥ १ ॥ राजा अनंगपाल  
तुवर वरस ६ मास ६ दिन १२ घड़ी १ पल ६..., etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

### MS. 27 :—राठौड़ रतनसिङ्गजी री महेसदासौत री वचनिका .

A MS. in the form of a book cloth-bound,  $6\frac{1}{4}" \times 8\frac{1}{4}"$  in size. It consists of 110 leaves, but a good part of these are blank. The only leaves covered with writing are 3-25, and 52-54, 56-57, but the latter contain only uninteresting and trifling information. Leaves 3-25 contain 13-14 lines of writing per page, and about 20 *akṣaras* per line. The writing is in clear devanāgarī and seems to date some 150 years back.

The MS. contains the same *Vacṇikā* of Rāthōṛa Ratana Sīṅha, already described under No. 7 above, but somewhat differing in the readings. The cop. is incomplete, as the text is interrupted in the middle of the *vacṇikā* 244, after the words :—

मदनमोहन कमललोचन सांमसुंदर ठाकुर विराज. .

The MS. is found in the Darbar Library in the Fort of Bikaner.

### MS. 28 :—क्रिसन रुक्मणी री वेल वगैरा .

A MS. in the form of a book, cloth-bound, consisting of 264 leaves, wrongly numbered as 266,  $5\frac{3}{4}" \times 6\frac{1}{4}" - 7"$  in size. The last 27 leaves are blank. The first leaf, containing the begin-

ning of the text, is lost. The paper has become very friable, though some leaves are well preserved. 11 lines of writing per page, and about 18 *akṣaras* per line. The MS. is all written by one and the same hand, in calligraphical devanāgarī. P. 125b records that the MS. was copied in the year Samvat 1673, during the victorious reign of rājā Sūra Singha (of Bikaner).

The MS. contains only one work of bardic interest, to wit:—

(a) क्रिमन रुक्मणी गो देन गाठौड राज प्रियोगन रौ कही,

pp. 2a-125b. The *Vela* of Kṛṣṇa and Rukmiṇī by Prithī Rāja, accompanied by a *ṭikā* in a form of Eastern Marwari, or Dhū-dhārī, identical with the *ṭikā* in MS. 10 above. The work is incomplete, owing to the loss of the first page, containing the text of stanzas 1-2 and the *ṭikā* of stanza 1. The text of the two missing stanzas has been subsequently written on one of the external blank leaves. The copy is rather valuable, not only on account of its age (Samvat 1673), but also of its comparative accuracy. The text is very carefully written in red ink, and the commentary in black. Beginning:—

लागी चित्रांग २ टीका । कवि कहै कै ॥ त्रि मुने उपायौ ।

जे परमस्वर सूर्या कौ निधि कै । जा के गुण कौ पार कोई न पावै ।

मे निरुण थको ते कौ गुण कहिवा कौ आरंभ कौयौ ।..., etc.

Amongst the other works contained in the MS., there are:— a poem in 50 *dūhās* in praise of Rāma Candra, and the three *Satakas* of Bhartrihari in the Sanskrit original.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 20:—क्रिमन रुक्मणी रौ वेल रा० रतनसिद्धजी  
रौ वचनिका वगैरा फुटकर .

A MS. in the form of a *gūṭakò*, cloth-bound, measuring 6½" high by 5" broad. The present number of leaves is 293, but several leaves have gone lost at both ends of the MS. From 12 to 15 lines per page, and from 15 to 20 *akṣaras* per line. Partly in *devanāgarī* and partly in current Marwari script. Written almost all by Voharò Vepò (or Vepī Dīsa) during the year Samvat 1753 (see pp. 4a, 220a, 237a, 271b). Page 163a, however, bears the date Gadha Solāpura Samvat 1757. Leaf

1, which is fragmentary, was written at Ādūnī by a *bhagata* Badarī Dāsa.

A good part of the contents of the MS. is formed by poems of a devotional nature, and these have been omitted in the list below. The works of bardic interest contained in the MS. are the following :—

(a) किसन रुक्मणी री वेल रा° राज प्रिथीराज री कह्यौ, pp. 51b-163a. The *Vela* of Kṛṣṇa and Rukmīṇī by Prīthī Rāja with a *ṭikā* identical with that in MS. 28 (a), but for minor differences in the wording.

(b) रा° रतनसिङ्गजी री महेसदासौत री वचनिका खिड़ियै जगै री कह्यौ, pp. 163b-183a. The same work as described in MS. 7 (a) above, but with different readings. Incomplete, as it goes only as far as *dūhā* 174.

(c) जलाल गद्दाणी री वात, pp. 195a-220a. The story of the amours of Jalāla—a son of Kulhanasīb *pātisāha* of Gajanīpura, and Gahānī, a sister of Mriga Tamāyaci, the *pātisāha* of Thathò bhākhara—with Būbanā, a wife of Mriga Tamāyaci. [Cfr. *Descr. Cat.*, Sect. i, pt. ii. MS. 26(l)]. In prose intermixed with *dūhās*. Beginning :—

सेध (sic) देस मै अक अक पातेसा तकै रै दोइ बेटौ वडौ मुमनां  
छोटौ बुबन जदै पातेसा विचार कौथौ जे अं री सगाई कौजै..., etc.

(d) धवल रा दूहा, pp. 223b-225b. The *dūhās* of Dhavaḷa, the bull, a composition inspired to the *vīra-rasa*. Beginning :—

धवलो जै दन जनमौझौ

चैटी वंसै रास (sic) ;

कदै न उगत भाखसौ

नाक फुरतै सास ॥ १ ॥ ..., etc.

(e) गोगेजी चहुवाण री नौसाणी, pp. 267b-271b. A small poem in *nīsānīs* in honour of Gogōjī the well-known Cahavāna deified hero.

(f) सूर दातार री संवादौ, pp. 272a-276a. The same work as contained in MSS. 6(b) 13(c) and 21(l) for which see above.

(g) सुहप आदि षट्कारस रा दूहा, pp. 276b-288a. The *dūhās* of Suhapa and others of a similar kind, all inspired to the *śrīṇāṇa-rasa*. Beginning :—

सोहव सीस गुथाइ नै

गई गंधी कै हट ।

वीणज गमायो वणीयै

बलद गमायो जट ॥ १ ॥... , etc.

The MS. is copied in the Dabhar Library in the fort of Bikaner.

— — —

### MS. 30 :—महाराजा गजसिङ्गजी रौ कविता .

A MS. in the form of a book, stitched but uncovered, consisting of 24 leaves, 9" × 6" in size. 11 leaves only are filled with writing, the others are blank. From 19 to 20 lines per page, and from 13 to 17 *akṣaras* per line. Beautiful and accurate devanāgarī script. The MS. is some 100-130 years old.

The MS. contains only poems by Cāraṇa Śiṇḍhāyaca Phatè Rāma, in honour of mahārājā Gaja Śiṅgha of Bikaner. These are the following :—

(a) महाराजा गजसिङ्गजी रौ रूपक, pp. 1b-9a. A small poem in honour of the above-mentioned Mahārājā of Bikaner, in *chandas*, *dūhās*, and *kavittas* composed by Śiṇḍhāyaca Phatè Rāma. Though short, it is a tedious work, bearing no mark of originality. It contains a genealogical account of the Rāṭhōra rulers from rāva Sihò to mahārājā Gaja Śiṅgha, a long and rather bombastic eulogy of the latter, and lastly a short mention of the wars in which he was involved and especially the invasion of Bikaner by the Johpur army, under the leadership of Bhaṇḍārī Ratana Canda and others in Samvat 1804. The poem begins with the *gāhā* :—

सुंढाहल ह मो सुपसनं

मुसावाहण मेरु सुमनं ।

वगा दंतमल उज्जल वरुनं

नमो नमो तो गौरिसुतनं ॥ १ ॥

(b) महाराजा गजसिङ्गजी रा गीत कवित्त दृढा, pp. 9a-11a.

Two *supāṅkharā gītas*, one *sāṅḍora gīta*, two *chappaya karittas*, and two *dūhās* in honour of the same mahārājā Gaja Singha by the same Siṃdhāyaca Phatè Rāma.

The MS. is found in the Darbar Library in the Fort of Bikaner.

## MS. 31 :—प्रिथौराज रासौ तथा विष्णुसहस्रनाम भाषा टीका .

A MS. in the form of a book, cloth-bound, consisting of 209 leaves, several of which at the beginning and at the end are either missing or broken and fragmentary. Size  $6\frac{1}{4}'' \times 6\frac{3}{4}''$ . From 13 to 17 lines per page, and from 25 to 30 *akṣaras* per line. All written by one and the same hand in beautiful devanāgarī. P. 155b gives the name of the copyist as Mathena Ūdā and that of the place as Vrahmāpura. About 200-250 years old.

The MS. contains :—

(a) प्रिथौराज रासौ कवि चन्द विरचित, pp. 7a-155b. The *Prithi Rāja Rāsō* in the same recension as MS. 24(a) above, and also apparently copied from the same original. Somewhat older than MS. 24(a), but more incorrect in spite of the diligent handwriting. Incomplete at the beginning owing to the first six pages being missing, and the following thirteen having been eaten by white ants near the upper margin. The text on the whole perfectly coincides with that in MS. 24(a), but at the end it has an additional *kavitta*, which is not found in the latter MS. This *kavitta* runs as follows :—

प्रथम वेद उद्धारि  
बंभ मच्छह तनु किन्नउ ।  
दुतीय वीर वाराह  
धरनि उद्धारि जसु लिनउ ।  
कौमारिक भदेस  
धम्म उद्धारि सुर सखिय ।  
कूरम सूर नरेस  
हिंदू हद उद्धारि रखिय ।



रघुनाथ चरितु हनुमत कृत

भूप भोज उद्धरिय जिमि ।

एथीराज सजसु कवि चन्द्र कृत

चन्द्र सिंह उद्धरिय इमि ॥ २४ ॥

Who the Candra Simha mentioned in the above *kavitta* as a "rescuer" of the *Prithī Rāja Rāso* is, I do not know. In the colophon, it is further stated that the copy was caused to be made by a Narahara Dāsa, son of sāha Nara Sīngha.

(b) विष्णुसहस्रनाम भाषाटीका, pp. 156a-209b. Incomplete, owing to several leaves broken or missing towards the end. The *Viṣṇusahasranāma* in Sanskrit with a paraphrase in Old Western Rājsthānī. The paraphrase to the introductory stanza begins :—

ओं नमो भगवते वासुदेवाय सकल लोका नै कल्याण कै अर्थि  
श्रीमहादेवजी कलियुग ना अंतःकरण पाप करि अत्यंत मलिन ऊवा  
देवी तें लोक नै सुधर्म आचरिवा नूं समर्थपण देवी नै तेह नौ दया  
करी नै धर्मार्थकाममोक्षसुखकल्याणस्वरूप श्रीविष्णु नौ सहस्रनाम  
लोक नै विषै प्रवर्तायौ..., etc

The MS. is found in the Darbar Library, in the Fort of Bikaner.

### MS. 32 :—फुटकर कविता .

A MS. in the form of a book, cloth-bound, originally consisting of 386 leaves, of which 12 are now missing, 6 at the beginning and 6 at the end. Size  $5\frac{3}{4}'' \times 6\frac{1}{4}'' - 6\frac{1}{2}''$ . From 12 to 16 lines of writing per page and from 16 to 25 *akṣaras* per line. All written by one hand—a Mathena—in clear devanāgarī, at Bikaner during and after Samvat 1719 (see p. 20a), for the use of rājākumāra Anopa Sīngha the heir-apparent of rājā Karaṇa Sīngha.

According to their different nature the contents of the MS. may be divided into three parts to which—

(1) Works on *bhakti*- and *śṛīṅgāra-rasa* such as the following—

पञ्चाध्याई नन्ददास कृत, pp. 6a-20a.

ऊलासमोहनरी मोहनकृत, pp. 21a-32b.

आनन्दलहरी मोहनकृत, pp. 33a-41b.

केलिकलोल मोहनकृत, pp. 42a-49a.

भक्ताष्टक टीका सहित, pp. 50a-63a.

सिखनखवरणन बलिभद्र कृत, pp. 150a-167a.

प्रेममञ्जरी, pp. 325b-344b.

(II) फुटकर कवित्त सवाइया दूहा, i.e. miscellaneous *kavittas*, *savāiyās*, and *dūhās* derived from different sources mostly on *śṛṅgāra* and *bhakti* subjects. in Piṅgaḷa. From p 70b to the end of the MS., but with several interruptions here and there, due to the insertion of small works of a different character.

(III) Bardic works. These form only a small part of the MS., and include the following :—

(a) सिन्धु दूहड़ा, pp. 116a-118a. A series of 25 *dūhās* belonging to the Sindhu *rāga*—the musical mode of the poems sung before and during a battle. The *dūhās* are put in the mouth of a Rajput woman who in enthusiastic terms celebrates the valour and courage of her husband, and occasionally addressing him, gives him manly advices and new incitements to fight. Beginning :—

सार वहंतां साहिबो

मन मया म धरंत ।

जांणि खंखेरी खालड़ौ

तापस मठी तजंत ॥ १ ॥ ..., etc.

(b) राखै जगपत रा दूहा मरस्या, pp. 123b-124a. A small elegy in 9 *dūhās* deploring the death of *rānā Jagapati*, or Jagata Singha, of Mevāra (Samvat 1710). The last *dūhō* gives the age of Jagapata and runs as follows :—

दोठ महीनो अक दिन

पैतालीस वरस ।

जमपती जीते गयो

रान करे राजस ॥

(c) राव सत्रसाल रा दूहा, pp. 124a-126a. A series of 25 *dūhās* commemorating the heroism of rāva Satra Sāla of Būdi at the battle of Dholpur (Samvat 1715), where he under the banners of prince Dara, fought against the pretender Aurangzeb and was killed on the field. Beginning :—

सता गोपीनाथ रा  
रिण रता चहवाण ।  
रडीया चौरंगजेव का  
वटि दिली नैसांण ॥१॥ ..., etc.

(d) हाडै मुकुन्दसिङ्ग रौ गीत खौँवराज रौ कहियौ, pp 126a-b. A *gīta* in honour of Hādò Mukunda Sīngha Mādhodāsōta of Kotò, who was killed in the same battle of Dholpur above mentioned. Beginning :—

धरे सार तारां लगे करे मोटे घरम । ... etc.

(e) भालै दयाल रा दूहा, pp 126b-127b. Nine *dūhās* in honour of Jhālò Dayāla Dāsa Naraharadāsōta who was killed in the battle of Ujain fighting on behalf of Sāh Jahān (Samvat 1715). Beginning :—

केता भगत उवारीया  
राउ राणा भूपाल ।  
साह दले नरपाल रौ  
भेनो हूवो दयाल ॥..., etc.

(f) जेठवै रा दूहा, pp. 128a-130b. The *dūhās* of Jethavò, 27 in all. Cfr. MS. 13(g), above. Followed by another 11 miscellaneous *dūhās*, some of which identical with *dūhās* contained in (a).

(g) खौँवरे रा दूहा, pp. 156a-157a. Thirteen *dūhās* of Khīvarò and others.

(h) राजा भरमल रा कवित्त ८, pp 170a-172b. Eight *kavittas* in honour of rājā Bhara Mala of Āmbera, being a fantastical enumeration of the multiform clans of Rajputs who were serving (?) under his banner. Beginning —

वडगजर चहवाण  
कमध भाटौ ककुवाहा ...., etc.

(i) जमलै रा दूहा, pp. 184b-186b. The amorous *dūhās* of Jamalò or Jamāla (Cfr. MS. 18(b), above), 21 in all.

(j) सोहणी रा दूहा, pp. 187a-b. The amorous *dūhās* of Sohanī 9 in all.

(k) राव रियासत खाबड़ियै री भावना, pp. 314b-324b. The same work as found in MS. 13(r) above but complete in prose, intermixed with *dūhās*. Beginning:—

अकज तारो उभरै

ससुझां पैलै पार ।

उख तारै म नां वोखवी

राव रियासत री अणुहार ॥ १ ॥

वार्ता ॥ घुरसाण सों सौदागर सेर महमद घोड़ा री सौबत ले  
चल्यौ ... etc

The present copy seems to be the original from which MS. 13(r) was copied between Samvat 1724-1727.

(l) महाराजा जैसिङ्गजी री गीत, p. 348a. A *gīta* in honour of mahārājā Jē Singha of Ambera, celebrating his unflinchingness in battle. Beginning:—

लड़े केह पतिसाह विमुहानं वड़ौ लसकरां ... etc

The MS is preserved in the Darbar Library, in the Fort of Bikaner.



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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

Veli Krisāna Rukamaṇī rī  
Rāthōṛa rāja Prithi Rāja rī kahi.



EDITED BY  
DR. L. P. TESSITORI.

PART I:  
DĪṆGAḌA TEXT  
*with Notes and Glossary.*

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## INTRODUCTION.

This “ *Veli* of Kṛṣṇa and Rukmiṇī ” by Rāthōra Prithī Rāja of Bikaner, which I have the privilege to edit for the first time in the present volume, is one of the most fulgent gems in the rich mine of the Rajasthani literature. Composed in the luminous days of Akbar, this masterpiece of the Rajput muse has been awarded the palm by the consensus of all the bards who have sat in the tribunal of critic from those times to this day. The contemporary bard who hailed the apparition of the new star in the Parnassian sky as “a fifth Veda or a ninetyeth Purāṇa”<sup>1</sup> was, in a grossly inappropriate but very expressive language, only giving vent to his unbounded admiration; while the other bard who pictured the *Veli* as “a veritable creeper of ambrosia spreading in luxuriant growth all over the earth,”<sup>2</sup> was at the same time proclaiming the immortality of the poem and foretelling the immense diffusion which it was destined to obtain in the land of Dīngāla. In a less picturesque, but more accurate language, one would say to-day that this little poem by Prithī Rāja is one of the most perfect productions of the Dīngāla literature, a marvel of poetical ingenuity, in which like in the Taj of Agra, elaborateness of detail is combined with simplicity of conception, and exquisiteness of feeling is glorified in immaculateness of form.

That a work of such refinement could be composed by a

<sup>1</sup> Aḍhō Durasō, a famous name, according to MS. 1 of *Descr. Cat. of Bard. and Histl. MSS.*, i, ii (pp. 102b-103a of the MS.), but Gāḍaṇa Rāma Siṅha according to MS. 21 of *Op. cit.* (p. 139b of the MS.). The song in question is a *gīta* and begins:—

रुक्मणि गुण लखण रूप गुण रचावण  
वेलि तास कुण करै वखाण ।  
पाँचसौ वेद भाख्यौ पीयल  
पुखियौ उगलीसमौ पुराण ॥ १ ॥...etc.

<sup>2</sup> This is a *chappaya kavitta*, beginning:—

वेलि बीज जल विमल  
सकति जिणि रोपी सद्धर ।  
पत्र दोहा गुण पुहप  
वास लोभी लखमीवर ।...etc.

(*Descr. Cat. of Bard. and Histl. MSS.*, i, ii, 38, pp. 302 a-b; and ii, i, 28, p. 125b). The name of the author is not recorded in the manuscripts.



Rajput, need not cause surprise. We are accustomed to think of the Rajput as of a man who delights only in bathing his scimitar in the blood of an enemy, or in pursuing with his spear the wild boar in the desert, but we are doing him a great wrong if we imagine that he is only a warrior, and is incapable of any gentle emotion. If he is a warrior in war, he is quite another man in peace. In the otium of his house he transforms himself into an epicurean of a very versatile taste, and if he is very often partial to the brutish pleasures of the cup and of the table, he is not on that account less exquisitely sensible to the high emotions of love, religion, and poetry. In love you will find him sensual, selfish, and inconstant, but at the same time refined and gentle; in religion blind and superstitious, but at the same time convinced; love and religion are indeed the two principal chords in the psychical lyre of the Rajput and, if he is born to be an Arion, he need only play upon these two chords to find within himself his inspiration. Of poetical training the Rajput has always received a full measure from his inseparable Mentor, the bard. What marvel, then, if a Rajput of genius rises to win with his verses an immortality, which he could have never conquered with his sword? Prithī Rāja is not the only Rajput who has won the poetical laurels, and the Rāthōra dynasty of Bikaner alone can boast of one or two other distinguished names.

I need not introduce Prithī Rāja to the readers of Tod, nor could I compose of him a better elogium than Tod did with two strokes of his masterly brush: "Prithī Rāja was one of the most gallant chieftains of the age, and like the Troubadour princes of the west, could grace a cause with the soul-inspiring effusions of the muse, as well as aid it with his sword; nay, in an assembly of the bards of Rajasthan the palm of merit was unanimously awarded to the Rāthōra cavalier."<sup>1</sup> Prithī Rāja was a brother of rājā Rāi Siṅgha of Bikaner, and like the latter had the fortune to see the splendour of the court of Akbar and to share the glory of some of Akbar's campaigns. He was born, according to one chronicle<sup>2</sup>, in the year Saṃvat 1606 (about 1550 A.D.), and was therefore, if the date is correct, about eight years younger than his brother Rāi Siṅgha, who succeeded to the *gadā* of Bikaner at the death of his father Kalyāṇa Māla about the year 1574 A.D. (Saṃvat 1630). When, shortly afterwards, Rāi Siṅgha was given an important command in the Gujarat campaign, Prithī Rāja was probably incorporated in the Bikaneri contingent and must have remained

<sup>1</sup> *Annals of Mewar*, chapter xi, p. 273 of Routledge's edition. In the extract I have taken the liberty to alter *Pirithi Raj* into *Prithī Rāja*, *Rajast'han* into *Rajasthan*, and *Raktore* into *Rāthōra*.

<sup>2</sup> प्रिथीराज कल्याणमल्लोत्त सं १६०६ रा मगसिर वदि १ जनम . . . (*Descr. Cat. of Bard. and Histl. MSS.*, i, i, 18, p. 455a).

in active service at least until 1581 A.D., when, as Abu-l-Fazl tells us,<sup>1</sup> he took part in the imperial expedition against Mirzā Hakīm of Kabul. His gallantry in the field won him a fief in Gāgurāna, the ancient stronghold of the Khicis in Eastern Rajputana which the brave Acala Dāsa had watered with his blood. But his poetical genius and his piety won for Prithī Rāja a much greater distinction. His verses became famous in all the Rajput courts and, as often happens in India and not in India alone, his genius and his singular piety were associated with some supernatural power which he was believed to possess, and he was honoured as a clairvoyant and a saint even during his own lifetime. It is the same thing that has happened to the more famous Tulasī Dāsa who, incidentally, was Prithī Rāja's contemporary. Both Tulasī Dāsa and Prithī Rāja, the one in the east and the other in the west, the one a brahmin and the other a Rajput, felt the impulse of the same stimulus: the wave of religious fervour which in the sixteenth century swept over the whole breadth of the country and determined a revival of Viṣṇuism on the basis not of knowledge (*jñāna*), but of devotion and faith (*bhakti*). Tulasī Dāsa, the brahmin, preferred to adore the Lord under the form of Rāma; Prithī Rāja, the Rajput, under the form of Kṛṣṇa, the former no doubt on account of his austere asceticism, the latter on account of his sensuality; Tulasī Dāsa selected for the theme of his *Rāmacaritamānasa* the noble career of the virtuous Rāma. Prithī Rāja sang in his *Veli* a love adventure of the libertine Kṛṣṇa.

But with Prithī Rāja the spirit of devotion never grew so strong as to defeat that pride, that fighting spirit, and that thirst of enjoyments which form the nature of a Rajput, and Prithī Rāja, as far as we know, never laid down his sword to take up a rosary, nor renounced the pleasures of his zenana for a miserable life of mortification. The Rajput cannot suffer emasculation, nor diminution of dignity on any account. The stories which are current concerning Prithī Rāja, and the poems which he has left, bear evidence of his strong character, high spiritedness, and energy. He was an admirer of courage and unbending dignity, and a sworn enemy of degradation and cringing servility. With the same freeness with which he would compose a song in praise of an act of gallantry or of determination performed by a friend or by a foe, he would condemn in verses his own brother, the Rāja of Bikaner, or even the all-powerful Akbar for any act of weakness or of injustice committed by them. The song which Prithī Rāja composed in praise of rājā Pratāpa of Mewar for not yielding to the will of Akbar and whereof Tod gives a very free transla-

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<sup>1</sup> *Akbarnāma*, transl. by H. Beveridge, vol. iii, p. 518.

tion in his "Annals of Mewar"<sup>1</sup>, is still popular among the Bikaneri Cāraṇas. Tod relates a story according to which Prithī Rāja would have composed this song to prevent the Rānō from submitting to Akbar, but the story is contradicted by the tone itself of the song, which is not of exhortation, but of praise and approval. Probably the song was composed after Pratāpa refused to accept the terms which Akbar offered him through Shahbāz Khān in 1578 A.D.<sup>2</sup> It will not be out of place nor without interest to give here the original text of this famous composition, which Tod admired so much for its force that he regretted that he was unable to imitate it in his translation :—

नर जेथि निमाणा नीलज नारी  
अकबर गाहक वट अवट ।

आवै तिणि हाटै ऊदाउत  
वेचे किम रजपूतवट ॥ १ ॥

रोजाइतां तणै नउरोजै  
जेथि मुसीजै जगत जण ।  
चौहटि तिणि आवै चीत्रोड़ै  
पतौ न खरचे खत्रीपण ॥ २ ॥

पड़पँच दिठ वधलाज न कापति  
खोटै लाभ कुलाभ खरौ ।  
रज्ज वेचिवा नायौ राखौ  
हाटि ऊरम्म हमीर हरौ ॥ ३ ॥

पिंड आप रै दाखि पुरमातण  
रोहिणियास तणै बलि राणि ।  
खत्र वेचियौ जठै वडखन्त्रिये  
खत्र राखियौ जठै खुम्माणि ॥ ४ ॥

जासी हाट वात रहिमी जगि  
अकबर ठगि जासी अकार ।  
रहि राखियौ खत्री भ्रम राणै  
सगलौ ई वरतै संसार ॥ ५ ॥<sup>3</sup>

<sup>1</sup> Chapter xi, p. 273 (Routledge's edition).

<sup>2</sup> *Akbarnāma*, transl. by H. Beveridge, vol. iii, pp. 380-1.

<sup>3</sup> The text of the song as I have given it above, has been reconstructed by myself from two recent and inaccurate manuscripts (MS 21

1. [To that shop] where the men are deprived of their dignity and the females of their modesty, and Akbar is the purchaser, and the way [whereunto is] impervious, to that shop how could the son of Ūdò go as a seller of [his] Rajput-hood?

2. To the *nauroz* of the Rozaits,<sup>1</sup> where [all] the people of the world are being looted, to that market-place, [I say,] Patò<sup>2</sup> of Citora goeth not as a spender of [his] *ksatriyahood*.

3. [Other] unworthy Chiefs have not seen the deceit and the mortal blow [dealt] to their dignity, [they have not seen that this gain is] a false gain, [nay, let us say,] a veritable loss. [But] the Rāṇò, the descendant of Hamira, hath not gone to the shop of the Seraglio to sell [his] Rajputhood.

4. Showing [before the world] the manliness in his body, with the force of his spear the Rāṇò, the scion of Khumāṇa, hath preserved [his] *ksatriyahood* where [other] great *ksatriyas* have sold [theirs].

5. The shop will go, [though] the story thereof shall remain in the world, and Akbar [himself] shall be cheated some day. The religion of a *ksatriya* which the Rāṇò hath preserved [unimpaired] on earth, is made use of by [every Rajput in] the world.

Nothing better than the above song could illustrate Prithi Rāja's character. To revolt openly against the despot of Delhi and sympathize with an enemy who was considered to be one of the most troublesome rebels in the empire and, what is still worse, to predict Akbar's fall as a near possibility, was on the part of an imperial servant an act of audacity approaching madness, but Prithi Rāja did it. Was it unloyalty? If the allegations which the Rajput chronicles make against Akbar with regard to the Fancy Bazar feast of the *nauroz* are true, nobody can blame Prithi Rāja for condemning an institution in which the honour of the Rajput women was insulted. We can gain an idea of what the Fancy Bazar feast was from the accounts left us by Al-Badāonī<sup>3</sup> and Abu-l-Faẓl.<sup>4</sup> On the

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of *Descr. Cat.*, ii, i, p. 111a, and MS. P 40, p. 41b, a recent acquisition) Ram Dan, the old blind Cāraṇa of Bikaner, recites it in a much modernised form with several later variants and alterations, most of which are reproduced by Thakur Bhur Singh in the copy of the song incorporated by him in his *सदरसिद्धिप्रकाश* (Bombay, 1909, pp. 94-5). Unfortunately, I have found it impossible to procure any old manuscript of the song, but I trust that my reconstruction is not very far from what must have been the original written by Prithi Rāja himself.

<sup>1</sup> A poetical synonym of Muhammadan, evidently from *خج*.

<sup>2</sup> A diminutive form of the name Pratāpa.

<sup>3</sup> *Muntakhabu-t-Tawārikh*, transl. by W. H. Lowe, vol. ii, pp. 331, 350.

<sup>4</sup> *Āin-i-Akbarī*, transl. by H. Blochmann, vol. i, pp. 276-7. Al-Badāonī says that Akbar gave to the day of the feast the name of *khushrooz*, or the joyful day, and that it was a source of much enjoyment.

occasion of the *nauroz*, that is of the anniversary of the Emperor's accession and in later times on other occasions as well, the stalls in the Fancy Bazar were thrown open and each *amir* was assigned one in which to arrange some kind of show. The wives of the *amirs* were also invited to attend, and there were days for men and days for women, for the amusement of the Begams and of the people of the Seraglio. All sorts of goods were displayed and His Majesty was the buyer, just as in Prithi Rāja's song. And the Emperor took advantage of these meetings to inquire into the secrets of the empire and the character of his servants, and arrange betrothals and marriages, and the people invited would part with anything to purchase an official post and the imperial favour. Even if Akbar's object in inviting the wives of the *amirs* to such feasts was not one of impurity, the mere fact that Rajput women left the privacy of their zenanas to appear at Court, was enough to irritate the susceptibility of a Rajput like Prithi Rāja.

The story related by Tod<sup>1</sup> and popular throughout Rajputana, according to which Prithi Rāja was instrumental in inducing Akbar to part with the custom of inviting Rajput women to Court, is probably only a later invention built upon the mention of the *nauroz* in the song of rāṇō Pratāpa. In Bikaner the story is related thus. Prithi Rāja had been sent by Akbar to purchase horses in Gujarat, and had succeeded in securing a number of very fine beasts, but had had to promise to the seller that the horses would be fed with milk every day. On his way back to Delhi, Prithi Rāja happened to pass through a village where no milk was available and was in a great plight when a Cāraṇī girl came to him and from a single cow which she had, drew so much milk as to satiate all Prithi Rāja's horses. Prithi Rāja was amazed and fell at the feet of the Cāraṇī asking her to impart on him some of her miraculous power. "My name is Rāja Bāi," said the girl, "whenever thou shalt be in a plight, think of me and I will come to thy help." Some time afterwards, Akbar, having heard of the beauty of Prithi Rāja's wife, sent her a summons to Court without informing Prithi Rāja. The lady came, but before entering Delhi was met by her husband, who inquired the reason of her coming. She showed him the imperial letter. Prithi Rāja was dismayed, and for a long while wavered between the dilemma of losing the imperial favour or the honour of his wife, when he remembered the promise made to him by Rāja Bāi. As soon as he thought of her, the good Cāraṇī fairy appeared, and after consoling him, went to Akbar under the form of a lioness and frightened him into promising never to interfere with the honour of a Rajput lady again.<sup>2</sup>

<sup>1</sup> *Op. cit.*, p. 275.

<sup>2</sup> I have given the story as it was told to me by Khīriyō Rāma Dāna,

No less wonderful are other stories which are current in Bikaner about Prithī Rāja and which would hardly deserve to be mentioned but because they represent the interpretation which the modern tradition gives of the personality of our Author. He had a brother, Amara Siṅgha, who in A.D. 1591—as we know from Abu-l-Fazl<sup>1</sup>—rebelled and after the fashion of a malcontent Rajput began to cause trouble by raiding and plundering. Akbar appointed Hamajò<sup>2</sup>, alias Arāb Khān, to go in search of him with orders to capture him alive. Prithī Rāja, who was present, told the Emperor that Amara Siṅgha would not be caught and that whoever was despatched against him would be killed, but the Emperor would not believe. Hamajò went off to his duty and with a strong force surprised Amara Siṅgha unprepared. Amara Siṅgha was asleep and none of his followers durst awaken him, because he had a vicious habit of striking with his scimitar whomsoever disturbed him in his sleep. At last Padamā<sup>3</sup>, a Cāraṇī woman who was in the Rāthōra's zenana, roused him with a song in which she told him that Akbar's army was there. The hero sprung to his feet, grasped his *kajārī*, mounted his horse and went straight for Hamajò who was on the back of an elephant. The horse leaped over the elephant's tusks and Amara Siṅgha succeeded in reaching the howdah with one hand when a blow from behind cut him in two at the waist. The upper part of his body fell into the howdah, but before he died his *kajārī* had found its way into Hamajò's heart. When Akbar received the report on the fight, he sent for Prithī Rāja and congratulated him on the bravery displayed by his brother, whom he called "a flying tiger," and on the fulfilment of his prediction.<sup>4</sup>

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the blind Cāraṇa of Bikaner, but Sindhāyaca Dayāla Dāsa in his *Khyāta* of Bikaner (*Descr. Cat.*, i, ii, 1, pp. 218a ff.) relates it in a somewhat different form. According to Dayāla Dāsa, Prithī Rāja went on pilgrimage to Dvārikā and on his way thereto stopped at the village of Cidāravò, where he met Rāja Bāi. Some time after his return to Delhi, Karama Canda—a former minister of rājā Rāi Siṅgha—from his hostility to Prithī Rāja contrived to bring about "some mischief," whereupon

Prithī Rāja invoked Rāja Bāi with a song beginning : **आई आबजी जूं द्रव बाहर आबोजे**. She came, and helped him so effectively that that very day the custom of the *nauroz* was abolished (pp. 219 a-b). According to Dayāla Dāsa this event happened in Samvat 1657, but there is no doubt that the date has been invented by him. Tod's version of the story is quite different.

<sup>1</sup> *Akbarnāma*, transl. by H. Beveridge, vol. iii, p. 908. Dayāla Dāsa gives a fictitious date : Samvat 1654.

<sup>2</sup> A marwarization of *Hamza*.

<sup>3</sup> The tradition is that she was a sister of the famous Sādū Mālò, and the wife of Bāratha Sankara, another illustrious name (*Descr. Cat.*, i, ii, 1, p. 218b).

<sup>4</sup> The account of Amara Siṅgha's rebellion and death in Abu-l-Fazl is very concise. "Hamza 'Arab had a *jāgīr* in Bhimbhar. Umṛā, the

Prithī Rāja's power of clairvoyance was so great that on one occasion, when he was in Agra, he detected that at a certain hour of the same day the image of Lakṣmīnātha in Bikaner had been taken out of the temple. Akbar one day asked him: "Thou, who hast the *Pīrs* under thy control, canst thou foretell the place and circumstance of thy own death?"—"Certainly," was the reply, "I shall die on the Viśrānta Ghāṭa at Mathurā six months hence, when a white-feathered crow will appear." That very day the Emperor sent Prithī Rāja on military duty beyond the Attock in order that his prophecy might be falsified. Five and a half months expired, and Akbar, who had in the meanwhile forgotten all about Prithī Rāja's prophecy, sent him a summons to Court. Prithī Rāja obeyed and started for Agra, but on reaching Mathurā fell ill and died on the Viśrānta Ghāṭa, when a white crow appeared exactly as he had foretold."<sup>1</sup>

More human, though undoubtedly equally fantastical, is an anecdote of Prithī Rāja's private life which is very popular in Bikaner. One day in the years of his maturity, our Author was tying up his turban before a mirror in his zenana apartment, when he discovered a grey hair on his head and forthwith plucked it off. One of his wives who was watching him from behind, noticed the act and could not help smiling at the vanity of her husband. He saw her, and turning round, improvised the verse:

पीथल धौला आविया

बङ्गली लग्गी खोड़ ।

कामण मत्त गयन्द ज्यू

ऊभी मुख मरोड़ ॥ १ ॥

"O Pithala!<sup>2</sup> thy grey hairs are come, and many flaws have appeared [in thee. And lo! there] stands [thy young] sweetheart like a ruttish elephant [and laughs at thee] turning her face aside."

But the lady, who was a bit of a poetess herself, promptly rejoined:

हल तौ धूना धोरियाँ

पन्थज गग्घाँ पाव ।

नराँ तुराँ अर वनफलाँ

पक्काँ पक्काँ नाव ॥ १ ॥

brother of Rai Rai Singh, became disobedient and practised violence. He received suitable punishment from the fief-holder." (*Akbar-nāma*, transl. by H. Beveridge, vol. iii, p. 908).

<sup>1</sup> *Descr. Cat.*, i. ii, 1, pp. 214-221a. According to Dayāla Dāsa Prithī Rāja died in the year Samvat 1657.

<sup>2</sup> A diminutive poetical form of the name Prithī Rāja.

“ [For] the plough long-trained bullocks, [and for] the road the feet of [old] sturdy walkers. [And as for] men, horses, and fruits, [they] are relished [only] when fully ripe.”

A kiss ought to have concluded the scene, but the story is silent on this point as any similar allusion would be out of etiquette with the Rajputs, who are in such matters much more prudish than we are.

To revert now to more serious subjects. Prithī Rāja has left, besides the *Veli*, quite a number of other small poems, mostly *sākha rā gīta*, that is to say commemorative songs. Of the many anthologies of miscellaneous commemorative songs (*phutakara gīta*) which are in the hands of the bards of Rajputana, there is probably none which does not contain at least one or two examples by Prithī Rāja. To give particulars about these smaller compositions would serve no purpose here, and would on the other hand require a careful study of them which I confess I have had no time to make. It will suffice to say that they mostly refer to contemporary Chiefs, among whom Prithī Rāja's brother Rāma Singha, who was assassinated about A.D. 1578 (Samvat 1634), and for whom our Author seems to have had a special predilection, and that they are not all of equal merit, nor of equal interest. Evidently, they were composed at different periods, hence the differences. To the last years of Prithī Rāja's life may be safely ascribed three *stotras* in *dūhās*: one in honour of the Thākuraṇi (Kṛṣṇa), one in honour of Rāma Candra, and one in honour of the Gaṅgā. They are full of devotional spirit and must be senile productions.<sup>1</sup>

Prithī Rāja's greatest poem, the *Veli Krisana Rukamanī rī*, was composed as we know from the last stanza thereof, about A.D. 1581 (Samvat 1637). As the title tells, the poem deals with the rape of Rukminī by Kṛṣṇa—a mere innocent episode in the scandalous life of the Shepherd God—their marriage, their amours and enjoyments, and lastly the birth of their son Pradyumna. Prithī Rāja himself informs us (st. 291) that he has drawn his inspiration from the *Bhāgavata Purāṇa*, but a comparison of the legend of Rukminī in the tenth *skandha* of the last-mentioned text with our *Veli* soon convinces one that the two works coincide with one another only in the main thread of the narrative, and differ considerably in the treatment and in the minor details. Indeed, going through the Sanskrit of the *Bhāgavata* with the hope to detect analogies of figure or of expression to passages in the *Veli*, I could mark only four cases in which the coincidence with the *Veli*

<sup>1</sup> The *stotra* in honour of the Gaṅgā was probably composed by Prithī Rāja in atonement for the blasphemous verse 290 in the *Veli*, where the sacred river is disparaged because it is addicted to both Hari and Hara, drowns whomever cannot swim, and runs only through one strip of the country and no more.



was striking enough to indicate a direct borrowing on the part of Prithi Rāja.<sup>1</sup> The poem, which is in 305 stanzas, opens with an introduction (st. 1-7) in which the Author modestly acknowledges that he is incompetent to sing of Kṛṣṇa, the Lord of the world, but cannot refrain, he says, from using his tongue in praising Him by whom he has been created and nourished. With st. 10 begins the narrative, at the court of Bhīma, the father of Rukmiṇī, the reasons for not beginning from Kṛṣṇa being explained in st. 8-9. One of these reasons is that in a work inspired with the *śṛṅgārarasa* precedence should be given to the woman, and another that the woman in that she carries the man in her womb for ten months<sup>2</sup> and after delivering him, looks after him for ten years, is superior to the man and has a claim to more consideration. St. 11-24 describe with delicate touches the childhood of Rukmiṇī, the first appearance of puberty in her lovely body, and the charms of all her limbs in the spring of her youth. It is time to think of a husband for her, and her brothers, contrary to her wish and to the wish of her parents, affianced her to Śiṣupāla, who comes with great pomp to marry her (st. 29-42). But the girl is in love with Kṛṣṇa, to whom she contrives to forward a letter, asking him to come and rescue her from the impending marriage which is being forced upon her against her will (st. 43-66).

1 These are the following:—

मा वीरभागमभिमर्शु चैद्य आराद मूढ सियाल सिद्ध बलि ।  
गोमायुवन्मृगपतेर्बलिमम्बुजाक्ष (Bhāg. प्रासै जौ बीजौ परणै । (Kṛi.  
Pur., X, 52, v. 39). Ruk. Velī, v. 59).

स चाश्वैः शैत्यसुग्रीवमेघपुष्पबला- सुग्रीवसेन नै मेघपुष्प सम-  
हकैः । युक्तं रथमुपानीय तस्यौ प्राञ्ज- वेग बलाहक इसै वहन्ति ।  
लिरग्रतः ॥ (Bhāg. Pur., X, 53, v. 5). (Kṛi. Ruk. Velī, v. 68).

तमागतं समाज्ञाय वैदर्भी हृष्ट- बम्भण मिसि वन्दे हेतु सु  
मानसा ! न पश्यन्ती ब्राह्मणाय प्रिय- बीजौ । (Kṛi. Ruk. Velī, v. 73).  
मन्यन्ननाम सा ॥ (Bhāg. Pur., X, 53).  
v. 31).

परिधिं पट्टिशं शूलं चर्मासी शक्ति- ओ अखियात जु आउधि  
तोमरौ । यद्यदायुधमादत्त तत्सर्वं सो आउध । सजै रुकम हरि क्कै  
ऽच्छिनद्धरिः ॥ (Bhāg. Pur., X, 54, v. 29). सोजि । (Kṛi. Ruk. Velī, v.  
133).

<sup>2</sup> It is notorious that the Indians consider the period of gestation to be ten months.

Kṛṣṇa comes and meeting her in the temple of Ambikā, where she goes under the pretext of the *pūjā*, carries her off in his chariot (st. 67-112). Follows a series of verses in the characteristic sonorous style of warlike Dīngala: the disappointed Śiṣupāla rallies his friends and gallops after the fugitive couple, but Kṛṣṇa turns round and with the help of Balibhadra defeats him after a sharp fight. A brother of Rukmiṇī attacks next, but is similarly defeated (st. 113-137). Kṛṣṇa takes the maid to Dvārikā and is married to her according to the brahmanical rite with great festivity (st. 138-158). We now come to the most exquisite picture in the poem: the falling of the night, the impatient expectation of Kṛṣṇa, and the coming of Rukmiṇī to his thalamus. The shyness of the maid and the unbounded joy of Kṛṣṇa at her arrival, are described with all the master-ship which we should expect from a Rajput of refinement who has had many love experiences of that kind in his life (st. 159-179). Then with great ability Prithī Rāja draws a discreet curtain before the thalamus of the two lovers, and leading us outside into the dark night (st. 180), makes us watch the breaking of the day (st. 181-6), and then in succession the passing of the six seasons of the Indian year: the summer (st. 187-192), the rainy season (st. 193-205), the autumn (st. 206-216), the winter (st. 217-225), the *śiśira* season (st. 226-8), and lastly the spring (st. 229-268). It is like a succession of magic-lantern pictures on a wall, each stanza is a quadretto in itself worked to perfection with that elegance in which Indian poets of the seasons succeed so well. A passing mention of Kṛṣṇa or of Rukmiṇī here and there makes us remember that they are always present behind the screen and that all these different attractions of the different seasons are meant only for their enjoyment. With st. 269-270 the screen is pulled aside and we are allowed to have a glimpse of the fruit of their loves: Pradyumna. After seven more stanzas mentioning among other things Pradyumna's son Aniruddha (st. 271-7), comes the conclusion which consists of twenty-eight stanzas (278-305), and is very noteworthy as the boldest possible self-eulogy which an author could compose. The presumptuous tone of this conclusion is in striking contrast with the modest tone of the introduction; evidently, the Poet is so pleased with the work he has done that he must say bravo to himself. The *Veli* is declared equal to a *kāmadhenu* on earth, for there is no blessing which it could not grant to its readers; superior to the Ganges, to pilgrimages, to penance, to meditation; a veritable staircase leading to heaven. And as for the verses of which the poem is composed, they are all one more beautiful of the other like pearls in a row, and to sift them no one is competent but Prithī Rāja; let the other poets hold their tongues, for the *Veli* is like a virtuous woman who suffers no censure. Seeing that Prithī Rāja's production is really incensurable, we may well

forgive him this outburst of self-confidence ; it is, on a small scale and in a different form, the same proud feeling which made Michelangelo strike the knee of his Moses and say to the marble : Speak !

The great merit of the poem is in the combination of a delightful genuineness and naturalness of expression with the most rigorous elaborateness of style. Apart from the contents, it is, as regards form, like Horace in *Diṅgaḷa*. All the procrustean rules of *Diṅgaḷa* poetry are observed to the largest possible extent, and yet the language is not distorted but runs as natural and easy as it would probably have been if the Poet had refused to walk with the shackles of the internal rhymes and of the *vēnasagāi* ; only more elegant, more exquisite, more musical. Indeed, the musicality of the verses is such that nothing could more conspicuously prove the error of them who hold that *Diṅgaḷa* is too harsh for erotic or idyllic subjects, and is fit only for heroic themes. It is certain that had Prithī Rāja chosen to compose his *Veli* in emasculated *Piṅgaḷa*, he would have given us a very different composition, not superior in musicality, and considerably inferior in naïveté. But, fortunately for us, he preferred to compose in the literary *bhāṣā* of his native land, the *Diṅgaḷa* of the bards.

The metre, in which the *Veli* is put, belongs to the *gīta* variety and is called by *Diṅgaḷa* prosodists the *veliyō gīta*. It consists of four lines, whereof two, the second and the fourth, identical with one another in formation, and the other two, the first and the third, different. The two identical lines are rhymed together. The metre is regulated by a determined number of *mātrās* or prosodical instants, which is fixed and invariable in the first and third line, 18 and 16 respectively, but in the second and fourth line varies from 13 to 15 according to the prosodical value of the last two syllables. When the line ends with a periambus (◡◡), the number of *mātrās* is 13, when with a iambus (◡ -) 14, and when with a trochee (- ◡) 15. Beyond this restriction regarding the last two syllables in the second and fourth line, there does not seem to be any other rule regulating the grouping of the prosodical instants in the four lines, and nearly all sorts of combinations are practically allowed.

In editing the *Veli Krisana Rukamanī rī* I have been able to avail myself of an advantage which very rarely, if ever, falls in sort to editors of Rajasthani bardic poetry, the existence of old commentaries. The principal of these are three and they were all written within fifty years from the composition of the *Veli* (Samvat 1637), one or two probably during Prithī Rāja's lifetime. They are : (a) a commentary in Old Eastern Rājasthānī or Old Dhūdhārī, (b) a commentary in Old Western Rājasthānī, and (c) a commentary in Sanskrit. The two first are independent from one another and might well be contem-

porary and date, as I have just said, from the time of Prithi Rāja himself. Both are adespotic and undated, but (a) is certainly anterior to Samvat 1673, and (b) is certainly anterior to the Sanskrit commentary, which is dated only five years later. As for their probable authors, it looks as if (a) was the work of a Cāraṇa, and (b) the work of a Jain, but it is just possible that the latter is also the work of a Cāraṇa recast into its present form by a Jain scholar. The Sanskrit commentary (c) which, incidentally, is the most valuable of all, was composed by a Jain. *vācaka* Sāraṅga, in Samvat 1678, from a *bālāvabodha* in Bhāṣā by a Cāraṇa Lākhō. Seeing that the commentary by Sāraṅga generally agrees with (b), one would naturally feel tempted to identify the *bālāvabodha* by Lākhō with the Old Western Rājasthānī commentary, but in that case it must be assumed that the latter has not been handed down to us in its original form. A fourth commentary (d), also in Old Western Rājasthānī and by a Jain, appears to have been compiled during, or before, Samvat 1727 from (b) and (c), but though sometimes useful on account of greater diffuseness, it hardly contains anything that is not already found in the two commentaries just mentioned.

The manuscripts which I have collated for the edition of the *Veli* are the eight following :—

**B:** MS. No. 28 of *Descr. Cat. of Bard. and Histl. MSS.* Sect. i, pt. i, preserved in the Darbar Library in the Fort of Bikaner. Written in Samvat 1673 at Bikaner, during the rule of rājā Sūra Siṅgha. Containing the text with a *īkā* in Eastern Rājasthānī or Dhūdhārī.

The MS. has undergone many modernisations and other alterations by a later hand, in the case of all of which I have always taken into account only the original reading, when still readable.

**J:** A Jain MS. preserved in the Mahimābhakti Bhaṇḍāra of Bikaner, consisting of 16 loose leaves,  $4\frac{1}{4}" \times 9\frac{3}{4}"$  in size. The page contains 13 lines of 35-45 *aksaras*. Devanāgarī script. Copied by a Hiraji in Samvat 1692 at Jālaṇa-pura. The MS. contains the mere text, without any commentary, and the readings generally agree with **K**, but in places deviate from **K** and concord with **U**. The writing is very inaccurate: *ī* and *ā* are often confused with one another and so *c* and *v*, and *ś* is very frequently written for *s*.

**K:** Another Jain MS. preserved in the Mahimābhakti Bhaṇḍāra, consisting of 31 loose leaves,  $4\frac{1}{4}" \times 10\frac{1}{4}"$  in size. The page contains 15 lines of about 50 *aksaras* each. Devanāgarī script. Written by a Māṇikyamuni, pupil of paṇḍit Nemaharsamuni, disciple of *vācanācārya* Samayamūrtigaṇi, at Khaṇḍapagrāma in the year Samvat 1722. Colophon :—

इति वेल संवतयुगलकरमुनिचंद्रवत्सरे प्रौष्ठमासि अव-  
दातपक्षे रजनीश्वारे वाचनाचार्यधुर्यसमस्तविद्याकलिंदकवा°  
श्रीश्रीश्री १०८ समयमूर्तिगणिवराणां अंतेवासिनः पं० प्र० श्रीमन्ने-  
महर्षमुनिय (sic) प्रियमुनिमाणिक्यमुनिना लेखि श्रीषंडपयामे  
(इ)ति ॥

The MS. contains the text with the same commen-  
tary in Dhūdhārī as MS. B. The readings are generally  
the same as in B, as corrected by the later hand, only  
occasionally different readings of N and U are adopted.  
In the writing च, जे, जे, and च, जौ, जौ are generally  
employed indiscriminately.

**M** : A MS. obtained from Mathena Jiva Rāja of Phalodhi,  
in the form of a book, originally consisting of at least  
1,350 leaves, about 9½" x 6½" - 7" in size, but now frag-  
mentary, especially in the former half where the leaves  
have been in great part eaten away by white ants.  
Written by different hands in different places, partly  
during the rule of rājā Sūra Śingha of Jodhpur, and  
partly during the rule of his successor Gaja Śingha and the  
beginning of the rule of Gaja Śingha's successor Jasavanta  
Śingha. The volume contains an extraordinarily rich  
mine of disparate works, from mystic-devotional poetry  
to a chronicle of Jodhpur and genealogical lists of the  
Rāthōras, and it would be impossible to try to give here  
an idea of all the different subjects. Our *Veli* is found  
at pp. 535a-570b of the MS, and is unfortunately frag-  
mentary owing to the lower margin of the leaves having  
been eaten by white ants. It is written in Marwari  
script on 15 lines per page and 12-15 *akṣaras* per line.  
From the colophon at the end it appears that the *Veli*  
was copied at Mēhakara (near Buranpur, in the Dekhan),  
in the year Samvat 1676. The text is fairly accurate  
and closely agrees with B, so much so that it would seem  
that both M and B are copies from a unique original.  
A peculiarity of the writing is that च is generally  
represented by च, and च, च are generally written जौ,  
जे.

**N** : MS. No. 34 of *Descr. Cat. of Bard. and Histl. MSS.*,  
Sect. ii, pt. i. Written at Nāgapura in Samvat 1727.  
The text generally agrees with P, and so does the  
commentary except that the latter is more diffuse than  
the commentary in P, and is also enlarged by quotations  
mostly marginal, from the Sanskrit commentary of U.

**P** : MS. P. 18 (see "Progress Report" in *Journ. As. Soc.*  
*of Beng.*, Vol. xiii, 1917, p. 199), a Jain MS. consisting

of 30 loose leaves,  $4\frac{1}{2}'' \times 10''$  in size. The page contains six lines of text of about 55 *akṣaras* each, and about 12 lines of interlinear commentary, written in very minute characters comprising about 65 *akṣaras* per line. Both the text and the commentary are accurately written, but the last leaves of the MS. are lacunous owing to the bad ink which has caused them to stick to one another. The commentary is in Old Western Rājasthānī. From the colophon at the end, which is legible only in part, it appears that the MS. was written by paṇḍit Tīrtharatnamuni in Saṃvat 16— (?.....क-रसधरणीमिने वर्ष ) .

S : MS. No. 29 (a) of *Descr. Cat. of Bard. and Histl. MSS.*, Sect. ii, pt. i. Written at Solāpura in Saṃvat 1757 (see p. 163a). Generally agreeing with B as corrected by the later hand, and so also with K. This MS. being of no particular importance, I have collated it only as far as st. 100.

U : MS. No. 33 of *Descr. Cat. of Bard. and Histl. MSS.*, Sect. ii, pt. i. Written at Ūdāsara by Rājasāgaragaṇi for the use of paṇḍit Sukharatna in the year Saṃvat 1781 (see p. 39a). Containing the text accompanied by a Sanskrit *īkā*, styled “Subodhamañjari,” composed by a *vāraka* Sāraṅga, pupil of Padmasundara, at Pālhaṇapura under the rule of Peroja (Fīroz), in the year Saṃvat 1678. From the introduction to the *īkā* it appears that this was composed after the guide of a *bālāvabodha*, or vernacular paraphrase, previously written by a Cāraṇa Lākhō :

लाखाभिधेन भाषायां चतुरेण विपश्चिता  
चारणेन कृतो बालावबोधो [ऽ]र्थसुलब्धये ॥ ४ ॥  
परं न तादृगर्थोक्तिपटुत्वं वितनोत्थयम् ।  
तेन संस्कृतवाग्युक्त्या टीकामेनां करोम्यहम् ॥ ५ ॥

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L. P. TESSITORI.



# अथ वेलि किसन रुकमणी री राठौड़ राज प्रिथीराज री कही ।

परमेसर प्रणवि प्रणवि सरसति पुणि  
 सदगुरु प्रणवि त्रिहृते ततसार ।  
 मङ्गलरूप गाइजै माहव  
 चार सु अे ही मङ्गलचार ॥ १ ॥

आरम्भ मैँ कियौ जेणि उपायौ  
 गावण गुणनिधि छँ निगुण ।  
 किरि कठचीत्र पूतली निज करि  
 चीत्रारै लागी चित्रण ॥ २ ॥

कमलापति तणी कहेवा कीरति  
 आदर करे जु आदरी ।  
 जाणे वाद माँडियौ जीपण  
 वागहीणि वागेशरी ॥ ३ ॥

- १। MS परमेसर, MP प्रणमि, BKN पुण, JM पवि, S पण, U पिपि,  
 (M)S सतगुरु, J गाईर, K गाईरै, S गावीरै, P माधव, JU चारि,  
 K चार, N चार, BMS स, KS अे हीज, J अेहां, P अेहो, M अेहवो .
- २। KS जेण, NPU जपायउ, J(M) ऊपायां, BKS करि, M कर, N किर,  
 BKNS कठचिच, P कठचीन, BKN चीनारद (रै), P चीनारा, J  
 चीनारउ, B चित्रणि, M चीचण .
- ३। P करवा (for कहेवा), JS मंडीयो (डोड), S वाकहीण, BKMNP  
 वागहीण, MS वागेशरी .



सरसती न सूभै ताइ तूँ सोभै  
 वाउआ ऊओ कि वाउलौ ।  
 मन सरिसौ धावतौ मूढ मन  
 पहि किम पूजै पङ्गुलौ ॥ ४ ॥

जिणि मेस सहस फण फणि फणि बि बि जीह  
 जीह जीह नवनवौ जस ।  
 तिणि ही पार न पायौ चीकम  
 वयण डेडराँ किसौ वस ॥ ५ ॥

खीपति कुण सु मति तूभ गुण जु तवति  
 तारु कवण जु समुद्र तरै ।  
 पङ्गी कवण गयण लगि पङ्गुचै  
 कवण रङ्ग करि मेरु करै ॥ ६ ॥

जिणि दीध जनम जगि मुखि दे जीहा  
 क्रिसन जु पोखण भरण करै ।  
 कहण तणौ तिणि तणौ कीरतन  
 खम कीधा विणु केम सरै ॥ ७ ॥

४। S ताउ, JS सूभइ (for सोभै), K वाउओ, N वाउओ, BM वाउवा, BMS ऊवौ क, B मनि, NP सरसउ, BJK मनि, M संन धावतौ मूढ सरिस मन, NS पह, JKU पांगुलउ ।

५। KMN जिब, MS फण, PU जीहि जीहि, M नबिनवौ, BKMNS तिब, J(M)PU लाधउ (for पावौ), M तीकम, U डेडरा, J किखउ, N किहौ ।

६। ALL औपति, PU समथ (for सु मति). S संमति (ditto), J शुक्ति (ditto), BJ तुउआ, B चिचवति (for तवति), PS तवत, J समंद, S समंद, KMS तिरै. K मरण, BS लग, J समदं, JN पुङ्गुचै S पोङ्गुचै, S रांक, P किरि, KMS मेर ।

७। BKNS जिब, S जुन, BKS मुष, BKS लसन, JPU किसन, JK अ पोषष, BNP(S)U संपोषष (for जु पोषष), B तचै (for 1st तचौ),

सुकदेव व्यास जैदेव सारिखा  
 सुकवि अनेक ते अेक सग्र ।  
 चीवरणा पहिलौ कीजै तिणि  
 गूथियै जेणि सिंगार ग्रथ ॥ ८ ॥

दस मास उदरि घरि वले वरस दस  
 जो इहाँ परिपालै जिवडी ।  
 पूत हेतु पेखताँ पिता प्रति  
 वली विसेखै मात वडी ॥ ९ ॥

दक्खिणदिसि देस विदरभति दीपति  
 पुर दीपति अति कुँदणपुर ।  
 राजति अेक भीखमक राजा  
 सिरहर अहि नर असुर सुर ॥ १० ॥

पच्च पुत्र ताइ छट्टी सुपुत्री  
 कुँवर सकम कहि विमलकथ ।

J तथा (ditto), BJN ते (for तिणि<sup>१</sup>, KS ते (ditto), U तइ (ditto), BS तथा (for 2nd तथा<sup>१</sup>, BJKMNPU तम, S संमण, K कीर्था, JK विण, B विन, S वणि .

८ । BS सुषदेव, N बयास, MNPU जयदेव, JN नि, KS त, B तु (for ते), M सरीक (for ते अेक), J पहिलोइ, U पहिलु, B पहिलै, M पहला इ. BKMNS तिण, J ग्रंथीइ, M गुथीजै, BS गूथियो, NPSU जेण, K वेण (for जेणि), KU श्रंगार, S सिणमार .

९ । K उचरि, JN उचरि, P उचर, MSU उदर, B छाँ, M इहं, K जेवडी, BJ पूच, K पुच, BJ जेति, KMNSU जेत, P जोवताँ, S सेपंत, M पणि (for प्रति), JMS वले, BS विसेषत .

१० । KPU दक्षिण<sup>०</sup>, BN दक्षण<sup>०</sup>, S दिषणदिसा, BS विदुरभति, K दीपत, J राजति (for 2nd दीपति), K राजत, MN जेक, M भीषमण, S भीषसुष, PU सिरहर, M जे रै सेवै (for सिरहर), S असुर .

रुकमबाऊ अनै रुकमाली

रुकमकेस नै रुकमरथ ॥ ११ ॥

रामा अवतार नाम ताई रुकमणि

मानसरोवरि मेरुगिरि ।

बालकति किरि हंस चौ बालक

कनकवेलि बिऊ पान किरि ॥ १२ ॥

अनि वरसि वधे ताई मासि वधे ओ

वधे मामि ताई पहरि वधन्ति ।

लखण बन्नीस बाललीलामै

राजकुमरि ठुलड़ी रमन्ति ॥ १३ ॥

संगि सखी सीलि कुलि वेसि समानी

पेखि कली पदमणी परि ।

राजति राजकुंयरि रायङ्गलि

उडियण बीरज अम्बहरि ॥ १४ ॥

११ । B चांच पून, BNPS बढी. M सपुनी, BKN कुंवर. P कुंवर, S कुवर, M कंवर .

१२ । JP तद (for ताई), PSU दधमणि, KMN °सरोवर, M कि मेरगिरि, U बालकति, P किरि, BMU करि. KS कर, S कनकवेलि, BJP कुडं (for बिऊँ), J पंत, KSU किरि, M किर .

१३ । JKPS अन, BM दनि, B वरिस, JKSU वरस, ALL मास, S ओस (for ओ , M ओ वधे मासि (for ताई मासि वधे ओ), KU [ओ] ALL मास, BNU पहर, J पुहरि K पुहर, MS पोहर, N लक्षण, S बन्नी- [स], N °लीलामय. JKP कुंवरि. NU कुंवरि MS कुवरि .

१४ । KS संग, B(S) सीलि सखी, BJMN सीलि, JKMN कुल, JKNPU वेस, S कुली, B पदमणी K पदमनी, N पदमिनी, S राजन, BNU °कुंवरि, S °कुंवरि, K रायकुंवर, BK रायचंगव. J रादमिष, M रादधमणि, BJKMPSU उडीयण, BJKNS बीरज .

सैसव तनि सुखपति जोवण न जाग्रति

वेस सन्धि सुहिणा सु वरि ।

हिव पल पल चढतौ जि होइसै

प्रियम ग्यान ओहवी परि ॥ १५ ॥

पहिलौ मुखि राग प्रगट थ्यौ प्राची

अरुण कि अरुणोद अम्बर ।

पेखे किरि जागिया पयोधर

सज्झा वन्दण रिखेसर ॥ १६ ॥

जम्प जीव नही आवतौ जाणे

जोवण जावणहार जण ।

बज्ज विलखी वीकूड़तै बाला

बाल सँघाती बालपण ॥ १७ ॥

आगलि पित मात रमन्ती अङ्गणि

काम विराम छिपाड़ण काज ।

लाजवती अङ्गि ओह लाज विधि

लाज करन्ती आवै लाज ॥ १८ ॥

१५ । P सैसव, M सदसव, U शैशव, BMS तन, KU तनु, B जोषण. KNPSU जोवन, N वयसि (for वेस), JKNPU सुहणा, J हव. J चढतउ, S चढता, J ज, KS इज. N हिज, PU जु, K होसर, N होइसी, P होसी. S ऊसै, U होइसै. BKMNSU प्रियम, J प्रियम.

१६ । M पैहलौ इ, BJKMNSU मुख, BKMS यथा. JPU थिउ, N थियउ, MS क, BJKMNU अरुणोदय, S ०षोदे, P अंबरि, N अवर, J पैवि, N करि, SU किर, JK प्रात (for किरि), S पयोवर. U पयोधर, KU संघा. P बंदन, N रिषीसर, (M)S रिषसुर.

१७ । BJNSU आवंतउ (०तौ), K जोषण, MS जोवन. J जाणहार, S जणहार, P वीकूड़ती, S वीकूड़तै, J वीकूड़इ. BM संघाती. S संघा थी.

१८ । B पितु, BK आंगणि, M छिपाड़णि, B काजि, KP अंग. K ओहिज M लाजे (for लाज विधि), BKP करंता, JNU करंता.

सैसव सु जु सिसिर वितीत थयौ सऊ  
 गुण गति मति अति अहे गिणि ।  
 आप तणौ परिग्रह ले आयौ  
 तरुणापौ रितुराउ तिणि ॥ १९ ॥

दल फूलि विमल वन नयण कमल दल  
 कोकिल कण्ठ सुहाइ सर ।  
 पाँपणि पङ्क सवारि नवी परि  
 भूहाँ रे भमिया भमर ॥ २० ॥

मलयाचल सुतनु मलै मन मोरे  
 कली कि कामअङ्गु कुच ।  
 तणौ दखिणादिसि दखिण त्रिगुणमै  
 ऊरध सास समीर उच ॥ २१ ॥

आणंद सु जु उदौ उहास हास अति  
 राजति रद रिखपन्ति रुख ।  
 नयण कमोदणि दीप नासिका  
 मेन केस राकेस मुख ॥ २२ ॥

१९ । (B)M सदसव, U जैशव, K सो, JKNS ज, BK सुचिर, JN सचिर,  
 P वसीत, N थियउ, JM सह, N सहि, KNS गण, KNU परिग्रह,  
 P परिग्रहि, S परग्रह, P लेउ, S आवि. JU तरुणापण, P तरुणपणद,  
 BKNU रतिराउ. P रितुराय, S रतिराय, NS तण, K तन .

२० । JKNPSU फूल, NP वनि, M वन, KS नयन, J नेण, NP वरण  
 चंपक (for नयण कमल), M कंडि, BS सुहावि, J पंपिण, U पाँपणि,  
 J पंषि, JPU सवारि, KN समार. S सुवारि, KMNU भुंहा,  
 BKMNS भमिया, BKMNPS भमर .

२१ । J मिलिथा°, S मलिथा°, BKMNSU सुतन, J श्रुतण, NP मलय, S  
 मिलै, PS मवर, U कलीष, K क, S सु (for कि), J तणु, P तिषद.  
 NU तणद, (KP)U दक्षिण, N त्रिगुणमय .

२२ । JKMNS ज. B जि. P उदय. S उदै, JN रिखपन्ति, K नयन. S  
 नदन. BS कमोदिनि JU कुमोदिनि. K कमोदिनी. S मीन .

वधिया तनि सरवरि वेसि वधन्ती  
 जोवण तणौ तणौ जल जोर ।  
 कामणि करग सु बाण काम रा  
 दोर सु वरुण तणा किरि डोर ॥ २३ ॥

कामणि कुच कठिन कपोल करी किरि  
 वेस नवी विधि बाणि वखाणि ।  
 अति स्यामता विराजति ऊपरि  
 जोवणि दाण दिखालिया जाणि ॥ २४ ॥

धरधर खिग सधर सुपीन पयोधर  
 घणूँ खीण कटि अति सुघट ।  
 पदमणि नाभि प्रियाग तणी परि  
 त्रिवलि त्रिवेणी खोणि तट ॥ २५ ॥

नितम्बणी जङ्घ सु करभ निरूपम  
 रम्भ खम्भ विपरीत रुख ।

२३ । KMNS तन, BKMS सरवर, ALL वेस, BPS जोवन, U तण BJ(K) तणर (°), M तणे (for 2nd तणौ), JNU कामणि, K रां, JKS डोर (for दोर), U डोरि (ditto), S स, BJKMNP S वरण, BKNPS किर, P दोर (for डोर) .

२४ । NPU कामणि, JM कामिण, J कठिण, K किर, JS करि, N वरुणि (for वेस), K बाण, KU वषाण, BU श्यामता, P सामता, BS विराजत. K विराजित, JMNPU जोवण, K योवन, S जोवन, JKU दिवाळा, N दिवाले, P दिवाल, KU जाण .

२५ । NPU धराधर M धरधरि, BJKMNPU घटंभ, P सपीन, BS घणौ, M घणु, S अति कटि, N सुघटि. JMNPU पदमणि, BMS नाभ. JKNSU प्रयाग, JKMN ओणि, BS ओण, P ओणि .

जुअलि नालि तसु गरभ जेह्वी  
वयणे वाखाणै विदुख ॥ २६ ॥

ऊपरि पदपलव पुनरभव ओपति  
निमल कमल दल ऊपरि नीर ।  
तेज कि रतन कि तार कि तारा  
हरिहंस सावक ससिहर हीर ॥ २७ ॥

व्याकरण पुराण सन्निधि सासत्र विधि  
वेद चारि खटअङ्ग विचार ।  
जाण चतुरदस चौसठि जाणी  
अनंत अनंत तसु मधि अधिकार ॥ २८ ॥

साँभलि अनुराग थयौ मनि स्यामा  
वर प्रापति वञ्छती वर ।  
हरि गुण भणि ऊपनी जिजा हरि  
हरि तिणि वन्दै गवरि हर ॥ २९ ॥

२६। NP नितंबिणि M °बणि. B °बिनि. JKU °बनि. S °बन, S गरभ  
(for क°), P निरूपित, M निरूपति. BK जुअलि, J जूअल, M  
जुअल, U जुअल, NP जुअल, S जोअल. NPS नाल. BJKMS तस .

२७। BP ओपरि, BKMNPS °पलव, BKPU पुनरभव, J उपति, B निर्मल.  
S निरमल. K रुमल, S क, JK सावकि. JP ससहर. S सिसहर .

२८। BJNPU सन्निधि, K रत्न, BKM सासत्र. J सासिच, K चार, MS  
जंषि. JK चतुर्दश, KS जाणै. M जंषे. BJMS तस, J संकि .

२९। MPSU संभलि. M थयु, N थिउ, BP सामा, NU स्यामा, K वंछित,  
K भञ्जि, JU सुणि (for भणि). (B)M जिजा इ. KMNPU हर  
(for 1st हरि). BJKMNPU हर (for 2nd हरि), KM तिण.  
JU गोरि .

ईखे पित मात ओरिसा अवयव  
 विमल विचार करै वीवाह ।  
 सुन्दर सूर सीलि कुलि करि सुध  
 नाह किसन सिरि सूभै नाह ॥ ३० ॥

प्रभणन्ति पुत्र इम मात पिता प्रति  
 अन्हौं वासना वसी इसी ।  
 ग्याति किसी राजवियाँ ग्वालाँ  
 किसी जाति कुलपाँति किसी ॥ ३१ ॥

सु जु करै अहीराँ सरिस सगाई  
 ओलाँडे राजकुल इता ।  
 ब्रिघपणै मति कोइ वेसासौ  
 पाँतरिया माता इ\* पिता ॥ ३२ ॥

पिता मात प्रभणै पूत म पाँतरि  
 सुर नर नाग करै जसु सेव ।  
 लिखमी समी रुकमणी लाडी  
 वासुदेव समी वासुदेव ॥ ३३ ॥

३० । M इवै, BM पितु, BJKMS ओरसा, M अवयव, S रवयव, MS विचारि, BKM बरण (for करै), MS वीवाह, ALL सील कुल, BKM करि कुल, BJNPSU किसन, BJKM सरि, SU सिर

३१ । KNP प्रभणन्ति, JPSU पूत, M किसी ग्याति ।

३२ । KNS ज. B जि. M सरसि, JS ओलाँडे, JU हडापणै, K हडापणै, B हडपणइ. M हडपणि, NP हडपणइ. NPU मत. JNP वेससउ, ALL [इ]

३३ । BJNP पित, M पितु, U पिह माह. JU प्रभणइ, K प्रभणन्ति M पवणै (for प्रभणै), JMS पूत, U पंतरि, BJM जे (for जसु), S जस, NU लिखमी, P लिखिमी. BJSU रुकमणी, BMS वासुदेव, JMNPSU सम ।



मावीत्र सजाद मेटि बोलै मुखि

सुवर न को सिसुपाल सरि ।

अति अंबु कोपि कुँवर ऊफणियौ

वरसाल वाहला वरि ॥ ३४ ॥

गुरु गेहि गयो गुरु चूक जाणि गुरु

नाम लियौ दमघोष नर ।

हेक वडौ हित ऊवै पुरोहित

वरै सुसा सिसुपाल वर ॥ ३५ ॥

विप्र विलंब न कीध जेणि आइस वसि

वात विचारि न भली वुरी ।

पहिलुं इ जाइ लगन ले पुहतौ

प्रोहित चन्देवरी पुरी ॥ ३६ ॥

ऊइ हरखि घगै सिसुपाल हालियौ

ग्रन्थे गायौ जेणि गति ।

३४ । N मावित्र, S मावीत्र, P मर्याद, JK मजाद, NU सथाद, B कोई, BM ससिपाल, S ससपाल, BS सर, K सिर, U सिरि, S इत, BKSU अंब, JKMU कोप, N कुमर, MS कवर, वैदलौ, KP वर ।

३५ । BMS गुरु, B गेहि, JK गेह, M गेह, S गह, BMS जाणि चूक, JKSU नंद (for लियौ), N आसु (ditto), M नंदघोष (for दम<sup>०</sup>), K गुरु (for नर), K ऊवौ, P ऊव, U ऊई, BKM पुरोहित, JU सुप्रोहित, BK ओ वरै, S वरी ।

३६ । S व्रप, BKNP जेध, S तेध, J वस, KN विचार, M विचारी, KNP वुरी, B पहिलौ ई, JKNS °छउ [इ], U °लु [इ], NP नार, (for आइ), MNPU पऊतउ, J पुऊतउ ।

कुण जाणै सँगि ऊँचा केतला  
देस देस चा देसपति ॥ ३७ ॥

आगमि सिसुपाल मखिजै ऊँचव  
नीसाण पड़ती निहस ।  
पटमगडप काइजै कुंदणपुरि  
कुन्दणमै बाभै कलस ॥ ३८ ॥

ग्रिह ग्रिह प्रति भीँति सु गारि हीँगलू  
ईँट फिटकमै चुणी असम्भ ।  
चन्दण पाट कपाट इ चन्दण  
खुम्भी पनाँ प्रवाली खम्भ ॥ ३९ ॥

जोइ जलद पटल दल साँवल ऊँजल  
घुरै नीसाण सोइ घणघोर ।  
प्रोलि प्रोलि तोरण परठीजै  
मखि किरि तगडव गिरि मोर ॥ ४० ॥

३७। BJKM होइ, N ऊँचउ, P ऊँच, U ऊँच, JKNPSU हरण, N वणल,  
B ससिपाल, S सस, U शिशु, P गाया, BK जीण, S जीव, JNP  
वेण, U वेण, KMS वया (for ऊँचा), S ता (for चा) .

३८। JKU आगम, M आगलि (for ०मि), BM ससिपाल, PU शिशु, K  
सिस, S सस, J मंडीइ, K माँडीउ, MP मंडियड, NU मंडीघइ, KU  
ऊँचव, MNPU पड़ते, J काइइ, PU काइयइ, S बाबिलै, KU  
कुंदणपुर, JU कंचणमइ, M कुंदनमै, P बाँइइ (for बाभै) .

३९। JKNPU गृह, M ग्रिह, S गृह, JNU हीँगलो, NU फटिकमइ  
(०मय), KU चंदन BMSU कपाटे, BPU ई, P पना .

४०। K(M)NP सामल, J साम, U सामल, K उऊल, BJ साज (for  
सोइ), U साजि, K साइ, N साइ, M [न]ाइज (for सोइ), P घनघोर,  
NSU माँइइ, MP किर, K करि, P ताँडव, N गिरि ताँडव किर,  
M गिर .

राजान जान सँगि ऊता जु राजा

कहै सु दीघ ललाटि कर ।

दूरा नैर कि कोरण दीसै

धवलागिरि किन धवलहर ॥ ४१ ॥

गावै करि मङ्गल चढि चढि गौखे

मनै सूर सिसुपाल मुख ।

पदमणि अनि फूलै परि पदमणि

रुखमणी कमोदणी रुख ॥ ४२ ॥

जाली मगि चढि चढि पञ्ची जोवै

भुवणि सुतन मन तसु भिलित ।

लिखि राखे कागल नख लेखणि

मिसि काजल आँसू मिलित ॥ ४३ ॥

तितरै हक दीठ प्रवित गलिजागौ

करि प्रणपति लागी कह्य ।

४१ । BKNPU ऊता, K ज, S स (for जु), J ताद (for जु), BSU लिलाटि, JKN ललाट, M लिलाट, BJKMNPU नयर, S क करण, J धमल<sup>०</sup>. BJKMNPU किना, S का, J धवलहर

४२ । K किरि, S कै. MU किर, BJ चढ़ि, N गणपे चढि चियजणा मंगल जावद, P गौखे चढि चढि मंगल गावै. B मनै. ससिपाल, KM सिस<sup>०</sup> PU मिष्ट<sup>०</sup>, S सस<sup>०</sup>, B पदमिनि, N <sup>०</sup>मनि, PU <sup>०</sup>मिषि, S चान, U चानद, BP दधि परि फूलद, NP रुषमिणी, U <sup>०</sup> मिषि, P कमोदिनी .

४३ । P ममि (for ममि), M मंमि (ditto), K मम, B चढ़ि, J पंथी चढि चढि, U पंथी चढि चढि, BS जोखै, B भुवण, J भुवण K भुवनि, SU भवण, PU सुतनु, J तस, KN चरि (for तसु), BS भिलित, M भवणि न को तस मनि भिलित, KS रावद, JU राधियउ, NP काजल राधे, J काजद, BK लेषण, JPU लेषिणि. B मस, KMS मसि, S मिलित, M मिलित .

देहि सँदेस लगी दुवारिका

वीर वटाऊ ब्राह्मण ॥ ४४ ॥

म म करिसि डील हिव ऊँचे हेकमन

जाइ जादवाँ इन्द्र जच ।

माहरै मुख ऊँता ताहरै मुखि

पग वन्दण करि देइ पत्र ॥ ४५ ॥

गई रविकिरण ग्रहे थई गहमह

रहरह कोइ वच रही रह ।

सु जु दुज पुरा नीसरे सूतौ

निसा पड़ी चालियो नह ॥ ४६ ॥

दिन लगन सु नैडौ दूरि द्वारिका

भौ पऊचेस्याँ किसी भति ।

सांभ सोचि कुन्दणपुरि सूतौ

जागियो परभाति जगति ॥ ४७ ॥

४४ । BS चेक, KU दक, J चेकि, BJ(K)M(S)U देचि (for दीठ), JKMNPU पविच, MPS बलितागउ (°भौ), U °नागुं, BKM सँदेसो, JU °वउ, BKM लगै, J लगि, BJKMU द्वारिका, S लगे दु[वा]रक देच सँदेसो ।

४५ । JNPU म म डील करे, JS चव, B दक (for हिव), JM होद, K होय, S ऊई, B हेकमनि, U चेकमन, P जाचे, B जाच, KNU जाचि, BKS जादवे, N रंद, JM माहरा, MNS ऊता, JU ऊँतउ, KP मुख (for मुखि), B वंदन, J बहि (for करि), JKN देई ।

४६ । B गृहे, M मिहे, B घिय, J घयच, K(M)S घयो, KN ऊद (for कोद), JU होद (ditto), B वच वय (for कोद वच), KN बहि, B रचे, BJMNS क, BKM द्विअ, U दुज ।

४७ । BJKMPSU नेडउ, N नयडउ, B(M)P भउ, JU भक, K सुंय, B पउचेस्याँ, K पऊचेस्याँ, M पउचीसै, U पउचकाँ, J केचि, K केच (for किसी), K भाति, JKMU सांभ, BKS कुंदणपुर, MP °नपुरि, JKNPSU परभाते, M प्रभाते ।

धुनि वेद सुणति कऊँ सुणति सङ्ग धुनि

नद भल्लरि नीसाण नद ।

हेका कच हेका हीलोहल

सायर नयर सरीख सद ॥ ४८ ॥

पणिहारि पटल दल वरण चंपक दल

कलस सीसि करि करि कमल ।

तीरथ तीरथि जङ्गम तीरथ

विमल ब्राह्मण जल विमल ॥ ४९ ॥

जोवै जाँ ग्रहि ग्रहि जगन जागवै

जगनि जगनि कीजै तप जाप ।

मारगि मारगि अम्ब मौरिया

अम्बि अम्बि कोकिल आलाप ॥ ५० ॥

सम्यति अे किना किना अे सुहिणौ

आयौ कि हूँ अमरावती ।

जाइ पूछियौ तिणि इम जम्बियौ

देव सु आ दुआरामती ॥ ५१ ॥

४८ । K धनि, JSU धुनि सुणत वेद, KNP सुणत, B किरी, M कच, KU कचाँ (for कऊँ), (M)S भालरि, KM बालोहल .

४९ । JKNPU पणिहार, J चरण, M वरण, JKMU सीस, B कल करि, J कल कल, N धरि कर, S कर कर, S कुवल, JN तीरथि (for 1st तीरथ), J तीरथि (for 2nd तीरथ) .

५० । B जोषइ, J जोइ, K जोषे, M जोषे, BKNPU ग्रहि, M पिह, BK अगनि (for जगन), S जगन, BKS मारग, BS बाँव, B मौरीये, JKSU मोरिया, PS बाँवि, KN बाँव (for बाँवि) .

५१ । B सांप्रति, K सुंदरी, क, NP सु तिणि, BJMU वेणि, K वेण, NP अे (for आ), BMU द्वारामती, S द्वारकामती .

सुणि खवणि वयण मन माहि थियौ सुख

क्रमियौ तासु प्रणाम करि ।

पूकृत पूकृत ग्यौ अन्तहपुरि

ऊँचौ सुदरसण तणौ हरि ॥ ५२ ॥

वदनारविन्द गोविन्द वीखियै

आलोचै आपो आप सँ ।

हिव सकमणी कितारथ ऊँइस्यै

ऊँचौ कितारथ पहिलौ हँ ॥ ५३ ॥

ऊठिया जगतपति अन्तरजामी

दूरन्तरी आवतौ देखि ।

करि वन्दण आतिथ भ्रम कीघौ

वेदे कहियौ तेणि विसेखि ॥ ५४ ॥

कस्मात् कस्मिन् किल मित्र किमर्थ

केन कार्य परियासि कुत्र ।

५२। BK(M)S खवण, J संभलि (for सुखि खवणि), NP(U) संभले (ditto), BJMK ययौ, BJMS तास, JKN(M)PSU मयउ, KP अंतहपुर, J अंतःपुरि, J ऊउ, KPU ऊउउ, MS ऊँचौ ।

५३। K वीखियो, J वेबीयउ, M वेबीयो, BS आलोचै, BMNU आप आप, JK आप आलोचर आप सँ. BJ हव, KN हिवइ, S हवै, BJS हवमणी, NU सकमणी, BJKMPSU कितारथ, B होसै, JK होसइ, NU होसइ, M होइसै, S ऊँचै, JN ऊउ, KPU ऊउउ, MS ऊँचौ, BJKMNPUS कितारथ, BJMSU पहिल, N पहिलुं ।

५४। BJ अमरपति, K अमति°, JK अंतरजामी, J दूरिंतरि, JN आपंतउ, KS देव, BKMS वंदन, JU आतिथि, U भर्म, S कीजै, K तिथ, MPS देव, U जेव, BKS विसेव ।

ब्रूहि जनेन येन भो ब्राह्मण  
पुरतो मे प्रेषितम् पत्र ॥ ५५ ॥

कुन्दणपुर ऊँता वसाँ कुन्दणपुरि  
कागल दीधौ अेम कहि ।  
राजि लगै मेल्हियौ रुकमणी  
समाचार इणि माहि सहि ॥ ५६ ॥

आणन्द लखण रोमाञ्चित आँख  
वाचत गदगद काँठ न वणै ।  
कागल करि दीधौ करुणाकरि  
तिणि तिणि हीज ब्राह्मण तणै ॥ ५७ ॥

देवाधिदेव चै लागै दूवै  
वाचण लागौ ब्राह्मण ।  
विधि पूरबक कहै वीनवियौ  
सरण तूम्ह असरणसरण ॥ ५८ ॥

५५ । B(M) कछिन् कच किल कसमात किमरथी, S कसमिन किह करि किसमान किमरथी, J कछिन् कच किल मिच किमरथी, K कछिन् स्थितिः कः कछात किमरथ JNP कछात कछिन् मिच किमरथ, P कार्य. B(S) काजि, BK(S) परजंति, J परिधंति, M परिजंति. BK(S) कति (for कुच), M कच. JKNPU येन, BS जो (for भो). JK थो (ditto), M तु (ditto), JN ब्रह्मण, P ब्रह्मण, S ब्रह्मण, P पूरतुं, BM(S) प्रेरतह. J प्रेरित, K प्ररिती, B पति (for पच), K प्रति, PU पचं

५६ । J कुंदणपुरि, N ° नपुरि, MPU नपुर, J वखां, (M)S वख, MNU कुंदणपुरि, JKS वणपुर, P नपुर, S कामद, BKMS दीधौ, JNPU राज, N लमि, BJKMPSU बचमणी, KMPS दण .

५७ । BS आचंदमै, B लेषिष रोमांचि. NU रोमायंच, J रोमायंच, M रोमांच, P रोमायंचत, S रोमयाचल, B गदगद, KS कर, J ले (for करि), BMS दीधौ, BKS करुणाकरि, M करि (for 1st तिणि), BKU तिण, S तिण ही वेण, BMP ब्राह्मण .

५८ । K रद (for चै), KNPS दूयद, N दूयद, J दूर, PS विध, B वीनमिथौ, MS वरवियौ, P तूं जि (for तूम्ह), M असराय सरणि .

बलिबन्धन मूभ सियाल सिद्ध बलि

प्रासै जौ बीजौ परसै ।

कपिल घेनु दिन पात्र कसाई

तुलसी करि चख्खाल तखै ॥ ५९ ॥

अन्ह कजि तुन्ह छगिह अवर वर आखै

अैठति किरि होमै अगनि ।

सालिगराम सूत्र ग्रहि सङ्ग्रहि

वेद मन्त्र स्लेकाँ वदनि ॥ ६० ॥

हरि ऊबे वराह हबे हरिणाकस

हँ ऊधरी पताल हँ ।

कहौ तई करणामै केसव

सीख दीध किणि तुन्हां सँ ॥ ६१ ॥

आखे सुर असुर नाग नेत्रै नहि

राखियौ जई मंदर रई ।

महण मथे मूँ लीध महमहण

तुन्हां किणै सीखव्या तई ॥ ६२ ॥

५९ । J मूँ, P मूँ ऊ, BKS ख्याल, K सिंह, (M)PS संघ, KN बल, BS प्रासै, B बीजे, BJKMS घेन, S दध (for दिन), K नद (ditto), S पात, MS तुलसी, U किर ।

६० । BM चम, M तन्ह, KMP बांछि, S होहि, BN अैठति, (M)U चरठिति, BKNPU करि, S किर, JMNPU सालियाम, B(K)N गृहि, M ग्रिह, B(P) संग्रहि, JK संग्रह, S संग्रहियौ, M सेवा (for सङ्ग्रहि), S वान (for मन्त्र), BJS मेकाँ ।

६१ । K ऊबे (for ऊबे), BPS वाराह, PU ऊबे (for हबे), JPU हरिबादध, M हरिबाध, K उधरी, JKU पाताल, MS पयाल, S तबे. KPU कदवाभय, BN करणामय, S करवाकर, BKMSU किष ।

६२ । KNPU नेत्रे, N निहि, S राषिया, अेष (for अई), M जै (ditto), BJMNU मंदिर, S मंदर, NPU मथे महण, BJKSU ऊँ (for मूँ), M मथे महोदधि लीध, B तन, KS तुन्ह, M तन्ह, JS किषि, KMU किष, JKMNU सीपविद्या ।



रामा अवतारि वहे रिणि रामण  
 किसी सीख करुणाकरण ।  
 हँ ऊधरी त्रिकुटगढ हँती  
 हरि बन्धे वेलाहरण ॥ ६३ ॥

चौथिया वार वांहरि करि चतुर्भुज  
 सङ्ख चक्र धर गदा सरोज ।  
 मुखि करि किखूँ कहीजै माहव  
 अन्तरजामी सँ आलोज ॥ ६४ ॥

तथापि रहे न हँ सखूँ बखूँ तिणि  
 त्रिया अगै प्रेम आतुरी ।  
 राजि दूरि द्वारिका विराजौ  
 दिन नैडौ आइयौ दुरी ॥ ६५ ॥

त्रिणि दीह लगन वेला आडा तै  
 घणूँ किखूँ कहिजै आ घात ।  
 पूजा मिसि आविसि पुरखोतम  
 अम्बिकालय नयर आरात ॥ ६६ ॥

- 
- ६३ । JKMNSU अवतार, BKNPU रणि, S रड (for रिणि), KMNPSU रावण, BS करुणाकरण, K उधरी, M त्रिकुट<sup>०</sup>, BKMS हँता, NP बांधे ।  
 ६४ । NU चौथी या, JKNPSU बाहर, B चतुर्भुज, K चतुर्भुज, S बांधे, JM धरि, JKPSU मुख, J कहि (for करि), S काधुँ कहिजै ।  
 ६५ । KNPU [हँ], KMS तिण, BJKMS प्रेमातुरी, JNU राज, NU दुवारिका, P(S) दुवारिका. S विराजै, BJKMNPSU नेदुष, BJKMNPS आरात ।  
 ६६ । BJKN त्रिण, M त्रिण, P त्रिण, S त्रिण, BKU आडा वेला तद, S आडा ते वेला, P तीवद (for तै), BS घणौ, J कहीद, P कहीयद, U कडं, KU आविसि, S आविसां, KNPU पुरखोतम, MS परपो<sup>०</sup>, B अम्बिकालै, JNP <sup>०</sup>कालये, M अम्बिकालि, BS नैर, J नयर ।

सारङ्ग सिलीमुख साथि सारथी  
 प्रोहित जाणलहार पथ ।  
 कागल चौ ततकाल क्षिपानिधि  
 रथि बैठा साँभलि अरथ ॥ ६७ ॥

सुग्रीवसेन नै मेघपुहप सम-  
 वेग बलाहक इसै वहन्ति ।  
 खँति लागौ त्रिभुवनपति खेड़ै  
 घर गिरि पुर सान्हा धावन्ति ॥ ६८ ॥

रथ थम्भि सारथी विप्र कृष्टि रथ  
 औ पुर हरि बोलिया इम ।  
 आयौ कहि कहि नाम अन्हीणौ  
 जा मुख दे स्याम नै जिम ॥ ६९ ॥

रहिया हरि सहो जाणियो रुकमणि  
 कीध न इवड़ी डील कई ।  
 चिन्तातुर चिति इम चिन्तवती  
 थई कीँक तिम घीर थई ॥ ७० ॥

६७। B सारथी, S प्रोहित, BJKNPƯ क्षिपानिधि, JKNPSU रथ, J संभलि, K साँभली, N ली, M inserts here st. ७४.

६८। BM समवेमि, K बलाहिक, J इसउ, NPU ईसु, S लागौ त्रिभवन चै, N धरि, BS गिर तर, U तब गिरि, (J)K तब (for पुर), S धारंत .

६९। B थांभि, M ठंभि, S ठंभे, त्रिप, (B)J(MS) बंडउ, (K)S आप (for औ पुर), J(K) अन्हारउ, MPS अमीबउ, J दइ, S पावै (for दे), BJK(S) साम .

७०। J जाणीयं, S जाणिया, BJMPS रुकमणि, U रुकमिणि, B ईनरी, N अनरी, MS अवड़ी, JKPSU चित, BM चिंत, N इम चित, JKU चिंतवतां, K मनि (for तिम), S ताइ (ditto).

चलपत्र पत्र थियौ दुज देखे चित

सकै न रहति न पूछि सकन्ति ।

औ आवै जिम जिम आसन्नौ

तिम तिम मुख धारणा तकन्ति ॥ ७१ ॥

संगि सन्त सखीजण गुरुजण स्यामा

मनसि विचारि अ कहौ महन्ति ।

कुससथली ह्रंता कुन्दणपुरि

क्रिसन पधारणा लोक कहन्ति ॥ ७२ ॥

वम्भण मिसि वन्दै हेतु सु बीजौ

कहौ खवणि सम्भली कथ ।

लिखमी आप नमे पाई लागी

अचरिज को लाधै अरथ ॥ ७३ ॥

चढिया हरि सुणि सङ्गरखण चढिया

कटकबन्ध नऊ प्रणा किध ।

७१ । BKMS बयउ, JU थियउ, BKU दिज, K देखी, BM रहति, JK रहति, U सकि न रहति, S रहि तीणि, BJKU हम (for औ), BM स आसनो, J सु आसनउ, (KS)U आसनउ, NP सुह ।

७२ । BS सील (for सन्त), JKNV संति, M संजि सखी संत कै गुरु, KPV आमा, B मनइ, JS मनस, NP मन सुविचार, BJKMSU हम (for अ), J(M) कहइ, S कहिअं, U कहे, J महंत, KNU कुससथली, BJNP क्रिसन, K लसन, JS कहंत ।

७३ । BJK बांभइ, B वंदै, J बांदइ, N वंदित, P वंदे, BJKMS देत, BM स, KN लसु, S लस (for लु), BS बीजौ, JKMNPU खवण, BJ संभली, P संभलि, M(S) संभले, N आव (for आप), N नमी, BN पाव, PU पव, BJNP कोई, KU कोइ, BKMNS लाधौ, JPU लाधा ।

अक उजाधर कलहि अवाहा

साथी सऊ आखाठसिध ॥ ७४ ॥

पिणि पशि वीर जूजुआ पधारण

पुरि भेला मिलि कियौ प्रवेस ।

जग दूजग सवि लागी जोवग

नर नारी नागरिक नरेस ॥ ७५ ॥

कामणि कहि काम काल कहि केवी

नाराइण कहि अवर नर ।

वेदारथ इम कहै वेदवत

जोग तत्त जोगेसवर ॥ ७६ ॥

वसुदेव कुमार तणौ मुख वीखे

पुणै सुणै जग आपपर ।

औ हकमणी तणौ वर आयौ

हरि म करौ अनि राइहर ॥ ७७ ॥

७४ । JP चड़िया, JNP सुणे, KS सुणे, K संकर्षण, BJ चड़िया, BMNS नर, BS कीध, JKNPU कहि, BJPU उजाधर, N उजाधर, S उजीधर, BJKNP कलह, B अवाहा, J वाहा, KNU अवाहा, M अक जेहवा कलह उजाध[र], BKNS सहि, J सह, JKNP 'सिद्ध, B सिधि .

७५ । B पिह, JMN [पिधि], K पधि, S पण, U पधि पधि, BJKS पंध, N पंध, M जुजुवै, JK पुर, BMC भेले, B होय (for मिहि), JMU ऊर (ditto), P कीध (for कियौ), BS सहि (for सवि), JM सह, K सऊ, NP मिलि (for सवि), B नार्थे नाग रिपि नरेस, M नाम रिपि (for नागरिक) .

७६ । JKS कामिह, NPU कामिधि, ALL कहर (for कहि), BJKNPU नारायण, N विहारथी, S वेदारथी, NS [इम], JMPU वेदवति (for वेदवत), N वेदवति, B तंत, KNU तल, S जोगेसुर .

७७ । S कूवर, K वीचे, U पुणि सुणि, PU दूह, BS हकमणी, JPU हकमिणी, N हकमिणी, BJKNP हर (for हरि), NS न (for म), B हन, JPS चन, ALL रायहर .

आवासि उतारि जोड़ि कर ऊभा

जग जग आगै जगौ जगौ ।

राम क्रिसन आया राजा रै

तो को अचरिज मनुहारि तगौ ॥ ७८ ॥

सीखावि सखी राखी आखै सुजि

राणी पूछै रुकमणी ।

आज कहौ तो आप जाइ आवूँ

अम्ब जात्र अम्बिका तणी ॥ ७९ ॥

राणी तदि दूवौ दीध रुकमणी

पति सुत पूछि पूछि परिवार ।

पूजा व्याजि काजि प्री परसण

स्यामा आरंभिया सिगागार ॥ ८० ॥

कुमकमै मंजण करि धौत वसत घरि

चिऊरे जल लागौ चुवण ।

कीणे जाणि छकोहा कूटा

गुण मोती मखतूल गुण ॥ ८१ ॥

७८ । JKPS आवास, BK करि, J आगी, K आगल, NS आगलि, JU जणा जणउ, S जणै जणै, BM छण, K छसन, NPU क्रिसन, KS [तो], NPU तउ, B कोद, NPU कुण, J अचरिज कुण, K अचिरज किणो, M अचिरज को, BS अचिरज. KN मनुहार .

७९ । KMNS सुज, BJPSU बषमणी, U कउ, NPU तउ, S त, M कहौ त आज, B(S) आज आप, JK आवाँ, MS आवँ, U आवणं, (K)NPS जात .

८० । S तव (for तदि), JP दूउ, KU दूयउ, BKS बषमणी, JP बषमिणी, N रुकमिणि नद, U रुकमिणी, BJKMN(P)U व्याज काज, (M)N प्रिय, PU श्यामा, S सामा

८१ । BPS कुमकुमद, JKMNU कमकुमद, BJKMSU मंजन, M धुव, N धूप (for धौत), BJSU वसव, NS लाग, KU चुयण, BSU कीने, NP कीना, J बखूहा, P बिबोहा

लागी बिजुँ करे धूपणै लीधै  
 केस पास मुगता करण ।  
 मन म्रिग चै कारणै मदन ची  
 वागुरि जाणै विसतरण ॥ ८२ ॥

बाजोटा ऊतरि गादी बैठी  
 राजकुँवारि सिंगार रस ।  
 इतरै इक आली ले आवी  
 आनन आगलि आदरस ॥ ८३ ॥

कण्ठ पोत कपोत कि कजुँ नीलकंठ  
 वडगिरि कालिन्दी वली ।  
 समै भागि किरि सङ्ग सङ्गधरि  
 ओकणि ग्रहियौ अङ्गुली ॥ ८४ ॥

कबरी किरि गुन्थित कुसुम करम्बित  
 जमुण फेण पावन्न जग ।  
 उतमंगि किरि अम्बरि आधोअधि  
 माँग समारि कुमारमग ॥ ८५ ॥

८२ । S दुड (for बिजुँ), JU धूपणै लीधै, MS लीधै, मुगता. BKMNPUSU  
 जग, J कारण, K करण मदन, B वाउरि, K वागुर, S वावरि .

८३ । J बाजोटा, P बाजवटा, N आद वरही, (N)P कुँवरि, JU कुँवरि,  
 S कुँवरि, BKNU शृंगार, JMP सिंगार, JB खेनै, J इतर, K तितर, BJKPSU ओक, N रेक, K सणी (for आली), MS आई, J आणण,  
 S आनै, BPS आदरिष, M आदिरस .

८४ । JKMSU कंठ, KMNS पोति कपोति, KNP क, JKU कडाँ, N कजुँ,  
 B नीलकंठ, MS कालिन्दी, S सान्दी, KNS भाग, BKNS करि, P किर,  
 JU श्री (for किरि), KNPS संघर, JU ओकिधि, K ओकण, JKPU  
 आंगुली .

८५ । BKMN करि, JSU कर, MP गुन्थित, U गुन्थित, BJMNS कुसुम,  
 MS कबन्ति, B(K) जमन, M जमन, N जमुन, K फेन, KU पावन,

अगियाला नयण बाण अगियाला  
 सजि कुण्डल खुरसाण सिरि ।  
 वली वाढ दे सिली सिली वरि  
 काजल जल वालियौ किरि ॥ ८६ ॥

कमनीय करे कूँकूँ चौ निज करि  
 कलूँक घूम काढे बे काट ।  
 सम्प्रति कियौ आप मुख स्यामा  
 नेत्र तिलक हर तिलक निलाट ॥ ८७ ॥

मुख सिख सँधि तिलक रतनमै मण्डित  
 गयौ जु छँलौ पूठि गलि ।  
 आयै क्रिसनि माँगि मगि आयौ  
 भाग कि जाणे भालियलि ॥ ८८ ॥

जूँसहरो भूह नयण भिम जूता  
 विसहर रासि कि अलक वक्र ।

MNP अगि, (B)PSU नयण, JS नयण, KN नयण, KNSU  
 करि, P करि, JKNU चंवर, JPSU चाधोचध, M संवारि, S सुवारि,  
 J(P) कुँकार, N कुमारिमगि, U कुँवारिमग .

८६ । J चादीयाली, J नैच, P नयण, S बाण नरच, J सुज, S सज, M सजि,  
 JU वरसाव, JN वरि, S वर, BJNPSU वली, U वाढि, N सिरी  
 (for 1st सिरी), KN वर, KS किर .

८७ । (B)J कउ (for चौ), JU कामिणि (for निज करि), JKU बे काढे, N  
 काढि, BPS संप्रत, BJU कीया, J सुच, U सुचि, S सामा, BN  
 निलाडि, J छलाट, S छिलाट .

८८ । B सिचि, P चौ संधि (तिलक), M अ, BS हंतौ, K अपूठ, BM छल,  
 JK छपन, U छपनि, (N)P क्रिसनि, BJNS मांग. P मग, K भागि कर,  
 BJ भालिवल, S भालिवल .

वाली किरि वाँकिया विराजे

चन्द्र रथी ताड़ङ्ग चक्र ॥ ८९ ॥

इम कुंभ अन्धारी कुच सु कच्चुकी

कवच सम्भ काम कि कलह ।

मनु हरि आगमि मखे मखप

बन्धन दीध कि बारिगह ॥ ९० ॥

हरिणाखी कगिह अंतरिख हँती

बिम्ब रूप प्रगटी बहिरि ।

कल मोतियाँ सुसरि हरि कोरति

कगहसरी सरसती किरि ॥ ९१ ॥

बाजूबँध बन्धे गोर बाऊ बिऊँ

स्याम पाट सोहन्त सिरि ।

मणिमै हौँ डि हौँ डलै मणिधर

किरि साखा सिरिखण्ड की ॥ ९२ ॥

८९ । B जीसहरी, K जूसरी, S जूसरीया, K बसन, ALL बम, B विषधरि, MNS विषधर, B सु (for कि), K क, PU कलिक, J बक, KN करि, PS किर, N विराजित, BJKMNSU चंद, B ताटक, N चाटक, S ताटक, J चक ।

९० । S स, JU कुचकी, KNPU संभ, B संभि, M संभ, PU कामि, BPSU क, J कलहि, BJKS मन, BKS आगै (for आगमि), N आगलि (ditto), U आगम, J मंडीख, NU मंडीख, B मंडप मंडे, S मंडीया मंडे, J बारजहि, U बारजह ।

९१ । B हरिणाखी, BJK कंठ अंतरिष, M ° रिष, N अंतरित, KN बहिरि, MPSU बहिरि, N कंठसिरी, BS किर, N कर, M करि ।

९२ । B बांधे, J बांधी, K बांधि, MN बांधै, U बांधीया, JKMNPU बाह, S बाहे, MU बै, J बैउली (sic for बिऊँ), P ग्राम, J सोरति, K सोभंत, BJMNPU श्री, K न की (! for सिरी), KNP मणिमय, BJKMS हौँड, J(K)N(S)U हौँडोलर, M हौँडलै, P हौँडिलर, BNP किर, ALL श्रीबांध, N करि (for की) ।



गजरा नवग्रही प्रौंचिया प्रौंचे  
 वले वलै विधि विधि वलित ।  
 हसत नखिज वेधियौ हिमकरि  
 अरध कमल अलि आवरित ॥ ८३ ॥  
 आरोपित हार घणौ थियौ अंतर  
 ऊरस्थल कुम्भस्थल आज ।  
 सु जु मोती लहि न लहै सोभा  
 रज तिणि सिरि नाँखै गजराज ॥ ८४ ॥  
 धरिया सु उतारे नव तनु धारे  
 कवि तै वाखाणण किमत्र ।  
 भूखण पुहय पयोहर फल भति  
 वेलि गात्र तौ पत्र वसत्र ॥ ८५ ॥  
 स्यामा कटि कटिमेखला समरपित  
 क्रिसा अङ्ग मापित करल ।  
 भावीसूचक थिया कि भेला  
 सिङ्हरासि ग्रहगण सकल ॥ ८६ ॥

- ८३। J(K)U नवग्रहे प्रुंचीया प्रुंचे, M प्रऊंचीया प्रऊंचे, KNPS वलय, S विध, MS वलनी, BM हल, B निविन, KMNPV नलन, S नवन, BP वेधायड, N वेदीयड, BU कि हिमकर, J किमकिहिकर (!), KNS हिमकर, P ° किर, S कुबल, B आविरत, N आवरति, S आवरत .  
 ८४। BS आरोपत, BKNP घयड, B उरस्थलि, KNP उरस्थल, JMU उरस्थल, S उरहस्थल, B कुंभस्थलि, S कुंभास्थल, B जि, JKNS ज BK तिण, S रज सर तण, BM सिर .  
 ८५। NS स, BK नौ, M नच, BKMNSU तन, MNP तिणि (for तै), BS किमत, M किमति, P किमिच, JKMPV पयोधर, N भति, K ताई (for तौ), P थो (ditto), S जै (ditto), U तु (ditto). M वसन, M inverts the order of st. ८५ and ८६ .  
 ८६। PU स्यामा, N समापित, PU समपित, BKM लसा, JU क्रिसा, U अंजि, M °सूचक, MS वया, JKU ळया (for थिया), JK [कि], P सड, S सहि (for कि), KPU सिंहरासि, J ग्रहगण, K सकल .

चरणे चामीकर तणा चंद्राणणि

सजि नूपुर घूघरा सजि ।

पीला भमर किया पहराइत

कमल तणा मकरन्द कजि ॥ ६७ ॥

दधि वोणि लियौ जाइ वणतौ दीठौ

साखियात गुणमै ससत ।

नासा अग्रि मुताहल निहसति

भजति कि सुक मुखि भागवत ॥ ६८ ॥

मकरन्द तँबोल कोकनद मुख मभि

दन्त किञ्जलक दुति दीपन्ति ।

करि इक बोड़ौ वले वाम करि

कीर सु तसु जाती क्रोड़न्ति ॥ ६९ ॥

सिणगार करे मन कीधौ स्यामा

देवि तणा देहरा दिसि ।

होडि हण्डि चरणे लागा हँस

मोती लगि पाणही भिसि ॥ १०० ॥

६७। B(M) चंद्राणणि, S चंद्रानन, KM सजि, B नूपुरि, J पीली, JK पहिरादत, U पहिरादति, M कंवल, S कुवल तणै .

६८। KPU बीष, JU ताद (for आद), N साखियावि गुणमय, BK सुसत, BJNS मोताहल, JS निहसत, JNS भजत, BKPSU सुष, B भागवति, M inserts here st. १०१ .

६९। N कोकनदि, S मधि, BM कंजुलिक, K कजलकि, N किंजलकि, P किंजलक, BKNU द्युति, BMS थोक, JN डेक, P इकु, K बीजौ, U बीड़ुं, K कीरति (for कीर सु), B कि (for सु), BJ तस, S तन (for तसु), K अपरि (for जानी) .

१००। M संगार, P सिंगार, K कीध मन, M कीधौ, P स्यामा, KNP देवी, J देव, M देहरा, JKU होड, PSU हांडि, N मोत्यां, JS मोताहल (for मोती लगि), KNPS पानही .

अन्तर नीलम्बर अबल आभरण

अङ्गि अङ्गि नग नग उदित ।

जाणे सदन सदन सज्जोई

मदन दीपमाला मुदित ॥ १०१ ॥

किहि करगि कुमकमौ कुङ्कुम किहि करि

किहि करि कुसुम कपूर करि ।

किहि करि पान अरगजौ किहि करि

धोति सखी किहि करगि धरि ॥ १०२ ॥

चकडोल लगै इणि भाँति सुँ चाली

मति तै वाखाणण न मूँ ।

सखी समूह माहि इम स्यामा

सील आवरित लाज सँ ॥ १०३ ॥

आइस्यै जाइ साथि सु चडि चडि आया

तुरी लाग ले ताकि तिम ।

सिलह माहि गरकाव सँपेखी

जोध मुकुर प्रतिबिम्ब जिम ॥ १०४ ॥

१०१ । BKM चंनरि, JU कपरि, K नीलांबर, J नीलंबरि, M अबला, उदति, N मुदिन मुदिन, J संजोई, K संजोखे, P संजोईत, P सदन सदन जाणे संजोई, B मुदति, M मुदति.

१०२ । KN कहि, M किह, K कर, BJPSU किही करि, BK कुमकुमौ, MPU कमकमउ, JK(M)U किहि करि कुङ्कुम, KN कहि, M किह, BJ किही, BKM धूप, JU धोन, N परिमल धोन, N करग, B धर.

१०३ । (B)K(M)P चडडोल, J चुँडोल, M इण, J इही, K इह (for इहि), KNPU मांछि, M तै (for इम), BP सामा, B आवरित, K आवरितु.

१०४ । BPU आवस्यइ, J आवस्यइ, N आवसइ, M आवसी साथी, N सु साथि, U साथ, P सो, BJ चडि चडि, N संगि चडि, लगि लेई, BKP लाक, BKMNPu मांछि, BU संषेखीइ, J संषेखी, K सुपेखे, M संषेखे, N सुंषेखी, J मुकुइ, MU मुकुर.

पदमणि रखपाल पाइदल पाइक

हिलवलिया हलिया हसति ।

गमे गमे मद गुड़ित गुड़न्ता

गात्र गिरोवर नाग गति ॥ १०५ ॥

अस वेगि वहै रय वहै अन्तरिख

चालिया चँदाणणि मग चाहि ।

किरि वैकुण्ठ अजोध्यावासी

मञ्जण करि सरयू नदि माहि ॥ १०६ ॥

पारस प्रासाद सेन सम्येखे

जाणि मयङ्ग कि जलहरी ।

मेरू पाखतो नखित्रमाला

भ्रूमाला सङ्गरि धरी ॥ १०७ ॥

देवालै पैसि अम्बिका दरसे

घणै भावि हिति प्रीति घणी ।

हाथे पूजि कियौ हाथा लगि

मन वञ्चित फल रुकमणी ॥ १०८ ॥

१०५ । BJNPU पदमणि, K ° मिष, J रिषपाल, P रषपाल, BKMN हिलवलिया, J हिलवलीवा, BM हलिया, KN चालिया, BKMN मलित (for गुड़ित), K गिरोवरि, P गिरोवर .

१०६ । BMN असि, JKNPU वेग, JU अंतरित, NP अन्तरीष, (J)U चदिया (for चालिया), BPS चंदाणणि, M चंदाडिनि, KU चंदाणण, NP मगि, K करि, NP किर, ALL except M अजोध्या°, BJMKU मंजण, P मंजणि, BMU करे, K करद, B विरो, KM सरो (for सरयू), B दधि, P नद, BKU मांदि

१०७ । N प्रासादे, संयैषद, U संपूरे (for सम्येखे), BJKM जाणे, N मयंक कि जाणे जलहरी, BJM मेर, BU पाखली, JKMP नखत्र°, U नखत्र श्री माला, BM धू°, K द्र°, JKMP संकर .

१०८ । J देवालि, KP देवालय, N परसे (for दरसे), M घणो (for °णे), BKNPU हित. J हति, BM पूजे, KN पूज, BKMNU हाथ, BJMKU लग, BPU वषमणी, KN वक .

आकरसण वसीकरण उनमादक  
परठि द्रविण सोखण सर पच्च ।  
चितवणि हसणि लसणि गति संकुचणि  
सुन्दरि द्वारि देऊरा सच्च ॥ १०९ ॥

मनपङ्गु थियो सज्ज सेन मूरकित  
तह नह रही सम्पेखतै ।  
किरि नीपायौ तदि निकुटीछे  
मठ पूतली पाखाणमै ॥ ११० ॥

आयौ अस खेड़ि अरि मेन अंतरै  
प्रियमी गति आकास पथ ।  
त्रिभुवननाथ तणौ वेला तिणि  
रव सम्भली कि दीठ रथ ॥ १११ ॥

बलिबँधि समरथि रथि ले बैसारी  
स्यामा कर साहे सुकरि ।

१०९। BJK आकरसण, NPU वसीकरण, J(M) उदमादिक, N उनमादिक  
परिठि, J चितवणि, N लहसणि, NPU मन (for गति), U तणि  
(ditto). JU संकुचणि, KU सुंदर, NP दुवारि, U द्वार, JKNPU  
देऊरा .

११०। BKM मनपंग, J °पुंग, U मनुपंगु, BJMU यथा, K ढूँचा. M सच्चि,  
J सेन सज्ज, P तनु (for तह) नज्ज, K कही (for रही), BM संपेखितै,  
J(U) संपेखति, J किरि, KNP किरि, J नीपायु, P नीपाई, BM तदे,  
K वेत (for तदि), N तदिहि, P तदही, BP निकुटी, J नीकुटीजे, K  
निकुटीछे. NM निकुटी, U निकुटिछे .

१११। BJKM अरि, B षड्, JP षडे, N षेड़, BK मंडल (for सेन), J  
मंडलि, U सेष, BJ अंतरि, K अंतर, N अंतरिद, B प्रथमी, J प्रथम,  
K प्रथमी, N प्रथिमी, PU प्रथिमी, BK मति कि, U मति किना, JP  
पथि, M पंथ, त्रिभवण, K तिष, U(M) तद, N रवि, J संभजे क  
दीठष .

वाहरि रे वाहरि कोई है वर  
हरि हरिणाखी जाइ हरि ॥ ११२ ॥

सम्भलत धवल सर साजलि सम्भलि  
आलूदां ठाकुर अलल ।  
पिंड बज्ररूप कि भेख पालटे  
केसरिया ठाहै क्रिगल ॥ ११३ ॥

लारोवरि अस चित्राम कि लिखिया  
नह खरता नर वरै नर ।  
माँखण चोरी न ऊवै माहव  
महि्यारी न ऊवै महर ॥ ११४ ॥

ऊपड़ी रजी मभि अरक अहवौ  
वातचक्र सिरि पत्र वसन्ति ।  
निवै सहस गोसाण न सुखिजै  
वरहासाँ नासाँ वाजन्ति ॥ ११५ ॥

- ११२। (J)MNPU बलिबंध. B समधि, MPU समध, JKN समरध, U रध,  
B बंसाधी, U बरसारे, JU आमा, P सामा, B करि, J साहि, K साधी,  
ALL वाहर, N हो (for रे), K वीरवर (for वर), N वाहर कोई वर  
वीर हर (!), BNP हरसाधी. J हिर?, B नयो (for आह), K ले नयो  
(ditto).
- ११३। BK सांभलित, J संभलित, N संभलिह, BJK धमल, JK(U) सह  
(for सर), BK सांभलि, N पालठह, K ठाये, N ठविषा, BM कंगल,  
J क्रंगल, N क्रिमले, U किंगल.
- ११४। JM लारोवरि, BKM असि, NP आस, B चितरांम, BKMN निह,  
N वुर, B ऊधै, K होवै.
- ११५। J लखंडी, J मधि, P महि (for मभि), NP जेहवड, JU चह, N  
सिर, J पंत, U पंति, J शुषीह, NPU सुषीयह, JU वरिहासां, KNU  
वासा.

अलगी ही नैड़ी की उप्रमते  
 देठालौ ऊँचौ दलां दुह ।  
 वागां डेरवियां वाहुरुअ  
 मारकुअ फेरिया मुह ॥ ११६ ॥

कठठी बे घटा करे कालाहणि  
 समुहे आमहो सामुहै ।  
 जोगणि आवै आङ्ग जाणे  
 वरसै रत बेपुड़ी वहै ॥ ११७ ॥

हथनालि हवाई कुहकबाण ऊँबि  
 होइ वीरहक गैगहस ।  
 सिलहॉं अपरि लोह लोह सर  
 मेह बूँद माहे महुण ॥ ११८ ॥

कलकलिया कुन्त किरण कलि ऊकलि  
 वरसति विसिख विवरजित वाउ ।

११६ । NP अलगा, JKPU नैड़ी, N नैड़ा, M नयड़ी, NP कीध. B उप्रमते, M उप्रमते. JPU ओप्रमते, K उप्रमत, N उप्रमते, J देठालौ, U दीठाल, M [दिठा]ले ऊँचा, BK थयो (for ऊँचौ), JNU ऊँच, K दले, BKN दुऊं, J वागां, NU वागा, B डेरवीये. J डेरवीउं, N डेरवीया, JU मारगूअ, K मारगये. J फेरियां, P फोरिया .

११७ । JMP घड़ा, BK कठठी करि आसी घटा कालाहणि सामही, JKN(PU) आन्ही, M समुही, J जोगिण, NPU जोगिणि, BKMN आवी, P बहिखी (for वरसै), K रगत. P रति, J बेपुड़े, U बेपड़द. M वही .

११८ । N हथिनालि, P °कुबाण, BK होइअ, M होय, N होवद, J महेगहस, U महीगहस, J सिलह अपरा. BK(M)N सिलह लोह अपरि, (M 'दौ), JPU सिरि, K मेघ, JU माहीं .

घड़ि घड़ि घड़कि धार धारुजल  
सिहरि सिहरि समरवै सिलाउ ॥ ११९ ॥

कंपिया उर काइराँ असुभकारियौ  
गाजँति नीसाखे गड़ड़ै ।  
ऊजलियाँ धाराँ ऊवड़ियौ  
परनाले जल रहिर पड़ै ॥ १२० ॥

चोटियाली कूदै चौसठि चाचरि  
धू ठलियै ऊकसै घड़ ।  
अनंत अनै सिसुपाल औभड़ै  
भड़ मातौ माँडियौ भड़ ॥ १२१ ॥

रिण अङ्गणि तेणि रहिर रलतलिया  
घणा हाथ हँ पड़ै घणा ।  
ऊँधा पत्र बुदबुद जल आक्रिति  
तरि चालै जोगणी तणा ॥ १२२ ॥

११९। N कुंति, BM किरिषि, JU ऊकलि कलि, K कलिया (for उकलि), B वरघन, JK(M)U वरजित, N वरघित, BKN विघेष, J घड़ घड़ भड़की, BK कलकि (for धड़कि), J सहरि, KN सिहर, M सेहर, BKM संवरवि, J संमरवि, U संमर, BJKM सलाउ ।

१२०। BJK कंपिया, BJMNU कायराँ, K कायर, BKU गाजँते, J गाजते, N आगते, P गाजिते, J(K) गड़गड़द, N गुड़ुड़द, PU घारा, B औवड़ीयो, J उवड़ीयउ, K ऊपड़ीयो ।

१२१। J चोटडीयाळ, P चोटडीयालीउं, U चउटीयाळ, J कूँदि, N धड़ि (for धू), BP ठलीये, J ठलीद, N लीयद, U पड़ीयद (for दलिये), BM सिसुपाल, K सिष, BU औभड़ाँ, J ऊभड़ाँ, M उभड़, BM लामौ (for मातौ), N मावे, P मानद, J मंडीयउ ।

१२२। BK रण, U रिषि, KN खंगर वेण, M रलतलीयो, N रलतलिया, P रलतलीया वेण रहिर खंगर रण, B घलै, JMNU घले, BK चाधि, JNU पड़ै, J उंधे, U जल बुदांबुदा, KM जल बुदबुद, (N)PU आक्रिति, BM आक्रति, MN तिरि, JU चाले, (N)P चाळा, M चाळीया, BJNP(U) जोगिणी ।



बेली तदि बलिभद्र बापूकारै  
 सत्र साबतौ अजे लगि साथ ।  
 वूठै वाहवियै आ वेली  
 हल जीपिस्यै जु वाहिसि हाथ ॥ १२३ ॥

विसरियाँ विसर जस बीज बीजिजै  
 खारी हालाहलाँ खलाँह ।  
 चूटै कन्ध मूल जड़ चूटै  
 हलधर काँ वाहताँ हलाँह ॥ १२४ ॥

घटि घटि घण घाँउ घाइ घाइ रत घण  
 ऊँच किञ्च ऊँचलै अति ।  
 पिड़ि नीपनौ कि खेत्र प्रवाली  
 सिरा हंस नीसरै सति ॥ १२५ ॥

बलदेव महाबल तासु मुजाबलि  
 पिड़ि पहरनै नवी परि ।

१२३ । M बलिभद्र तदि बेली, KP बलभद्र, B(J) बलिभद्रि, BJKU बापूकारे, P ीया, PU सत्र, NP साबता, BJU अजी, BM लग, J वाहबीर [वा], U त्वाँ वेली, J हव (for हल), NP जीपिसर, J अ, K सो (for जु), N अज, B वाहसें, J(N) वाहसर, KM वाहसी, PU वाहिसर ।

१२४ । (J)U विसरिया बीज अस बीज बीजिजै, P विसरी वार अस बीज बीजिजै, N अस बीजे बीजियाँ, M बीजिइ (for बीजिजै), U घरी, N हालाहल, P हालाहल, BJK(M)U बलाँ, N मुंड (for मूल), K जल मोटे, J चूटि, M चड़है (!), U राँ (for काँ), BJKPU वरताँ, JK(M)U हलाँ ।

१२५ । J reads the first line as follows: नीर रगत बलहलीया नीसंक, K घाइ (for घाँउ), BJU अंच, N अंसी, BM हंक, JU चंच, K चुंच, K अच पिड़ि, BN पिंड, M नीपनु, U लेच, KM सच (for सति) ।

बिजड़ा मुहे वेड़तै बलिभद्रि  
 सिराँ पुञ्ज कीधा समरि ॥ १२६ ॥

रिण गाहटतै रामि [खलि\*] खलाँ रिण  
 थिर निज चरण सु मेढि थिया ।  
 फिरि चड़ियै सङ्गार फेरताँ  
 केकाणाँ पाइ सुगह किया ॥ १२७ ॥

कण अक लिया किया अक कणकण  
 भर खच्चे भञ्जियौ भिड़ ।  
 बलिभद्र खलै खलाँ सिरि बैठी  
 चारौ पल ग्रीधणी चिड़ ॥ १२८ ॥

सरिखाँ सँ बलिभद्रि लोह साहिबै  
 वडफरि ऊछजतै विरुधि ।  
 भलाभली सति तोजि भञ्जिया  
 जरासेन सिसुपाल जुधि ॥ १२९ ॥

- १२६ । JU तास, NU भुजां बलि, B पिंड, N पिड़, KNP पहरतर, JP बिजड़ा, N वडतइ, P वेड़ते, JU वेड़ीया, BJU बल°, ALL °भद्र, BJKN सिरा, J सवरि, M omits this stanza.
- १२७ । JKNU राम, ALL [खलि], K रण, P रणि (for 2nd रिण), J निष, N निखलण (for निज चरण), BKMPU स, J मेढ, KNP मेढि, KU थया, J फिरि, K फिर, N फर, J सिघार, KNP संहार, J फेरतर, K फिरता, U फेरता, KNP पाष, BM omit this stanza.
- १२८ । JKU कष लीधा अक (हेक), M कष लीया अक, N चैक, J भार, KN भञ्जिया, P भञ्जौ, N भड़, M भिड़ि. BKNPU बलभद्र, JKU पले (for खलै), M पलं पलं, KMN सिर, N वादइ (for बैठी), K ग्रीधणी, N गिरिधणी, M चिड़ि, N चडि, J places this stanza between st. १२५ and st. १२९.
- १२९ । J सुधरां, U सधरां (for सरिखाँ), KP बल°, ALL °भद्र, J साहिबै, K साहीयो, KN वडफरि, M °फर, PU ऊछजीये, JU विरड, MNP विरध, BK भलाभला, KN सनु, M सच (for सति), B तोईज, J तोज, K तरज, M तोहीज, N तोहिज, KMN भागा, B जरासंधि, KM जरासंध, BK सिसुपाल, M ससि°, J जुधि.

આહોઅહિ એકાએક આપડે

વાગ્યો એમ શકમણી વોર ।

અવળા લેઈ ઘણી મુંઝ આયો

આયો હું પગ માંડિ અહીર ॥ ૧૩૦ ॥

વિલકુલિયો વદનિ જેમ વાકારો

સફ્રુહિ ઘનુલ પુણચ સર સન્ધિ ।

ક્રિસન શકમ આઝઘ ક્ષેદળ કજિ

વેલિલિ અણી મૂઠિ દ્રિઢ બન્ધિ ॥ ૧૩૧ ॥

શકમશ્યો પેલિ તપત આરણિ રણિ

પેલિ શકમણી જલ પ્રસન ।

તણુ લોહાર વામ કર નિય તણુ

માહવિ કિડ સાંડસી મન ॥ ૧૩૨ ॥

સગપણ ચો સનસિ શકમણી સન્નિધિ

અણમારિવા તણે આલોજિ ।

એ અલિયાત જુ આઝધિ આઝઘ

સજે શકમ હરિ ક્ષેદૈ સોજિ ॥ ૧૩૩ ॥

૧૩૦ । B આહોઅહિ, NP આહોઅહિ, B એકાએક, BP વાદણ, K વાગીડ, MNJ(U) વાગિયો, K એ, U એક (for એમ), BJP રથમણી, NU શકમણી, K લોધે, N અમલ રહિ (for આયો હું) .

૧૩૧ । N વિલકુલિયદ, P °લીડ, BJKNP વદન, BKM વાકારે, (J)U વાકારિડ, P ° રોયડ, M નીચ ઘરિ (for સફ્રુહિ), B પિણચ, K પણચ, N પિણચ, JKU હસન, M હણ, N કિસન, JKMNPP આયુધ, U હસન શકમ શેદળ આયુધિ કરિ, JNP વેલણ, MU વેલક, P મૂઠ, B દ્રિઢિ, J દ્રિઢ, K હડિ, NPU દડ .

૧૩૨ । M તપનિ, ALL આરણ, BKN રણ, MU રિણ, P રણિ, JP રણ, U શકમણી, M તણો, P તણડ, U તનુ (for 1st તણ), U કરિ, J તણ, M તન (for 2nd તણ), JMU માહવ, MU કીયો .

૧૩૩ । BJKNP સનસ, BJKP રથમણી, NU શકમણી, BN સાંનિધિ, K સાંનિધ, M સનધિ, KM તણો, N તણડ, JKMU આલોજ, N અલિ-

निराउध कियौ तदि सोनानामी  
 केस उतारि विरूप कियौ ।  
 क्षिणियै जीवि जु जीव क्षिणियौ  
 हरि हरिणाखी पेखि हियौ ॥ १३४ ॥

अनुज अे उचित अग्रज इम आखै  
 दुसट सासना भली दर्ई ।  
 बहिनि जासु पासै बैसारी  
 भलौ काम किउ भला भई ॥ १३५ ॥

सुसमित सुनमित निज वदन सुत्रीड़ित  
 पुँडरीकाख थिया प्रसन ।  
 प्रथम अग्रज आखेस पालिवा  
 मिरिगाखी राखिवा मन ॥ १३६ ॥

क्रित करण अकरण अन्नथा करण  
 सगले ही थोके ससमत्य ।

बाय, U आवर्यात, K ओ, B(K)N आवधि आवध, J(N) आवधि  
 आवध, M सगै, JKMU सोज ।

१३४ । BM निरवाध, JN निरवाध, P निरवाध, K कीध, BKMN  
 तद, JPU [तदि], BN खैन (for खीना), JNPU जतारि, JU क्षिणीर,  
 M क्षिणियै, JKMNPU जीव (for जीवि), K ओ, BJNPU क्षिणिय,  
 B सु हरि, K सो हरि, MN आवधि (for पेखि)।

१३५ । U अनंत (for अनुज), BK अग्रज इम कहे अनुज अे अनुचित, U दुस,  
 JU वासना, BKM तास (for भली), JK बहिनि, BJK आस, BK  
 बैसारी, (BM)NU कीवड, K भलो कीयो न कीयो भलो भई, BM(N)  
 भलो (for भला)।

१३६ । K सुसमिति, N सुसमिति, U सुसमिति, M सुसमिति सुसमिति, BJ सत्री°.  
 KP संत्रीड़ित, MU सुत्रीड़ित, B(MN) P पुँडरीकाख, J ° काख, K  
 पुँडरीक, U °काख, B खीउ, J खीउ, K खया, N खयो, M कीयो  
 (for थिया), BP प्रसन, BP आदेश, KMN आदेश, BMN अन्ननथी,  
 J अन्ननथी, K अन्ननथी, P अन्ननथी, U अन्ननथी।

हालिया जा इलगाया हूँता

हरि सालै सिरि थापे हत्य ॥ १३७ ॥

परदल पिणि जीपि पदमणी परणे

सजु सिरि अधिक वावरे सार ।

वहते कटक माहि वादोवदि

वाधण लागे वधाइहार ॥ १३८ ॥

ग्रह काज भूलि ग्या ग्रहि ग्रहि ग्रहगति

पूछीजे चिन्ता पड़ी ।

मनि अरपण कीधै हरि मारगि

चाहे प्रज ओटे चड़ी ॥ १३९ ॥

देखताँ पथिक उतामला दीठा

भाँखाणा उरि उठी भल ।

१३७ । JKNPU छन. JM मकरण (for अक<sup>२</sup>), B अनियाई. J मन्यथा, KPU अन्यथा, M अनिया, BKM करण, N कीथा अन्यथा (for अन्नथा करणं), B विमिछे, J समत्त, MP समय, U समरथ, B हालीयो, PU जाइ, BK जिके (for जा), BK लगाया (for इल<sup>०</sup>), N इलगा, PU चलगाया, JNP साला, J थापी, BKU थापि, B हथि, K हाथि.

१३८ । MU पिण, BKU जीति, (J)PU वपमिणी, N वकमिणी (for पदमणी), BM read the second line as follows: आणंद जमे कृष्ण चकार, and J as follows: आया यहि आरती कतारि. and K as follows: आणंद रोष थया चकार, JKM कटक, K माहे, B मदा (for माहि), JU नइ वेला (for वादोवदि), JU वधाईहार, U places this stanza between st. १३५ and st. १३६

१३९ । B ग्रिह, JKNPU ग्रह, BKU काजि, BKM गा, JN ग्रहि ग्रहि, U ग्रहे ग्रहे, BK ग्रहगति ग्रहि ग्रहि, BJKU मन, N आपण, P आपण, U अपण, K(P) कीधौ, M कीधा, BKP मारम, K प्रजा, NP ओठद, N चढी.

नील डाल करि देखि निलाणा  
कुससथली वासी कमल ॥ १४० ॥

सुणि आगम नगर सङ्ग साऊजम  
रुकमणि किसन वधावण रेस ।  
लहरिउं लियै जाणि लहरीरव  
राका दिनि दरसणि राकेस ॥ १४१ ॥

वधाउआं ग्रिहे ग्रिहे पुरवासी  
दलिद्र तणौ दीघौ दलिद्र ।  
ऊहव ऊआ अखित ऊहलिया  
हरी द्रोव केसर हलिद्र ॥ १४२ ॥

नर मारगि अक अक मगि नारी  
क्रमिया अति ऊहाह करेउ ।  
अङ्गमाल हरि नयर आपिवा  
बाहाँ तिकरि पसारी बेउ ॥ १४३ ॥

१४० । B देवते, KMP रेषता, N देपतां, N पंथक. BKM पथि पथिक, B उतावलि, K उतावला, M उतावली दीढो, JU दूरा पथि पथिक जनामल (°लि) रेषे, JKMN डर, BKMNP नीली, J डाण्ड, B तिषि, K तिष (for देखि), ALL नीलाणा, K कुसखल, M कुसखली, N पासदं (sic! for वासी).

१४१ । B आगमि, BKMNP नगर. BN सु सङ्ग, B सऊजम. N सङ्गजुम, BJU वषमिणि, BU छसन, JKNP किसन, M ऊहव, U वधामण, BPU रेसि, BM लहरी, K लहरि. N लहर. P लहरिउं, J लीद, N जाणे, KMP दिन, MP दरसण, B राकेसि.

१४२ । M बाधाउ, N बाधाया, BK म्हे म्हे, J म्हा म्हे, NPU म्हे म्हे. B पुरवासीयद, MN पुरवासीचे. NP दलिद, K तणै, JU दिसा (for तणौ), BJMP दीहउ, U दीधुं, P दलिद, K उतव, JM बाषद (for ऊहव), J ऊउ, KU ऊया, MN ऊवा, P ऊणां, BKNU केसरि, KPU हलद्र.

१४३ । JKU मारग, P मारगे, N हेक हेक, JKU मम, P मारमि, BP क्रमिषां, NP नाधु (for अति), N करेद, J अंकमालि, BN नयरी, N आपिवा, BK तिकरि, J तिकरि, P तिकर. JNPU पसारद.

वीजलि दुति दंड मोती अे वरिखा

भालरिअे लागा भङ्ग ।

क्वे अकास अेम औकायौ

घण आयौ किरि वरण घण ॥ १४४ ॥

मूकुरमै प्रौलि प्रौलिमै मारग

मारग सुरंग अबोरमई ।

पुरि हरि सेन अेम पैसारौ

नोरोवरि प्रविसन्ति नई ॥ १४५ ॥

धवलहरे धवल दिवै जस धवलित

धणि नागर देखे सधण ।

सकिसल सबल सदल सिरि सामल

पुछप बूँद लागी पड़ण ॥ १४६ ॥

जीपे सिसपाल जरासिंधु जीपे

आयौ ग्रिहि आरतो उतारि ।

देखे मुख वसुदेव देवकी

वार वार वारै पै वारि ॥ १४७ ॥

१४४। BMU बीजल, J बीजल, K बीजल, U दुति, B डंड, K मोतीबें (for मोती अे), BKN आकास, JPU आकाश, BJKU अवकाश, M अवि°, U आया, BKMNP करि ।

१४५। BKMU सुकर°, BKMN प्रौलि, JU प्रौलि, JN मारग, B अबोरमै, K °मच, JMNPU °मई, M पुर, BKM पदसारो, J पैसारउ, NPU पदसारउ, M नोरोवरि, J प्रविशन्ति, N पयसन्ति, P पदसन्ति, B नै, K नच, JMNPU नई ।

१४६। JM धमल°, B अचि, BM धमलित, BJKMU धच, BJM नागरि, J वैवद, NP वेवे (for देखे), BJKM सुपच, K सकुशल, J सदल सबल, BMN सिर ।

१४७। BJ(N) अुधि जीवे, K यधि जीनि, U यधि जीपे, P अुधि (for जीपे), BKM सधिपाल, BJU जरासंधि, BN [जीपे], K जीवे, B आये, JKU आया, BKNU गृधि, J गृह, P गृहे. B लवारै, J चारद, NPU लवारद, B पीधै (sic! for पै), N पच ।

विधि सहित वधावे वाजिच वावे  
 भिन भिन अभिन वाणि मुखि भाखि ।  
 करै भगति राजान किसन ची  
 राजरमणि सकमणि ग्रिहि राखि ॥ १४८ ॥

दैवग्य तेड़ि वसुदेव देवकी  
 पहिलौ ई पूकै प्रसन ।  
 दियौ लगन जोतिख ग्रंथ देखे  
 कदि परणै सकमणि किसन ॥ १४९ ॥

वेदोगत धरम विचारि वेदविद  
 कम्पित चित लागा कहण ।  
 हेकणि सुत्री सरिस किम होवै  
 पुनह पुनह पाणिगरहण ॥ १५० ॥

निरखे ततकाल चिकाल निदरसी  
 करि निरणै लागा कहण ।

१४८। B सचिनि, N वधावद, M वावे, N वावद, KPU भिन्न, N भिन्न, K अभिमव, NP [अभिन], K [वाणि], NP वाणि वणि, KMNU सुव, B छसव, JK छसन, MU छव, N छव, M की (for ची), B वणिमिचि, J वचमचि, U सकमिच, BP म्दि, J पद, KNU म्द, M मिद .

१४९। BK दैवगति, J दैवगन, M दैवगिच, N देवांगिच, PU दैवग्न, U पहिलुं, JU [ई], M ची, J पूवद चे, P पूकी, BKU कीवड चे, M यो, U ज्योतिन, N देवद, BM कद, JPU कई (for कदि), BP वचमची, J वचमचि, KN सकमची, U सकमिच, BKC छसन, NP किसन .

१५०। KN वेदोगति, M वेदोक्त, J धर्म, JKNP विचार, BMN वेदवंग, JP वेदविन, K वेदविन, J हेकिचि, M खेकचि, K पुची, N चीच, P ची ची (for सुची), K सरस, N सरिसउ, P कं (for किन), JKNP पुनः पुनः, ALL पाणिग्रहण .



सगले दोख विवरजित साह्यौ

ह्रंतौ जई ऊव्यौ हरण ॥ १५१ ॥

वसुदेव देवकी सँ ब्राह्मणे

कही परसपर ओम कहि ।

ऊव्यौ हरणि हथलेवौ ह्रव्यौ

सेस संस्कार ऊइ सहि ॥ १५२ ॥

विप्र मूरति वेद रतनमै वेदी

वंस आद्र अरजुनमै वेह ।

अरणी अगनि अग्रमै इन्धण

आऊति ध्रित घणसार अछेह ॥ १५३ ॥

पक्खिम दिसि पृठि पूरब मुख परठित

परठित ऊपरि आतपत्र ।

मधुपरिकादि संस्कार मण्डित

त्री वर बे बैसाणि तत्र ॥ १५४ ॥

१५१। M निदरसे, N किरि, BK कवि (for करि), JNPU निरवय, K बितरण (!), BK करण (for कहण), N सिगले, B दोषि, JU जदि, M जे, JP ऊउ, M ऊवो ।

१५२। N प्रतइ (for ह्रं), B कहे, K कहि, N कहीउ, P कहीयउ, U कही कह (for कही), N परसर, J ऊइ, KP ऊयउ, M ऊवे (for ऊव्यौ), JMU हरण, JP ऊउ, M ऊवो, BJMU सेष, K शेप, K संस्कार, M सहसकार, (B)N करउ (for ऊइ), P कउ (ditto), J(M)U ऊवइ (ditto), K दिवइ (ditto)

१५३। NPC रतनमय, BJK बांस, NU वंश, U चार्द्र, B अरिजुनमै, M अरजनमै, N अरजुनमय, P अरजनमय वेहि, U खनल (for खननि), B छति, J प्रत, KNPU छत, JKNU घनसार ।

१५४। B पक्खिम, J पक्खिम, M दिस, U दिशि, KU पूठ, JMP पठ परठित, N पठ थपि (for 2nd परठित), M आतपत्र, BKM मधुपर, NPU मधुपरिकादि, BJNPU सहसकार, N मंडे, P मांडे, BK [बे], J बैसारि, K(N) बैसाणीया ।

आरोपित आँखि सहु हरि आननि  
 गरभि उदधि ससि महुँ ग्रहीत ।  
 चाहै मुख अङ्गुलि ओटे चढि  
 गावै मुखि मङ्गल करि गीत ॥ १५५ ॥

आगलै त्रिया प्री चौथै आरंभि  
 , फेरा त्रिहिह इहि भाँति फिरि ।  
 कर साङ्गुसट ग्रहण कर सुँ करि  
 करी कमल चम्पियौ किरि ॥ १५६ ॥

पधरावि त्रिया वामै प्रभणावे  
 वाच परसपर जथा विधि ।  
 लाधी वेला माँगी लाधी  
 निगम पाठके नवै निधि ॥ १५७ ॥

दूलह ऊइ आगै पाकै दुलहणि  
 दीन्हा क्रम सृणहर दिसि ।  
 हँडि चौरी हथलेवै कूटै  
 मन बन्धे अञ्चला मिसि ॥ १५८ ॥

१५५ । M आरोपति, J चंवि. BK आणव, JMU आनन, BJKMU गरभ, NPU मङ्ग, BJKNPU ग्रहीत, J चाहि ग्रह, M मुख (for मुख), B(M) आंगणै, J आंगण, K आंगण, N आंगणद, P आंगणि, (B)KNP षोटां, J उंटे चढ़ि. U मुख, PU किरि .

१५६ । BKN आगलि, J आगिली, U आगद, BKN त्रिया (for त्रिया), JN त्रिय, U बी (for प्री), K चौथो आरंभ, U चौथि आरंभी, J त्रिह, N त्रिहद, J इह, U फिरि, BK संगुह. JNU सांगुह, B बां, BK कर (for करि), N(P) कमल करी. U चंपतउ, N करि .

१५७ । BJK पधरावी, JKMU बी. P प्रभणावी, N पधरावद (for प्रभ<sup>०</sup>), KU परसर, BKPU यथा, J यक (for जथा), NP मांगे लोधी. BKNU नवे .

१५८ । J आगद ऊइ पाकिं, M आगै ऊडा बंसे, K सोबहर, J दिसा, U दिवी, K हँडि, M चंबरी, KM(N)U हथलेवी कूटी. P हथलेवा कूटी, B बांधे, M बाधा, N बंधद, MN अंचलां, J मिसा .

आगै जाइ आलि केलिग्रिह अन्तरि  
 करि अङ्गण मारजण करेण ।  
 सेज वियाजि खोर सागर सजि  
 फूल वियाजि सजे तसु फेण ॥ १५९ ॥

आभा चित्र रचित तेणि रँगि अनि अनि  
 मणि दीपक करि सुध मणि ।  
 माँडि रहे चन्द्रवा तगै मिसि  
 फण सहसे ई सहसफणि ॥ १६० ॥

मंदिरन्तरि किया खिणन्तरि मिलिवा  
 विचित्रे सखिअे समानित ।  
 कीधै तिणि वीवाह संसक्रित  
 करण सुतण रति संसक्रित ॥ १६१ ॥

सङ्कुडित समसमा सन्ध्या समये  
 रति वञ्छति रुकमणि रमणि ।  
 पथिक वधू द्विठि पङ्क पङ्कियाँ  
 कमल पत्र सूरजि किरणि ॥ १६२ ॥

१५९। U आगलि, B °ग्रह. JKNPU °ग्रह. B चंद्रवि, KP मारजन, B सेज, ALL विद्याज, U सजि, J ग्रजि (for सजि), KM सजे, K तस.

१६०। KNP वेच, BJK रंग. N निशि (for करि), BJMU मच, N मंडि, B चंद्रवा, M चांद्रवा, U फवि, BM ही, BJKM °फव.

१६१। B मंदिर चंतरि, J मंदिरांतरि. (M)N मंदिरचंतर, M चिचंतरि, N चचंतर, BMU मिछवा. KNPU समाहन. M कीधो, NP कीषा, B नशि, K तिच, N जिच, (J)NPU संसक्रित, K संसक्रित, M सहसक्रित, B सुतिवि, K सुतिच, M सुतवि, NP सुतसु.

१६२। N(P) संकुचित, J संका, JNPU समये, BKMNU वंछित, J वंछर, P वंछति, BJU वचमचि, ALL रमच, J द्विठि, KNPU इठि, M दीदी, KN पंजिवा, BJKNPU किरच.

पति अति आतुर त्रिया मुक्ख पेखण  
निसा तणौ मुख दीठ निठ ।  
चन्द्र किरण कुलटा सुनिसाचर  
द्रवड़ित अभिसारिका द्रिठ ॥ १६३ ॥

अनि पँखि बन्ने चक्रवाक असन्ने  
निसि सन्ने इम अहो निसि ।  
कामणि कामि तणी कामागनि  
मन लाया दीपकाँ मिसि ॥ १६४ ॥

ऊभी सज्ज सखिअ प्रसंसिता अति  
क्रितारथी प्री मिलण क्रित ।  
अटति सेज द्वार वोचि आऊटि  
सुति दे हरि घरि समासित ॥ १६५ ॥

हँसागति तणौ आतुर थ्या हरि सँ  
वाधाऊआ जेही वहे ।  
सूँधावासि अनै नेउर सदि  
क्रमि आगै आगमन कहे ॥ १६६ ॥

१६३ । B दंपति (for पति), BM बीष, P बी, ALL सुष (for मुक्ख), BPU देष (for वै?), K दीढो, B निठि. BKN चंद, B किरणि, J इवड क, M द्रवड़ति, U द्विविड कि, KN दडि, P दड .

१६४ । B इन, NU अन, BJMU संव, (B)JNPU वंधर, B चक्रवाक, (B)JNPU असंधर, B नेसि, KM नेसे, JNP संधर, B संधि, JM [इन], K कामिष, MNPU कामिषि, ALL कामियाँ (for कामि), BJKM तषा, M कामागनि, N ०गिषि, BPU लीया, P दीपका .

१६५ । BM सज्ज, JK सज्जि, KN अत, J इति, JU छतारया, M छतारय, BJM प्रिय, K प्रोष, U प्रिय, BMNPU छत, JK छता, B अडत, M अडित, BU द्वारि, M द्वारे, ALL विचि, BM आहडि, ALL शुति, J हरि घरि दे, BNPU समासित, J ०त्रिता, K ०छता, M ०श्रुति .

१६६ । BKM हँसागय, KM तषा, KMU थषा, NP खीया, B सैं, N वाधाक आगे ही, B जही, KM खिही, J खीही, K बहेक, P वहे बहस, K

अवलम्बि सखी कर पगि पगि उभो  
 रहती मद वहती रमणि ।  
 लाज लोह लङ्गरे लगाये  
 गै जिम आणी गैगमणि ॥ १६७ ॥

देहली घसति हरि जेहड़ि दीठी  
 आखंड को उपनौ उमाय ।  
 तिणि आप ही कराये आदर  
 उभा करि रोमांस आप ॥ १६८ ॥

विहि मिली घड़ी जाइ घणूं बाँछता  
 घण दीहा अन्तरै घरि ।  
 अङ्गमाल आपे हरि आपणि  
 पधरावो जी सेज परि ॥ १६९ ॥

अति प्रेरित रूपि आँखियाँ अत्रिपत  
 माहव जदिअपि त्रिपत मन ।  
 बार बार तिम करै विलोकन  
 घण मुख जेही रङ्ग घन ॥ १७० ॥

सौधावास, N सध्धा°, JKMNPU °वास, BJP नूपुर, JMNPU सद,  
 BJMNPN क्रम. N आगलि, K आगमि आगम कहिउ, BJM आगम,  
 N कहइ .

१६७ । B अंबिलंब, K अंबिलंबित, P अंबिलंबि, U आखंवि, BM करि, B  
 मदि, J वहता, लांगरे, B लगायै, JU लगावे, KNPU गय, J अर्ध,  
 BKNPU गयगमणि .

१६८ । JKM घसत, BU जेहरि, J जेहनि, P आनंद, K कोइ, B कोइज  
 खयौ, N कोइं खयउ, P को कु खयउ, J को कु हउ, BKMN आपा,  
 K तिष ही, MU तिष, NP आपे, K [ही], P इ, J कराया जमन,  
 J किरि, B रोमांसै, KM रोमांच .

१६९ । BM बहि, JU वह, P मिलिब JU घड़ी मिली, KN बाँछतां, BK  
 घरा, JU घरां दीहां, KM दीह, U आंतरे, BJK आपे, J सेकु .

१७० । MP प्रेरति, JKMNPU रूप, K आपि ओ, B अत्रिपति, N अत्रिपति,  
 B अदिपि, JKNPU अद्यपि, M अद्यपि, BNP त्रिपति, KM त्रिपति

आजाति जाति पट घूँघट अन्तरि

मेलण अक करण अमली ।

मन दम्पती कटाखि दूति मै

निय मन सूत्र कटाखि नली ॥ १७१ ॥

वर नारि नेत्र निज वदन विलासा

जाणियौ अंतहकरण जई ।

हसि हसि भूहे हेक हेक ऊइ

ग्रिह बाहिरि सहचरी गई ॥ १७२ ॥

अकन्ति उचित क्रीड़ा चौ आरंभ

दीठौ सु न किहि देवि दुजि ।

अदिठ असुत किम कह्यौ आवै

सुख ते जाणणहार सुजि ॥ १७३ ॥

पति पवनि प्रारथित ची तत्र निपतति

सुरत अन्ति केहवो सिरी ।

P तिउं (for तिम), B विलोकष, NP धवि, K नेहो, N नेहा, P नेहां, U जोहा, K घष (for धन) .

१७१ । JK(M)NPU आयाति याति, K अंतर, (B)NP मिलिषे, K मेलै (for मेलष), K अमिली, BJK दंपति, J कटावि, KMNPU कटाच, JN दूत, B मनि सूत्र, N inverts the order of st. १७१ and st. १७२ .

१७२ । BJK विलासी, M विलासित, JN अंतकरण, J(NP)U भूहां, K भूँह, B होय, J होइ, JKNPU गृह, BJP बाहिरि, KMN बाहिर .

१७३ । JU अकंत. (K)M अकान्ति, N दीठै, PU दीठ, J किही, P कहि. K बिं, B कों (for किहि), JKMNPU देव, JPU दुज, BN अदीठ, M अदिह, BKPU असुत, (M)N असुति, M कह्यौ, U जाणद जाणणहार, JP तइ, M तै, JKNU सुज .

गजेन्द्र क्रीड़ताँ सु व्याकुलगति  
नीरासयै परि कमलिनी ॥ १७४ ॥

कीधै मधि माणिक हीरा कुन्दण  
मिलिया कारीगर मयण ।  
स्यामा तणै लिलाटि सोहिया  
कुङ्कुम बिन्दु प्रसेद कण ॥ १७५ ॥

त्री वदनि पीतता चिति व्याकुलता  
हियै ब्रगब्रगी खेद ऊह ।  
धरि चखु लाज पगे नेउर धुनि  
करे निवारण कण्ठ कुह ॥ १७६ ॥

तिणि तालि सखी गलि स्यामा तेहो  
मिली भमर वाराजु महि ।  
वलि ऊभी यई घणा घाति वल  
लता केलि अविलम्ब लहि ॥ १७७ ॥

१७४ । BKNPU पवण, JM पवण, BK पारखित, M पारखति, BN चीय, M तन, BJN निपतित, JKU चंत, J केवही, BJMNPU त्री, K वनी (for सिरी), M गजिंद्र, BM क्रीड़ता, JNPU क्रीड़ित, BKM [सु], JNPU स, NPU विषाकुल?, BK कंवि गलित, J कि विगलित, M किर गलित (for स व्याकुलगति). BJKM नीरासर, NP(U) नीरासय, J कमलिनी .

१७५ । M कीधो, N मधि (for मधि), (K)P मिलिषड, M मिलिये, BJ सामा, N तणउ, J ललाट, KMP लिलाट, N निलाट, U ललाटि, N सोउर, J कुङ्कु, BK कुङ्कु बिंद .

१७६ । ALL वदन, JKNPU चित, M चिंत, JK व्याकुलिता, J चीर, KNPU हीयर, K भ्रमघगी, M ब्रमद्रगी, JU ऊह, K ऊह, M ऊव (for ऊह), M धर चधि, JU चध, M कंठि कऊव, B omits this stanza. M places it after st. १७७ .

१७७ । K तिष, KNU ताल, B सामा, M भवर, BK भाराज, MP भाराज, U चो, K घबो, J घाल (for घाति), N घाति घषा वलि, JMN P अवलंब. KU अविलंबि .

पुनरपि पधरावी कन्है प्राणपति  
 सहित लाज भै प्रीति सा ।  
 मुगत केस तूटी मुगतावलि  
 कस कूटी कुद्र घण्टिका ॥ १७८ ॥  
 सुखि लाधै केलि स्यामि स्यामा सँगि  
 सखिअे मनरखिअे सँघट ।  
 चौकि चौकि ऊपरि चित्रसाली  
 ऊइ रहियौ कहकहाहट ॥ १७९ ॥  
 राता तत चिन्ता रत चिन्ता रत  
 गिरि कन्दरि घरि बिनै गण ।  
 निद्रावसि जग अेऊ मछानिसि  
 जामिअे कामिअे जागरण ॥ १८० ॥  
 लिखभीवर हरखि निगरभर लागी  
 आयु रयणि चूटन्ति इम ।  
 ब्रीड़ाप्रिय पोकारि किरीटी  
 जीवितप्रिय घड़ियालु जिम ॥ १८१ ॥

१७८। NP पधरावे, BKMNPV भय, J भयद्, M प्रीत, J सा, K सका (for सा), JK मुकति, BJKP तूटी, U कूटी (for तूटी), K कर (for कस), P चूटी (for तूटी), BK कुद्र, P बिद्र.

१७९। ALL सुख, M लाधी, BJK स्याम (for °मि), NP सामि, B चुंक चुंक. J चुक चौक. K चौक चौक. U चुंक चौंक. B होय

१८०। BNP(M) राता तति चिन्ता रति राता, U राता तत भर चिन्ता रत राता, K कंदर घर, J बिऊ, NPU बिनै, N मिष, K वष (for गष), BJP °वस, K जमि, N अेइ, J ऊवि (for अेऊ). B थियौ (ditto), KM थयौ (ditto).

१८१। NP लक्ष्मी, U लक्ष्मी, JK हरष, BM निगरभरि, BJK(M) चाउ, KMU रयण, BK तूटंत, J चूटंत. M तुडती, BJK °प्री, BJKMN पोकार, BM जीवत, JK °प्री, P घड़ियालि.



गत प्रभा थियौ सखि रयणि गलन्ती  
 वर मन्दा सति वदन वरि ।  
 दीपक परजलतौ इ न दीपै  
 नासफरिम सूरतनि नरि ॥ १८२ ॥

मेली तदि साध्वि सुरमण कोक मनि  
 रमण कोक मनि साध्वि रही ।  
 फूले क्यही वास प्रफूले  
 ग्रहणे सीतलता इ ग्रही ॥ १८३ ॥

धुनि ऊठि अनाहत सङ्ग भेरि धुनि  
 अरुणोद थियौ जोग अभ्यास ।  
 माया पटल निसामै मञ्जे  
 प्राणायामे जोति प्रकास ॥ १८४ ॥

सङ्गोगणि चीर रहै कैरव खो  
 घर छट ताल भमर गोघोख ।  
 दिखयहि ऊगि अतलाँ दीघा  
 मोखियाँ बन्ध बन्धियाँ मोख ॥ १८५ ॥

१८२ । JK प्रभात, N प्रभाति, JK(M)N थयउ, KN भशि, JKM रणप, BNP मांदां, K सती, BNPU सद, JK वर, K तौद (for इ), KM नासफरम, BKM सूरतन, JK नर .

१८३ । BJKN मिली, BK तद, BJKM साध, U साधि, J सुरमणि, K मन, M मधि (for 1st मनि), J मधि (for 2nd मनि), BU साध, JKM साध, J प्रफूलित, BJKM P [इ] .

१८४ । KN ऊठी, U उठी, M अनाहत, N भेरि संघ, JM भेर, JKMNPU अरुणोद, K(M)N थयउ, P [थियौ], KN(U) निसामय, K प्राणायामद, N प्राणियाँ मद, M प्रणामै, U जोति, M परकास .

१८५ । JKU संजोगिनि, BN संजोगिणी, M °जिष, N रही कहि रंघ स (sic), JKMPU नी, P वरि, J भमर, M भंवर, BP गघोख, N गघोघोख, BJKNP दिखयर, M दखियर, J प्रगट (for ऊगि), U अतला, NP मोखे, BK(M)N दीघी .

वाणिजाँ वधू गो वाह् असे विट  
 चोर चकव विप्र तीरथ वेल ।  
 सूरि प्रगटि अतलाई समपिया  
 मिलियाँ विरह विरहियाँ मेल ॥ १८६ ॥

नदि दीह वधे सर नीर घटे निसि  
 गाढ धरा द्रव हेमगिरि ।  
 सुतरु झाँह तदि दीध जगत सिरि  
 सूर राऊ किय जगत सिरि ॥ १८७ ॥

आकुल थ्या लोक केवि ऊअ अचरिज  
 वञ्चित छायाअे विहित ।  
 सरण हेम दिसि लीधौ सूरिज  
 सूरिज ही त्रिख आसरित ॥ १८८ ॥

खोखण्ड पङ्क कुमकमौ सलिल सरि  
 दलि मुगता आहरण दुति ।  
 जलक्रीड़ा क्रीडन्ति जगतपति  
 जेठ मासि ओही जुगति ॥ १८९ ॥

१८६ । B(M) वाणिज, KU वाणिज, BN गज, M वध, B असै JU असै, NP असद, K असित, BMN चकवि, K चकवा, JKM वेलि. ALL चूर, B प्रगटि, K प्रगट, JU प्रगटि, KP अतलाई, BM समपीयो, K समरथौ. N समपियउ, P समपिया, JK मेलि .

१८७ । M वधौ. N वधद घटद, BK द्रवि, BJ सुतर, KNU सुतरव, B तद, BK जगव. P जगति. J सिर, JK राह, BK(M) कीयो. N कीयर, JP जगव, M सिर .

१८८ । KM थ्या, NP(U) थिया, BK(N) केहयो (for केवि ऊअ). JPU ऊअ. B अचिरज, M ली अचरिज केहो (for केवि ऊअ अचरिज), M विहित. B लीयो हेम दिसि, K लीध हेम दिसि, M सूर हेम दिसि लीनो सरयो. JKMPU दृष, N विषय, M आसरिति .

१८९ । ALL ओषंड, B कुमकुमौ, JKMNU कमकमउ, JMU दल, M मुकता. U मुक्ता. BKM आभरण, J जगव, ओअये. KM मास, M ओहवी .

मिलि माह तणी माऊटि सँ मसि वन

तपि आसाठ तणी तपन ।

जन नीजनपणि अधिक जाणियो

मध्यरात्रि प्रति मध्याह्न ॥ १६० ॥

नैरन्ति प्रसरि निरघण गिरि नीभर

घणी भजै घणि प्रयोधर ।

भोले वाइ किया तर भङ्गुर

लवली दहन कि लू लहर ॥ १६१ ॥

कसतूरी गारि कपूर ईंट करि

नवै विहाणै नवी परि ।

कुसुम कमल दल माल अलङ्कित

हरि क्रीडै तिणि धवलहरि ॥ १६२ ॥

ऊपड़ी धुडीरव लागी अम्बरि

खेतिअ उजम भरिया खाद्र ।

मिगसिरि वाजि किया किङ्कर मिग

आद्रा वरसि कीध घर आद्र ॥ १६३ ॥

१६० । BK(M)N माऊटि, P माऊति. B सों, JKNP मसि, U मसि. तपनि, JP जष. B नीजनपणि, J निर्जण<sup>०</sup>, K नीजण चति. P नीजनपिणि, J जाणीय, K जाणीई. B मधिराति, JKP मध्यराति, N साध्याह्न .

१६१ । BK नैरन्ति, J नेरान्त, U नैरति, BKU प्रसर, J प्रसर, MNPU निरघन, M गिर, B निभरि, JK निभर, JNP धनी (for धणी). BJKNU धण (for धणि). M धनि (ditto). N वाधु. BJ तर B(M)N लवली, J लवली, K लवली. MU लहरि .

१६२ । J ईडि, NP नवउ विहाणउ, BU विहाणे K णी. N पति (for परि), JM कुसुम, KMN अलङ्कित, U क्रीडति, K तिष. M तिणि क्रीडै. BJ धमलहरि. KN धवलहरि. M धवलहरि .

१६३ । U ऊपड़ी धुडीरज, (B)KN धूलिरवि. M रजीरवि, (B)JKU बेनीच, M बेनीच, JKNPU उजम, J मिगसिर. KNU खगशिर,

बग रिखि राजान सु पावसि बैठा  
 सुर सूता थिउ मोर सर ।  
 चातक रटै बलाकी चक्षु  
 हरि सिंगारै अम्बहर ॥ १९४ ॥

काली करि काँठलि ऊजल कोरणा  
 धारे खावण धरहरिया ।  
 गलि चालिया दिसोदिसि जल ग्रभ  
 थम्भ न विरहणि नयण थिया ॥ १९५ ॥

वरसतै दड़ड़ नड़ अनड़ वाजिया  
 सघण गाजियौ गुहिर सदि ।  
 जलनिधि ही सामाइ नही जल  
 जलबाला न समाइ जलदि ॥ १९६ ॥

निहसे वृठौ घण विण नीलाणी  
 वसुधा थलि थलि जल वसइ ।  
 प्रथम समागमि वसत्र पदमणी  
 लीधे किरि ग्रहणा लसइ ॥ १९७ ॥

P भगसिर, U वायइ (for वाजि), BM थयौ बैरी (for किया किहुर),  
 NP झउ वइरी (ditto). ALL सग, BJKNPƯ आइं, J वरस,  
 N कीधउ, P कीयो, B (M)NP भुइ (for घर) .

१९४ । BMN रिष, K चक्षु, [सु] पावसे, JM पावस, B थिय, KM थयो,  
 I थियौ, B चातिग, M चात्रिग, K चातिक रटति बलाचकी, N  
 बलाचकि, B हर, K सिंगारइ .

१९५ । K उज्जल, B धारा, BJKNPƯ आवण, M संवण, J हालीया (for  
 चालिया), JB(M) दिसादिमि, PU दिशोदिश, BKM थंभै, JN  
 थंभइ, U विरहणि नयन, K नैन, M थया

१९६ । J वरसति, PU दड़ड़ि, N अनड़, I सघन, K सइ, MN जलनिध,  
 (K)MN समाइ, K जलद .

१९७ । B निहसे, K भै, BJ विण, K वण, M घर विण, K नीलांणा, निवसे,  
 BKMN समागम, N वसत, MPU पदमिनी, JN भिनी, K(M)NP  
 लीधइ, KN करि, JU ग्रहणे, J लभइ (for लसइ) .

तरु लता पल्लवित त्रिणे अङ्कुरिव  
 नीलाणी नीलम्बर न्याइ ।  
 प्रियमी नदिमै चार पहरिया  
 पहरिरे दादुर नूपुर पाइ ॥ १९८ ॥

काजल गिरि धार रेख काजल करि  
 कटि मेखला पयोधि कटि ।  
 मामोलौ बिन्दुलौ कुंकुमै  
 प्रियमी दीध लिलाट पटि ॥ १९९ ॥

मिलियै तटि ऊपटि विथुरी मिलिया  
 धणि धर धाराधर धणी ।  
 केस जमण गंग कुसुम करम्बित  
 वेणी किरि त्रिवेणी वणी ॥ २०० ॥

धर स्यामा सरिस स्यामतर जलधर  
 घेघूँचे गलि बाहा घाति ।  
 भ्रमि तिणि सन्ध्या वन्दण भूला  
 रिखिय न लखे सकै दिन राति ॥ २०१ ॥

१९८ । BM तर, J पल्लवति, N पल्लव तणउ, B त्रिण, K ढण, JPU ढणे, BM चङ्कुरवे, (K)PU चङ्कुरित, N चङ्कुरति, P नीलंबरि, U नीलांबर, BK प्रथमी, NPC प्रथिमी, N नदिमय, B चारि, BKMU पहरिया, NP परठिया (for पहरिया). P पहरिया (for पहरिरे), NP नेषर .

१९९ । JKT कज्जल, M गिर, EMNP रेख, JU किरि, M पयोध, BK प्रथमी, NU प्रथिमी, BNPU निलाट .

२०० । BK मिलीयो, J मिलीइ, M मिलीया, BNP तठ, B कपठ, K कपडि, B विथरी, J रे, N विवरी, J मिलिया, K मिलीयां, BJKMU धण धर धाराधर, JMU असुन, (N)P अवण, JM कुसुम, M कुरंबित, MPU किर, N करि, K कै (for किर), BM वेणी (for वि), P त्रिवेणी .

२०१ । NPC स्यामा, BKM सरस, M खंस तन (for स्यामतर), BJM घेघूँचे K घेघूँचे, BJK गल, M जल (for गल), BN बाहा, J(M)U बाहां, KP बाहां, BJKU भ्रम, KM तिण, BU वंदन, B(N) रिषिबे, J रिषिद, KP ऋषय, M रिष ही, B लिषि, K लष, NP लषी

रूठा पै लागि मनावि करे रस  
 लाघी देह तणौ गिणि लाभ ।  
 दम्पतिअे आलिङ्गन दीघा  
 आलिङ्गन देखे घर आभ ॥ २०२ ॥  
 जलजाल खवति जल काजल ऊजल  
 पीला हैक राता पहल ।  
 आधोफरै मेघ ऊधसता  
 महाराज राजै महल ॥ २०३ ॥  
 करि ईंट नीलमणि काटूं कुन्दण  
 यम्भ लाल पट पाचि थिर ।  
 मंदिरे गौख सु पदमरागमै  
 सिखर सिखरमै मंदिर सिर ॥ २०४ ॥  
 धरिया तनि वसत्र कुमकमै धोया  
 सुधा प्रखोलित महल सुखि ।  
 भर खावण भाद्रव भोगविजै  
 रुकमणि वर ओहवी रुखि ॥ २०५ ॥

२०२ । JKPU रूठां, BJK पाय, NPU पय, J लागइ, NP मनाव, करे रस, N लाघउ, JK गणि, P गिण, J आलिङ्गण, JU दीघउ, J आलिङ्गित

२०३ । BKMNU खवति, P खवत, U कज्जल, K उज्जल, B पीयला, KMU थक, J केई (for हैक), U आधोफरे, J फरे, BM औधसता, J ऊधरसता, M महाराजि, BU राजे ।

२०४ । BKM काटो, B कुंदणि, J खंभ, U यम्भ, K पाच, M पाठ (for पाचि), B मंदरे, K मंदिर, M गौरे, K सौ, NU मरागमय, BNP सिषरि, B सिषरिमै, N सिषरि किय, P सिषर कीय, सिरि ।

२०५ । B धरिये, K धरीयै, J धरीयां, K तन, J तिण, N तेषि, PU तिषि (for तनि), K वज्ज, B वसत, BK कुमकुमइ, JMN कमकमइ, P कमकमे, U कुंकुंमे, JU धोयां, BK मौधा, J शुंधा, M सुधै, BM खवलिति (for

वरिखा रितु गई सरद रितु वल्ती

वाखाणिसु वयणा वयणि ।

नीखर धर जल रहिउ निवाणे

निधुवनि लज्जा त्री नयणि ॥ २०६ ॥

पीलाणी धरा ऊखधो पाकी

सरदि कालि अहेवी सिरी ।

कोकिल निसुर प्रसेद ओस कण

सुरति अन्ति मुख जेम सुत्री ॥ २०७ ॥

वितजे आसोज मिले नभि वादल

प्रिथी यङ्ग जलि गुडलपण ।

जिम सतगुरु कलि कलुख तणा जण

दिपत ग्यान प्रगटे दहण ॥ २०८ ॥

गोखीर सवति रस धरा उदगिरति

सर पोइणिअे थई सुखी ।

प्र०<sup>०</sup>), K धवलत (ditto), J प्रवलित (ditto), U प्रचालित (ditto), JU मचलि, ALL सुष, BKM भर, BMU आवणि, JKP आवण, N सावण, B भाद्रवि, M भाद्रवै, K भागवीयै, M भोगवै, BJPU वषनिणि, B वरि खेवही, BJKMNP वष .

२०६। BM रिति, KN रति, U ऋतु, J सिरद, KU शरद, K वाषाणिस, BP वाषाणिभि, B वइणो वइणि, K वैणा वैण, B नोषरि, N नोषरि जल धर, P धरि, K [धर] जलधि, BK रह्यो, NP रह्यउ, J रदे, M निधुवन, JKN नयण .

२०७। BM चौषधी, KM सरद, J काल, JMNPU त्री, (J)N जस, BM सुरता, JKN सुरत, BJMNPU जिन, KM स्त्री .

२०८। BM वितजे, K वितिजै, NP वितिअे, K मिले, JKMNU नभ, BN पृथी, K प्रथवी, JNU जल, NP गुडलपण, B गुरि, M गुर, J सद-गुष, N सहत गुष, (N)P मिलि (for कलि), U जल (for अण), BK दीपति, JN दिपति, M दीप, U ज्ञान, MU प्रगटी, PU दहन .

वली सरदि सगलोक वासिअ

पितरे ही भित्तलोक प्री ॥ २०९ ॥

बोलन्ति मुज्जरमुज्ज विरह गमै बे

तिसी सुकल निसि सरद तणी ।

हंसणी ते न पासै देखै हंस

हंस न देखै हंसणी ॥ २१० ॥

ऊजले अदरिसण निसि उजुआली

घणूँ किस्सूँ वाखाण घणै ।

सोलह कला समाइ गयो सति

ऊजासहि आप आपणै ॥ २११ ॥

तुलि बैठौ तरणि तेज तम तुलिया

भूप कणै तुलता भू भाति ।

दिनि दिन तिणि लघुता प्रामै दिन

राति राति तिणि गौरव राति ॥ २१२ ॥

२०९ । BM गजवीर, ALL अशति, K पोषण, M धीय, N ययउ, JPU सुअी  
KM सुअीय, N सअी, J वले, BJKM सरद, BK अगलोक, M सरज-  
लोक, K पितरां, B मातलोक, J भित्, K सत्य, MNPU सत, KM प्रीय .

२१० । K मज्जर मज्जर. MN(P) मज्जरमुह, U मुज्जरमज्ज. KP सकल, P निस.  
JP सरदि. BK त, J ति. P तिणि. U तिण (for ते<sup>1</sup>). N नित (for  
ते<sup>1</sup> न). M तस (ditto). पासलि नवि (for पासै देखै), J वेवर (for  
देखै) .

२११ । JU कजलां, N कजली, BU अदरसणि, M निस. BJ अजुआली.  
KU उजुआली, M उजवाली, B घणा, J घणउं. P घणउ. B किसौ,  
J किसउं. B वाखाणि घणौ, J सोल कला समाइ, B औजासैहै (sic),  
J(M) ऊजासइ, U ऊजासं हि, J आपो (for आप). B आपणौ .

२१२ । P बढठा, B तरण, K तरण, PU कणय, NP तुलिता, BK भुंद,  
N भूव, KN भाति, BKU दिन दिन, NP दिणि दिणि, MNU तिण,  
(M)N पामइ. J दिण. M तिण .



दीघा मणिमंदिरे कातिक दीपक  
 सुत्री समाणियाँ माहि सुख ।  
 भीतरि थकी बाहिरि इम भासै  
 मनि लाजती सुहाग मुख ॥ २१३ ॥

कवि नवीनवी नवनवा महीकव  
 मडियै जिणि आनन्दमई ।  
 कातिग घरि घरि द्वारि कुमारी  
 थिर चीजन्ति चित्राम थई ॥ २१४ ॥

मेवन्ति नवी प्रति नवा सवे सुख  
 जग चाँ मिसि वासी जगति ।  
 रुकमणि रमण तणा जु सगद रितु  
 भुगति रासि निसि दिन भगति ॥ २१५ ॥

अहिज परि थई भीरि कजि आयाँ  
 धनजै अनै मुजोधन ।  
 मासे मगमिर भलै जु मिलियौ  
 जागिया मीँटि जनार्जन ॥ २१६ ॥

२१३। BP दीघा, K मंदिर, BJNP कातिग, K कातिक, JM समाणी, K समाणीय, B थका, K थो (for थकी), BJKN बाहिर, M बाहिरै [इम], BMU जिम मनि, JKN मन, N सोहाग, BM मुषि.

२१४। M कवि, JKI नवनवी, B नवी नवनवा मही महीकव, JK महीकव, BK मंडीयै, J मंडोइ, K जण U जिण, B जद, J जदि (for जिणि), K वारि (for द्वारि), N थिरि J चिवांत, M चिबति, N चिबदं.

२१५। J नवि, K नवै, M नवे (for नवी), BKM नवै, NP नवउ, JU नवि (for नवा), K सेवै (for सवे), BJN वा, BJP वषमिदि, U रुकमणि रमणि, B ति (for जु), K तिण (ditto), B रिति, K रति, M रति, BNU मुगत, J भगत, J रास, U राशि निशि.

२१६। BJ अह, MNU अहो N [अ], P पर, BJKMNU भीर, JMNPU धनंजय, B अनियै, JPL नद, JKNPU मुजोधन, M मासे मगसरि,

फिरियौ पक्खि वाउ ऊतर फरहरियौ

सऊवै सूहव उर सरग ।

भुयंग धनी प्रिथमी पुड़ भेदे

विवरे पैठा बे वरग ॥ २१७ ॥

ऊवै घटि नदी हेमे हेमलै

विमल खिङ्ग लागा वधग ।

जोवनागमि कटि क्रिम थायै जिम

थायै धूल नितम्ब थग ॥ २१८ ॥

भजन्ति सुग्रिह हेमन्ति सीत भै

मलिन सुतनु केइ वहै मगि ।

कोइ कोमल वसत्रे कोइ कम्बलि

जग भारियो रहन्ति जगि ॥ २१९ ॥

(B)J(M)U भलउ. BJ ज. K जो. M मुषीयो (for मिलियौ),  
BJMP मीठ, BJKMP जनारजन. N जनारजन. U जनारदन .

२१७। K फिरिया पक्खि. M फिरियै पिह. J फिरि वायु पक्षां. BJM वाइ,  
PU वाच. N वायुधर, JKU उत्तर, K परहरिया. M फिरिहरिया, K  
सऊवइ, M सऊवै सऊवो रस रंग, N सुरंग. P भुवंग, MN धनी. B  
प्रथमी. K ध्यवी, N विचरंग (for बै वरग). M बैव रंग (ditto) .

२१८। B होवे. JU ऊवि. KNP ऊवइ. BKN घट. JMNU हेम. P हेमि,  
N हेमालय, U हिमालय, BJKNPU गृंग. M गम, K योवनागम.  
J क्रिम कटि. BKNP कस. U कश. J थाइ जिम थाइ .

२१९। J भजन्ति. MN भजति. BJNU सुगृह, K सोग्रह. M सुग्रिह. P  
सुगृह. BJKMNU हेमंत. NP भय. U मिलन, BK:M मिलि निधि  
तन (for मलिन सुतनु). BJKU कोई (for केइ), M को (ditto),  
JPU मग. K वखे, N वसत्र, J कंबल. P जिधि. U जिध. MN  
भरिया. J जग

दिन जेही रिणी रिगाइ दर्सणि

क्रिम क्रिम लागा सङ्कुङ्गा ।

नीठि कुँडै आकास पोम निमि

प्रौढा करखण पङ्कुङ्गा ॥ २२० ॥

अलुभाया तन मन आप आप मै

विहति सीत रुकमणी वरि ।

वाणि अग्रथ जिम सकति सकतिवंत

पुहप गन्ध गुण गुणी परि ॥ २२१ ॥

मकरध्वज वाहणि चण्णौ अहिमकर

उतर वाउ वाओ अउर ।

कमल बालि विरहणी वदन क्रिय

अम्ब पालि सङ्गोसि उर ॥ २२२ ॥

पार्थिया क्रियण वयण दिमि पवगै

विण अम्बह बालिया वण ।

लागै माघि लोग प्रति लागै

जल दाहक सीतल जलण ॥ २२३ ॥

११० : K जेह, P जेही, N जेहउ रतष रदषायर. JU दरिसष, KN दरसष, P दरसिषि. U संकुडिषि, BJKU नीठ. BK कुँडै, N कोडिद आयाहु. BJU करषषि. NP कर्षष, MU पंगुरषि. P ्रिषि

१११ : BK उलभाया, P तनु मनु B माहि. K मदि. (for मै), M विहति, U विहति. B सीति, J बषनषी, P बपुनिषी, U बषमिषि, JPU वर. B सति सतिवंत J सवति सवतवंत. K सती सतवंत.

११२ : B मकरध्वज, JK वाहण, NP वाहनि, U वाहन, B चडे, J चडिउ. K चढीयो, N चडिउ. BJKMPU उतर, N उत्तम. U वायु, K वाच बाळै, BJKM अतुर, N अवर. P विरहिषी. U ्रिहष. M कमल for बदन, N क्रियो

११३ : ALL कपष. B पवनहि. JKM पवनह. U पवषह, M विषि, B चंरहि J चंर, K वन, J नाव. KU माह, BJMNPU लोक, KU सीतल. U अलषि

निय नाम सीत जालै वण नीला

जालै नलणी थकी जलि ।

पातिका तिणि द्वारिका न पैसै

मंजियै विण मन तगै मलि ॥ २२४ ॥

प्रतिहार प्रताप करे सी पालै

दम्पति ऊपरि दसै दिसि ।

अरक अगनि मिसि घूष आरती

निय तग वारै अहो निसि ॥ २२५ ॥

रवि बैठौ कलसि थियौ पालट रितु

ठरे जु दह कियौ हेम ठगठ ।

ऊडण पङ्क समारि रहे अलि

कणठ समारि रहे कलकणठ ॥ २२६ ॥

वीणा डफ मज्जवरि वंस वजावै

रोरी करि मुखि पञ्चम राग ।

तरणी तरण विरहि जण दुतरणि

फागुणि घरि घरि खेलै फाग ॥ २२७ ॥

२२४। N निज, N नीतल, J जालि. BKU वन, BJ नलिणी, KN(P) नलिनी, JKN जल, B पातिनि, U पातिग, J पातकी, P पातक, KNU तिष, N तिषद, JP मंजिया, K(U) मांजीया, N मांजियद, JKN विष, N मनि, K तषो. PU तषा, KN मल .

२२५। B प्रतिहारि, JMNU सीय, P सीउ, BJNPU पालै, JU दिसे, K दिसो, M दसो (for दसै). U अरकि, BKM अगनि अरक, J अगति अरक, J तषउ, M तष. B तन, K तनु, (B)KNPU उवारद

२२६। M(N) बैठै, K कलस, (B)K थिषे, J(M) थई, P थोउ, B पालडि, J रति पालट. BM रिति, U रति. KNP अतु. MNPU दह. K कैष दह (for दह कियौ), MP(U) कीष, J ठरे हेम दह कीष ठंड. उषष (for ऊडण). M संवारि, K रहद, B कलिकंड .

२२७। BM वेवा, BMPU मज्जवरि, JKN ॰यर, J वेणु (for वंस), (B)JKN वजावद. BJKM रोरी, BKMU मुख, विरह, B अषि, JKM दुतरण, P ॰रिषि, JKMNU फागुष .

अजऊँ तरु पुहप न पल्लव न अङ्गुर  
थोड़ डाल गादरित थिया ।  
जिम सिगगारि अकीधै सोहति  
प्री आगमि जाणियै प्रिया ॥ २२८ ॥

दस मास समा पति गरभ दीध रति  
मनि व्याकुल मधुकर मुखाणन्ति ।  
कठिण वैश्य कोकिल मिसि कूजति  
वनसपती प्रसवती वसन्ति ॥ २२९ ॥

पकवाने पाने फले सुपुहपे  
सुरंगे वसत्रे दरब खब ।  
पूजियै कर्साट भंगि वनसपती  
प्रसूतिका होलिका प्रब ॥ २३० ॥

लागी दलि कलि मलियानलि लागै  
त्रिगुणि पसरतै अम्ब त्रिसि ।

२२८ । BM तरि, J तर, NU न तर, M पउप, N पुउप, BK थुड़ डालां, J डाल, BK(M) गादरिति, BJMU बया, K चीयां, JKMNPU सिगगार, BKM सोहै, J सोहत, NP सोभति, J प्रिय, N प्रिउ, M आगम, K आगलि (for °मि), JMNPU आले, K आबर .

२२९ । JU सु (for समा), BKN पित, BK दधी, JU दीधी, M दधा, N उदधि, B रति, JMNPU मन, B मधि, K मब, विलखंत (for मुह°), KMN कठिन, B वेब, J वेरि, K वैब, N वेण, M वयब, PU वेवधि, P मिसि कोकिल, KN कुंजति, P कूजति, N वनसपती, JKN वसंत .

२३० । J पकवान फल फले, B फूले (for फले), KMP बले, U धरब, M त्रब, J पूजोइ, NPU पूजोये, J कठ, M कसठ, NU कबैबडि, K भंति (for भंगि), M भंजि (ditto), U संगि (ditto), K वनसपती .

रटति पुत्र मिसि मधुप खूंखराई

मात खवति मधु दूध मिसि ॥ २३१ ॥

वनि नथरि घराघरि तरि तरि सरवरि

पुरुख नारि नासिका पथि ।

वसंत जनमियौ देण वधाई

रमै वास चडि पवन रथि ॥ २३२ ॥

अति अम्ब मौर तोरण अजु अम्बुज

कली सु मङ्गल कलस करि ।

वन्दरवाल बंधायी वल्ली

तबर अका बीथै तरि ॥ २३३ ॥

फुट वानरेण कच नालिकेर फल

मज्जाति किरि दधि मंगलिक ।

कुङ्कुम अखित पराग किञ्जलक

प्रसुदित अति गायन्ति पिक ॥ २३४ ॥

२३१ । N लागीइ, K दल, J कलि दलि, PU कल, M कली, KN क (for कलि), ALL मलयानिल, निगुह, U पसरति, N प्रसरतइ, BKM बुधा बिस (for अम्बु बिसि), N बिस, BK पूत, PU पूव, NPU मधूक (for मधुप), N मानु (for मात), ALL अवति, M मिस ।

२३२ । KU वन, J नथर, M मिरि तरि, NP तब तब, J(M)U सकथरि, KMU पथ, B जननीयां, J °नीया, KM °नीये, B दिथब, J दैथब, BM रनी, B चडि पवनि ।

२३३ । B मवर, JU प्रवर (for मौर), K नवा (ditto), BK अज, N कलि-यल, P कलोथ, JU किरि, JU बजरमाल, NP बजरवाल, K वंदर-माल, BKM वेली, BJP तबथर, K तरवर, U तबथरि, K चेका, NU चेका, B(K) बिथै, JNP बीथै, U बीथ ।

२३४ । BM फडि, JP फड, K पड, B ववरथि, JKU ववरथि, B मजात, M मंजातो, N मंजति, U मज्जति, KMPU करि, N कीर, BJK(M) कुंकू, P कुंकम, M अचन, NP अचित, B किंजलिक, M प्रसुदति, N गावन्ति ।

आयौ इल वसंत वधावण आई  
 पोइणि पत्र जल ओणि परि ।  
 आणंदि वणे काचमै अङ्गणि  
 भामणि मोतिअे थाल भरि ॥ २३५ ॥

कामा वरखन्ती कामदुघा किरि  
 पुत्रवती थी मनि प्रसन ।  
 पुहप करणि करि केसू पहिरे  
 वनसपती पीला वसन ॥ २३६ ॥

कणियर तरु करणि सेवन्ती कूजा  
 जाती सोवन गुलाल जत्र ।  
 किरि परिवार सकल पहिरायौ  
 वरणि वरणि ईअे वसत्र ॥ २३७ ॥

विधि ओणि वधावे वसंत वधाअे  
 भालिम दिनि दिनि चढि भरण ।  
 ऊलरावणे फाग ऊलरायौ  
 तरु गह्वरिया थिय तरुण ॥ २३८ ॥

२३५ । BJKNU आया, M आअे, P इलि, N कलि (for इल), U वधामणी, BK आवी, JK पोयण, MU पोइण, N पोयणी, M ओण, JKMNPU आणंद, M वणे (for वणे), BKNPU भामिणि, J भामिण .

२३६ । N कामणि (for कामा), कामदूध, JMNPU करि, B यय, KNP ययय. ALL मन, M करण, N वरण (for करणि), J पहरि, M पैहरि, BK पीयला .

२३७ । JMPU कणियर, KN कणयर, BJM तर, BK कणणि, JMNU करण, NU सेवन्ती. K कुंजा, P कुंजा, N कुंजो, B जानी, M किर, N करि, KM वरण वरण, B वरन वरन विध दे, K दे दे (for ईअे), N देई (ditto) .

२३८ । J ओण, U सहित (for ओणि), M वधावो. NP वधावउ, KNU दिन दिन, U भरणि, BP ऊलामणी. JU ऊलावणे, B फागि, BPU ऊला-

मन्त्री तिहँ मयण वसंत महीपति

सिला सिंघासण घर सघर ।

माथै अम्ब कृत्र मण्डाणा

चल वाइ मझरि डलि चमर ॥ २३६ ॥

दाड़िमी बीज विसतरिया दीसै

निउंकावरि नाँखिया नग ।

चरणे लुच्चित खग फल चुम्बित

मधु मुंचन्ति सीचन्ति मग ॥ २४० ॥

राजति अति अण पदाति कुञ्ज रथ

हंस माल बन्धि ल्हासि हय ।

ढालि खजूरि पूठि डलकावे

गिरिवर सिंगारिया गय ॥ २४१ ॥

तर ताल पत्र ऊँचा तड़ तरला

सरला पसरन्ता सरगि ।

बैठै पाटि वसन्ति बन्धिया

जगहय किरि ऊपरा जगि ॥ २४२ ॥

यउ. BJKM तर, K महवुरि, J घोब, M घोयो. N ययो. U थिया, K बाधिथां (for थिय) .

२३६ । BPU तहँ, M तिह, J तदि (for तिहँ). PU सिल, BJ सिंघासणि, BJM धरि. M मंड[ि]यो, BJKM चलि. M मंजर. PU डलइ, M चंवर .

२४० । K निवकावलि. M निवकावरि, J नउका<sup>२</sup>, M लुचति. U लुंबित. BK चुंवति. M चुचति. N चुंचित. B मुंचित. KNP मुंचति. M मुचंत. U मुंचति. JM सीचंत .

२४१ । J बघ. M बंध. J लासि. BKMPU लास. BP हई, JN हया. BKN ढाल, J बजूर, M बिजूरि. N बिजूर. NP डलकायउ, KMP गिर<sup>०</sup>. BP गई. JN गया .

२४२ । BJKMU तर. JMN ताड (for ताल), P तड. BU तुड (for तड़ि), K तर (ditto), BKNP सरग. U बैठि. J पाठ. ALL वसंत. U जगि-हय. N करि. B ऊपरी BK जग



आगलि रितुराय मण्डियौ अवसर

मण्डप वन नीभरण म्दिङ्ग ।

पञ्चबाण नाइक गाइक पिक

वसुह रङ्ग मेलंगर विहङ्ग ॥ २४३ ॥

कल्हंस जाणगर मोर निरतकर

पवन तालधर ताल पत्र ।

आरि तन्तिसर भमर उपङ्गी

तीवट उघट चकोर तत्र ॥ २४४ ॥

विधिपाठक सुक सारस रसवञ्चक

कोविद खञ्जरीट गतिकार ।

प्रगलभ लागि दाटि पारेवा

विदुरवेस चक्रवाक विहार ॥ २४५ ॥

अङ्गणि जल तिरप उरप अलि पीयति

मरुत चक्र किरि लियति मरु ।

रामसरी खुमरी लागी रट

धूआ माठा चन्द घर ॥ २४६ ॥

२४३ । M आगै, B रितिराउ, K(M) रितिराउ, J रितुराउ, NP मंडीयंद, P अवसरि, J मंडिय, BJKNPU म्दंग, J पांच, BJNPU नायक गायक, K सुरंग, J मेलिगर ।

२४४ । JM निरतिकर, NP म्दय, JNP पवण, K चंभ, PU चार, K तंत-सर, M भंवर, BM जीवटि उघटि, J तीवटि उघट, K चवटि उघटि, N निवटोय उघट ।

२४५ । M विष, JNU शुक्र, BJKMU लाग, BJ दाट, चक्रवाक ।

२४६ । BK आंगणि, U आंगण, NU तरप, P उरप तरप, BKM चक्र, B पिबति, N पीयत, M लियत (for पीयति), JKPU किर, N करि, B लियत मरु, J लोयत दुब, K लियत मुर, M लै तिसुंभ, NP लिय निमरु, U लोय तिपुङ्ग, BM रामसरी, U °लिरी, M पुसुरी, B लगी, J रटि, B धूवा, JMPU धूआ, N धूयां, K धूहा, N माठी, BM धुङ्ग ।

निगरभर तरुवर सघण क्हाँह निसि  
 पुहपित अति दीपगर पलास ।  
 मौरित अम्ब रोभि रोमच्चित  
 हरखि विकास विमल क्जित हास ॥ २४७ ॥

प्रगटे मधु कोक संगीत प्रगटिया  
 सिसिर जवणिका दूरि सरि !  
 निज मँत्र पढे पात्र रितु नाँखी  
 पुहपञ्जलि वखराय परि ॥ २४८ ॥

प्रज अम्बुज सिसिर दुरीस पीड़तौ  
 ऊतर ऊथापिया असन्त ।  
 प्रसन वाउ मिसि न्याउ प्रवथी  
 वनि वनि नयरे राज वसन्त ॥ २४९ ॥

पुहपाँ मिसि अक अक मिसि पाताँ  
 खाद्या द्रव माँद्या ऊखेलि ।

२४७ । B तरवर, KNP तरवर, U तरवर, K सघन, BKN दीपकर,  
 BJKU मवरित, BJKNPUR रोभि, K रोमांचित, B हरखि, JKN  
 हरख, M विकास कमल, JKMNPU क्त .

२४८ । B प्रगटे, J प्रगट, U प्रकटित, B मधु, B प्रबढीयो, K प्रकढीयो,  
 MN प्रबढीयो, U प्रकढीया, B सुसिरि, JPU सरि, K सुसरि,  
 M सिसिरि, BK(M) जमनिका, NP जवनिका, JU दूर, B निजि,  
 K निजि (! for निज), B पात्र, BKM रिति, NPU रति, J रथ,  
 J पुहपुंजलि, K(M) पुहपांजलि, P वखराय .

२४९ । B अदभुज (sic!), K अदभुत, M उभीज सिसिरि, B सुसिरि, JPU  
 सरि, K पीड़यो उत्तर, J बाइ, M बाय, U बाय, J न्याइ, MNPU  
 न्याय, J(M) प्रवरतइ, K प्रवर्तइ, N प्रवतिउ, M वन वन, K राजा .

दीपक चम्पक लाखे दीघा

कोड़ि घजा फहराणी केलि ॥ २५० ॥

मल्यानिल वाजि सुराजि थया महि

भई दिमङ्कित अङ्क भरि ।

वेली गलि तरवराँ विलागी

पुहप भार ग्रहणा पहरि ॥ २५१ ॥

पीडंत हेमन्त सिसिर रितु पहिलौ

दुख टाल्यौ वसन्त हित दाखि ।

व्याघ्र वेली तणी तरवराँ

साखाँ विसतरियाँ वैसाखि ॥ २५२ ॥

दीजै तिहाँ डङ्कन दँड न दीजै

ग्रहणि मवरि तर गानगर ।

करग्राही परवरिया मधुकर

कुसुम गन्ध मकरन्द कर ॥ २५३ ॥

भरिया तर पुहप वहे कूटा भग

कामि बाण ग्रहिया करगि ।

२५० । M पडप, (B)JK पानां. M पंने. N पाचां. BJK(M)PU घाडिया, N गाडिया, K दरव. NU द्रव. BJK(M)P मंडिया. KNU मांडिया. K दीन्हा कोडी घज .

२५१ । J मालियानिल वाज. ALL सुराज. BJ थिया. K थयो. BJKM तरवरां. KN विलागी, U °मो. J पुहप माल. P ग्रहणां. N ग्रहणा .

२५२ । BKM पीडंति. N पीडंता. M हेमंति. BK सुसिर. J ससिर. P सिसर. BK रिति. M रित. J पहिलु, BKM टालीयो, J(N)PU टालीयउ, M व्याघ्र. N व्याघ्र, BJ तरवरां. BK विसतरियो. J(M)U °रीयउ, K वैशाख, U वैसाख

२५३ । B तिहिं, K दीसद, BJKMU ग्रहण मवर. BJKM तर. N परिग्राही, P करग्राही, M परचरीया. JM कुसन .

वलि रितुराइ पसाइ वेमन्नर

जग मुरड़ीतौ रहै जगि ॥ २५४ ॥

वरिखा जिम वरखति चातिग वञ्चित

वञ्चि न को तिम राज वसन्त ।

फुल्ल पङ्क्ति कित मेव लबध फल

बँदि कोलाहल खग बोलन्त ॥ २५५ ॥

कुसुमित कुसुमाउध ओटि केलि कित

तिहि देखे थिउ खीण तन ।

कन्त संजोगणि किंसुक कहिया

विरहणि कहे पलास वन ॥ २५६ ॥

तसु रङ्ग वास तसु वास रङ्ग तण

कर पल्लव कोमल कुसम ।

२५४ । BJKM तर, N विहे, K बूडा भरि, JMNU काम, KN करम, BJ रितिराइ, K रितिराउ, P वेसन्नरि, M मुरड़ीतु, K वहे (for रहै), P जग, BK place this stanza between st. २५३ and st. २५६, whereas JU place it between st. २५२ and st. २५३ .

२५५ । KPU वरषा, JNP वरषत, M वरिषत, U वरषित, JU चातम, NP चातक, B वंचति, KU वञ्चित, BKMU वंच, N वंचद, B राजि, J वसंति, B फुलि, MP फूल, B पंष, JK पल, M पलै, NU पलि, JKMNPU छत, J लब्ध, KN लब्धि, P लव, BKNPU बोलन्ति .

२५६ । BK कुसुमित, BKMN कुसुमाउध, B उदौ, K उदे, M उदध (for ओटि), BKNU छत, NP बी (for तिहि), U तह (ditto), BK थिय, N थोय, U थोउ, B थोन, N तनु, JU read the first two lines as follows: रेष खेक रंष पंति (पंत) परिफूलित। वदइ नारि खनि खनि ( खन खन ) वचन. but U in the comment gives also the common reading, J सुत (for कन्त), NP किंसुक कहीयउ. M कहे, N कहिउ .

वणि वणि मालणि केसर वीणति

भूली नख प्रतिबिम्ब भ्रम ॥ २५७ ॥

सबल जल सभिन्न सुगन्ध भेटि सजि

डिगमिग पाय वाय क्रोध डर ।

हालियौ मलयाचल हिमाचल

कामदूत हर प्रसन कर ॥ २५८ ॥

तरतौ नदि नदि ऊतरतौ तरि तरि

वेलि वेलि गलि गलै विलग ।

दिखण हूँत आवतौ उतर दिसि

पवन तणा तिणि वडै न पग ॥ २५९ ॥

कवड़ा कुसुम कुन्द तणा केतकी

सम सीकर निरभर खवति ।

ग्रहियौ कन्धे गन्ध भार गुरु

गन्धवाह तिणि मन्दगति ॥ २६० ॥

२५७ । BJKMU तस, KPU कुसुम, BKN बनि बनि, J वन वन, BJP मालिणि, BKMN केसरि, JP वीणत .

२५८ । M सोभित (for सभिन्न), BJ भेट, MU सजि, N संजि, BJKMNP उन्नमन, U डिगिमिगि, B पाउ वाउ, J पाइ वाइ, K पायो वायाँ, NPU वायु, JU क्रुड, KM क्रुध, P धर (for डर), NP हालिया, BMU मलयाचला, BM हेमाचलि, J हिमाचलि, K हिमालइ, P हेमाचल, K कामेत, NP हरि, JK प्रसन्न, N करि .

२५९ । BJKMU गलि गलि विलग, BN दक्षण, JPU दक्षिण, M दक्षिण, K ऊँती, M ऊता, (N)P हूँतउ, J आबताँ, N जनरि, U उत्तर, M पवण, B न न वडै (for तिणि वडै न), J ति न वडै (ditto), K तहीं न वडै (ditto), M बनि वडै (ditto), BJK पग, U पगि, BK place this stanza between st. २६० and २६१ .

२६० । B कुसुम, JM कमल (for कुसुम), B(J)KU तबौ, ALL यम, JK निरभरि, U निर्भर, ALL खवति, B कंधे, K कांधइ, N पंधि, P पंधे, U कंधइ, BM गुरु, JK तिण .

लीयै तसु अङ्ग वास रस लोभी  
रेवा जलि कित सोच रति ।  
दखिणानिल आवतौ उत्तर दिसि  
सापराध पति जिम मरति ॥ २६१ ॥

पुहपवती लता न परस पमूँके  
देतौ अंगि आलिङ्गन दान ।  
मतवाली पै ठाहि न मगई  
पवन वमन करतौ मधु पान ॥ २६२ ॥

तोय भरण छँडि ऊषसति मलय तरि  
अति पराग रज धूसर अङ्ग ।  
मधु मद खवति मन्दगति मल्लपति  
मदोमत्त मारुत मातङ्ग ॥ २६३ ॥

गुण ग्रन्थ ग्रहित गिलि गरल उगलित  
पवन वाद अउ उभै पख ।  
खीखँड सैल संजोग संजोगिनि  
भणि विरहणी भुयङ्ग भख ॥ २६४ ॥

२६१ । B लीधै, K लीधी, J लीइ. M लै. BK तस, JKNU वास अंग, JK जल, JKMNPU कत, M सोच, NP शोच, K रति, (M)N दखिणानिल, PU दखिणा°, N आवतइ, BKU उत्तर, M दिस .

२६२ । J परसपरि मूँके, NP परसपर मूँके, U परसर मूँके (for न परस पमूँके), B देयतौ, U देतु, BK अंग, M मतिवाली, KN पम, MU पाय, P पय, JU ठाइ, KM ठाँइ .

२६३ । BM तोइ भरणि (M धरणि), BJM छँडि, B औषसति, JNPU ऊषसत, K औषसत, B मलै, K तर, NP तइ, U अंगि, BKMNPU अवति, BNU मल्लपति, J महिपति, K मदोमत्त, (M)NP मदोमत्त .

२६४ । K ग्रहित गलि, JU ओगलित, U पवन, NPU उभय, N पवि, P पच, JM खीखँड, BK सयल, M सइल, NP सेल, JKU संयोग, NP संयोगि, JKPU संयोगिनि, K भखे, KU विरहिणी, KMN भख .

रितु किहि दिवस सरस राति किहि सरस

किहि रस सन्ध्या सुकवि कहन्त ।

वे पक्ख स्रग्ध ति बिज्जं मास वे

वसन्त ताइ सारिखौ वहन्त ॥ २६५ ॥

निमिख पल वसंत सारिखौ अहो निसि

अकण अक न दाखै अन्त ।

कन्त गुणे वसि थायै कन्ता

कन्ता गुणि वसि थायै कन्त ॥ २६६ ॥

ग्रिह पुहप तणौ तिणि पुहपित ग्रहणौ

पुहप ई अटिण पाथरण ।

हरखि हिंडोलि पुहपमै हिरडति

सहि सहिचरि पुहपाँ सरण ॥ २६७ ॥

पौटाडै नाद वेद पग्गोघै

निसि दिनि वाग विहार नितु ।

२६५। BN रति, JKMU रिति, B कहिमि, J किहिस, KMU कहि, N कही, B दिवसि रसि, KNU रस (for 1st सरस), B कहिमि, KN कहि, M किह, B रस (for 2nd सरस), B किही, K कहि, M किहे, BJMN कहन्ति, N बिज्जं (for 1st वे), JNPU पय, JU सुव, B त, K [ति], B वसन्ति, BMN वहन्ति ।

२६६। BM वसन्ति, (B)KM सारिषा, J सरीष, BK अकै अक, JM अक अक, N अकवि अक, U अकां अक, J वस, B थिय, J(M)U थई, K थया सु, BJMU कांता कांता, KMU गुण (for गुणि), N गुणे (ditto), J वस, B थिय, JU थयड, K थोथौ सु, M थयो, N थार ।

२६७। JKNPU ग्रह, BK तणि, J पुहपति, M पडपित, BKM ग्रहणा, J ग्रहण, B पोहप ई, J पुहपु ई, K पुहप हो, M पडप ई, NP पुहप सु, B औदणि, J उडिणि, BJM पाथरणि, JK हरण, JMU हीडोल, K लै, N लार, M हीडति, U हींचति, JNPU सह, JMP सहचरि, N सहचरी, U सहचर, BJMNP सरणि, K सरणि ।

माणग मैण अणि विधि माणै

रुकमणि कन्त वसन्त रितु ॥ २६८ ॥

अवसरि तिणि प्रीति पसरि मन अवसरि

हाइ भाइ मोहिया हरि ।

अङ्ग अनङ्ग गया आपाणा

जुड़िया जिणि वसिया जठरि ॥ २६९ ॥

वसुदेव पिता सुत थिया वासुदे

प्रदुमन सुत पित जगतपति ।

सासू देवकी रामा सुवह

रामा सासू वह रति ॥ २७० ॥

लीलाधर ग्रिहे मानुखी लीला

जगवासग वसिया जगति ।

पित प्रदुमन जगदीस पितामह

पोतौ अनिरुध उखापति ॥ २७१ ॥

किं कहिसु तासु जसु अहि थाकौ कहि

नाराइण निरगुण निरलेप ।

२६८ । N जी'इ (for जाइ), M निष, JKMN दिन. BKNP नित, JMU निति, N मा'णिग, BJMNPU मथण. KMU चेण. BK परि (for विधि), BJP हवनिणि. U रुकमिण. BJKM रिति ।

२६९ । K अवसर तिण, J प्रसर, NP पसर. BKM अनुसरि (for 2nd अवसरि), KMNP हाव भाव, MU अणि, M अ'मणि, KP आपणा, N आपपणा, K जिण ।

२७० । B वसदेव, KMNU थया, BK वासदेव, JMNU वासुदेव, B प्रदिमन, J(M)U प्रदुमन, K प्रतिमन, N प्रदुख. K सो पिता, J जगति', N जगण', NP राम मचोदर रुकमिणि सासू, K रिति ।

२७१ । BJKM ग्रहे, NPU ग्रहे. N 'वासिग, KM पिता, NP पुन (for पित), B प्रदिमन, J(M)U प्रदुमन, K प्रदिमन, B(M) पोतौ, JU पोतउ, KPU अनिरुध, M अनुवध



कहि रुकमणि प्रदुमन अनिरुध का  
सह सहचरिअ नाम संखेप ॥ २७२ ॥

लोकमाता सिन्धुसुता खी लिखमी  
पदमा पदमालया प्रमा ।  
अवर ग्रिहे असथिरा इन्दिरा  
रामा हरिवल्लभा रमा ॥ २७३ ॥

दरपक कन्दरप काम कुसुमाउध  
सम्बरारि रतिपति तनुसार ।  
समर मनोज अनङ्ग पद्मसर  
मनमथ मदन मकरध्वज मार ॥ २७४ ॥

चतुरमुख चतुरवरण चतुरातमक  
विगत चतुरजुगविधायक ।  
सरवजीव विसवक्रित ब्रह्मसू  
नगवग हंस देहनायक ॥ २७५ ॥

२७२ । BKU कहिसि, P कहसि, BJKM तास, BK [कसु], J यस, P यासिउ, N कहिया. BK कहि कहि, BKMNPU नारायण, M निर्गुण, P निगुण. U त्रिगुण, J त्रिलेप, P निलेप, N कृष्ण (for 2nd कहि), BJPU रूपमिषि, B प्रदिमन, J(M)U प्रदुमन, K प्रदमन, J अनिरुध, KPU अनिरुध, M अनुवधि. B सहचरिहै. J °रिहइ, M °रिहि, N °रीयइ, P °री, U °रीहै. K सवरतहै (sic) .

२७३ । BJKNPU खी, B लषमी, NP लषिमी, JPU पद्मा पद्मालया, BM पदमालया प्रिया पदमा, N पदमालिका प्रिया पदमा, BK अपर. BJM ग्रहे, K ग्रह, NPU मूढे, JKMNPU(उ) अखिरा. K इंदरा .

२७४ । JMPU दर्यक कंदर्य, K कंदरप, ALL कुसुमायुध, BK तनसार, JU सार, JPU मन्नाथ, JKNPU मकरध्वज .

२७५ । BK(M) चतुरथ स चतुरवरण चतुरातम, U चतुर्वर्ष चतुर्षु चतुरातम, J चतुरर्थ चतुर्वर्ष चतुराथण. NP चतुरातम, BK विग्य, J विग्न, U विग्न (for विगत), JU चतुर्थुग°. KMPU सर्वजीव, N सर्वजीव, BK विसकेत, JM विसकेत, NPU विसकन, BJNU ब्रह्मसू, K ब्रह्मसूथ, MP ब्रह्मसू, K देहहंसनायक

सुन्दरता लज्जा प्रीति सरसती  
माया कान्ती क्रिया मति ।  
सिद्धि त्रिद्धि सुचिता रुचि सरधा  
मरजादा कीरति महति ॥ २७६ ॥

संसार सुपङ्क करता ग्रिह मङ्गुह  
ग्यान तणी पञ्चमी जु गालि ।  
मदिरा रीस हिंसा निन्दा मति  
चारे करि मूँकिया चंडालि ॥ २७७ ॥

हरि समरण रस समभग हरिणाखी  
चात्रण खलु खगि खेचि चढि ।  
बैसे सभा पारकी बोलण  
प्राणिया वञ्छि तो वेलि पढि ॥ २७८ ॥

सरसती कण्ठि खी ग्रिह मुख सोभा  
भावी मुगति तिकरि भुगति ।  
उवरि ग्यान हरि भगति आतमा  
जपे वेलि ताँ ओ जुगति ॥ २७९ ॥

२७६। B सुरसती, K सरसती. BKM कान्ति. JNPU कान्ति छपा, 'K सुदपा, B रिधि विधि. J विधि बुधि रिधि, K चरि विधि. M रिधि निधि त्रिधि, NPU दृढि. BKM रुचि. NU सुचिता, JNPU अदा, M अधा, JPU मर्यादा, K मरयाद, M मजादा. N मर्जादा .

२७७। BKM सुपङ्क. JM ग्रह. KNPU गृह. NPU संगृह, J गानि, K गांन, NU ज्ञान. J तणीज, U तणीज, JKU [जु], B गांणि तिषिहीज पंचमी गालि, JU गिंधा°, M गिंधामद, BJM मूँको

२७८। M सुभिरण. K [रस], N अस (for रस), M हिरणापी. पत्र. KMNPU वेच, B बभा, U बोलणि. (BM)PU वंजद. BK(M) त, J ति. N तड, U तो .

२७९। ALL की, BJNPU गृहि, K गृह. M ग्रहि, KMN सुष, P शोभा. NU सुकति, K सुकरि (for ति°), JK भगति, N उदरि, J भगत, JU जपे, B त्यां, JK तो, M ताद .

महि सूई खट मास प्रात जलि मञ्जे

आप सपरस हर जित ईंद्री ।

प्रामै वेलि पढन्तां नित प्रति

त्री वञ्चित वर वञ्चित त्री ॥ २८० ॥

ऊपजै अहो निसि आप आपमै

रुकमणि क्रिसन सरीख रति ।

कहै वेलि वर लहै कुंवारी

परणी पूत सुहाग पति ॥ २८१ ॥

परिवार पूत्रि पोत्रे पड़पोत्रे

अरु साहसि भगडारि इम ।

जग रुकमणि हरि वेलि जपन्तां

जग पुड़ि वाधै वेलि जिम ॥ २८२ ॥

पेखे कोइ कहति अक अक प्रति

विमल मङ्गल ग्रिहि अक वगि ।

अणि कवण सुभ क्रम आचरतां

जागियै वेलि जपन्ति जगि ॥ २८३ ॥

२८० । BK सोइ, N सुखे, P सुइ, U कह्यै, J प्राणन (! for प्रात), JKMNPU जल, N मंजइ, NP सपरस, B [हर], M ऊइ (for हर), M पदंति, NP जपन्तां (for पढन्तां) नितु, JU अपर सपरस जितेंद्री (०इ) अरु । वेलि पढत (०दंती) नित : नित्य । प्रति चोवदक । वञ्चित (वञ्चित वर) पानइ नी विचित्र, K सुत्री सुवर तिम सुवर ली ।

२८१ । BK आपमहि (for ०मै), B वषमणि, JP वषमणि, N रुकमणि, U ०मिष, KU रुसन, M लख, N क्रिसन, U सरीस, J कहत, JU कुमारी, J पूर, M पुत्र, BKP साहाग, N सभाग

२८२ । BP पूत, JM पुत्र, KNU पूर, BJKM अर, B सांदिधि, J(M)PU साहस, K साहिष, N साहस वाहस, JKMNPU भंडार, BK अन, BPU वषमणि, BKU पदंतां (for अपन्तां), BK जगि पुड़ ।

२८३ । K थोक (for कोइ), B कहति, JM कहत, K कहंत, B अकै थोक, J थोकै थोक, N थोक कहइ थोकां प्रति, P कहइ थोक थोकां प्रति, BK ग्रहि,

चतुरविध वेद परणीत चिकितसा  
ससत्र उखध मंत्र तंत्र सुवि ।  
काया कजि उपचार करन्ताँ  
ऊवै सु वेलि जपँताँ ऊवि ॥ २८४ ॥

आधिभूतिक आधिदेव अध्यातम  
पिंडि प्रभवति कफ वात पित ।  
त्रिविध ताप तसु रोग त्रिविधमै  
न भवति वेलि जपँताँ नित ॥ २८५ ॥

मन सुद्धि जपन्ताँ रक्तमणि मङ्गल  
निधि संम्पति थाइ कुसल नित ।  
दुरदिन दुरग्रह दुसह दुरदिसा  
नासै दुसुपन दुरनिमित ॥ २८६ ॥

JPU गृह. M पिह. N गृहि, KU खेण, N रणि. N प्रमाण (for कवण), KPU शुभ, BKN करम आचरइ. M आचरोति, J जाणीइ, U जाणीखे जु, K जपंत .

२८४ । B ०विधि, JKNU चतुर्विध, ALL प्रणीत, B(M)N चिकित्सा, JKPU चिकित्सा, JKU शक्तीषध, J शुवइ, K सुइ, N सवइ (for सुवि), J कलि (for कजि), U उपचार, J ऊवि, K सो, BJKM जपँति, N जपंत, J ऊवइ, K ऊय, M ऊवै .

२८५ । BPU ०भूतक, K भूत, B ०देव. B पडि, JKMNPU पिंड. JK त्रिविधि, M त्रिविधि, B तस, N त्रिविधि रोगमय, J त्रिविधिमइ, M त्रिविधिमै, भवंत, BM जपन, JKN जपँति, BK place this stanza between st. २८३ and st. २८६ .

२८६ । B सुद्धि, J शुध. K सुइ, MU सुध, BJPU रक्तमणि, M निध. NP नव निधि, K थायै. U थायइ. NP [थाइ], KU कुशल, M निति, B दुरदसा, J दर्शना (sic ?), KP दुरदशा. M दुरिदसा, U दुर्दशा न्हासइ, P दुसुपण. JU दुसमन (for दुसुपन), JMU दुरनिमित .

मणि मन्त्र तन्त्र बल जन्त्र अमङ्गल

थलि जलि नभसि न कोइ छलन्ति ।

डाकणि साकणि भूत प्रेत डर

भाजै उपद्रव वेलि भणन्ति ॥ २८७ ॥

सन्धासिन्धे जोगिन्धे तपसि तापसिन्धे

काँइ इवड़ा हठ निग्रह किया ।

प्राणिया भवसागर वेलि पडि

थिया पारि ऊतरे थिया ॥ २८८ ॥

किं जोग जाग जप तप तीरथ किं

व्रत किं दानासम वरणा ।

मुखि कहि किसन रुकमणी मङ्गल

काँइ रे मन कल्पसि कृपणा ॥ २८९ ॥

बे हरि हर भजै अतारु बोलै

ते ग्रव भागीरथी म तूँ ।

अक देस वाहणी न आणाँ

सुरसरि समसरि वेलि सँ ॥ २९० ॥

२८७ । B मिणि, KM महि (for मणि), U वलि थंन, JKN थल जल, BMNPU डाकिणि, J डाकिण साकिण, M साकिणि, PU शाकिणि ।

२८८ । BM सिन्धासिन्धे, N चेत (for इवड़ा), JMPU प्राणी, N प्राणीयाँ, K °सागरह, N °सागर, JKMN P पार, B तरि पारि (for ऊतरे), K तर पार (ditto), M तरि पार (ditto), J ऊतरइ ।

२८९ । N आग जोग, B आग, दान आगम, JKNP U °अम, BJKN वरव, KMU मुख, JMU करि (for कहि), KPU कसन, M कृष्ण, N किसन, BJU कृपणिणी, BM कल्पै, JKU कल्पिस, B कृपण, KMN कृपण, JPU कृपणा ।

२९० । N बि हरि हरि, BM बोडै, J बोडइ, K बोडे, B(K) पडि, JU थंबु (for ग्रव), NP जल (ditto), BK न (for म), दिसा (for देस), M वाहनी, NPU वाहिनी, B(K) आणाँ, M आणाँ सुरसुरि ।

वल्ली तसु बीज भागवत वायौ  
महि थाणौ प्रियदास मुख ।  
मूल ताल जड़ अरथ मण्डहे  
सुथिर करणि चडि छाँह सुख ॥ २६१ ॥

पत्र अक्खर दल दाला जस परिमल  
नव रस तंतु त्रिधि अहो निसि ।  
मधुकर रसिक सु भगति मञ्जरी  
सुगति फूल फल भुगति भिसि ॥ २६२ ॥

कलि कलपवेलि वलि कामधेनुका  
चिन्तामणि सोमवल्लि चत्र ।  
प्रकटित प्रियमी प्रियु मुख पङ्कज  
अखराउलि भिसि थाइ अेकत्र ॥ २६३ ॥

प्रियुवेलि कि पँचविध प्रसिध प्रनाली  
आगम नोगम कजि अखिल ।

१६१ । BK(M)N वैली, BKM तस. JK इथु°, NU इथी°, P प्रथी°, KNPU सुष, BM मांडही. B सुषड, K सोयड, M सुयड. J सुथरि, B करवि, KM करव, BJ चडि, B सुषि.

१६२ B प्रति, JKMPU अक्खर, B प्रत (for दल), J यश, B तंति, K मातु (sic! for तंतु), BM बधि, JKU विधि, N इधि, P इडि, B सुकवि (for रसिक), J ति (for सु), K वे (ditto), U तु (ditto). B अरथ (for भगति), N सुकति, M भगति (for भु°).

१६३ । BN °वेल, P °वलि. B किना (for वलि), B समवेल. JPU °वली, N °वली, JKP चिच, N विचिच, B प्रघडित, J परडित, KNP प्रमडित, M प्रमडन. BPU इथिमी. J इथमी, KN इथनी, B इथ, J प्रियु, KNPU इथ, M प्रिय, BMP अचरावलि, JKNU अचरावलि, B प्रिय, K थाथै. N बी (for थाइ), P भिले (ditto).

मुगति तणी नीसरणी मण्डी

सरगलोक सोपान इल ॥ २९४ ॥

मोतिअे विसाहणे ग्रहि कुण मूँकै

अेक अेक प्रति अेक अनूप ।

किल सोभण मुख मूँक वयण कण

मुकवि कुकवि चालणी न सूप ॥ २९५ ॥

पिण्ड नख सिख लगि ग्रहणे पहिरिअे

महि मूँ वाणी वेलि मई ।

जगि गलि लागी रहै असै जिम

सहै न दूखण जेम सई ॥ २९६ ॥

भाखा संसकित पराकित भणताँ

मूँक भारती अे मरम ।

रस दाइनी सुन्दरी रमताँ

सेज अन्तरिख भोमि सम ॥ २९७ ॥

२९४। B °वेल, BJKMU °विधि, JKNP प्रसिड, U °दि, J प्रणाली, N परनाली, J निर्गम, M विगम, N निरगम, J असीयत (for मण्डी), K अननिक (ditto), P अनिय (ditto), U अनिय कि (ditto), B अनकसरग (for सरगलोक), M अनयअेकयम (ditto), JKNPU सगलोक .

२९५। NP मोतीयाँ, B विसाहणे, M °णो, NP °णड, B कर (for कुण), B सूँका, P सूँकि, BJKMU कलि (for किल), U सुँक, B कुण (for कण), NP किल मुख सुँक वयण सोभण कण, N साकवि, U चालिणी, M कि (for न .

२९६। B पंडि, JKM पिंड, N पो'डी, PU पिंड, BM लग, P गहणे, BJMU भूषणे, K भूषण पहिरिद, M मो, J वेल, B मै, JU मइ, U लागि रहि, B सै, JKU सइ, M सही .

२९७ B भाषा पराकृत सहकृत, M भाषा प्राकृत सहसकृत, KN संसकृत, PU संस्कृत, JKNPU प्राकृत, BK भणताँ, J भणताँ, N भणिताँ, M भारथी, BJPU दायिनी, K रहंता सेजइ अंतर, JU अंतरद, NP अंतरीष, B भोम, JK रुम, PU भमि

विवरण जौ वेलि रसिक रस वञ्छौ  
करौ करणि तौ मूझ कथ ।  
पूरे इते प्रामिस्यौ पूरौ  
इअ ओछे ओछौ अरथ ॥ २९८ ॥

जोतिखी वैद पौराणिक जोगी  
सङ्गीती तारकिक सहि ।  
चारण भाट सुकवि भाखा चित्र  
करि अकठा तौ अरथ कहि ॥ २९९ ॥

ग्रहिया मुख मुखा गिलित जग्रहिया  
मूँ गुण आखर अ मरम ।  
मोटा तणौ प्रसाद कहै महि  
जैठौ आतम सम अघम ॥ ३०० ॥

हरि जस रस साहस करे हालिया  
मो पछिता वीनती मोख ।

२९८ । B वैल, M रसि, U करब, B कहण (for करणि), K वरब (ditto),  
B जो (for तौ), M त, JU मुझ, M पूरै, J इत, KNP इतो, B  
अरथ (for इवे), U ताइ (ditto), J प्रामिस्यउ, K प्रामिसी, N प्रामि-  
सिउ, U प्रामिसउ, B प्रामिसे पूरे, NP ईयां, B अर (for इवे), JK  
अर (ditto).

२९९ । JKNPU जोतिखी, KU वैद, N वयद, BJN पुराणिक, K जोखी  
(for जोखी), JKNP तारकिक, M तारकी, U तारिक, J अत, M करे,  
U करइ, P अकठा, K अकठो त, JM [तौ] .

३०० । N ग्रहिया (for ग्रहिया), P ग्रहिया (ditto), BM मुषि, M ग्रहित,  
BNP अग्रहिया (for जग्रहिया), KM मै, NP नई, BN ग्रि (for  
गुण), MP ग्रिहि (ditto), K ग्रह (ditto), M अखर, BKM मोडां,  
NP अल अइठउ आतम अघम, B सम



अन्हीणा तुन्हीणे आया

खवण तीरये वयण सदोख ॥ ३०१ ॥

रमतौ जगदीसर तणी रहसि रस

मिथ्या वयण न तासु महे ।

सरसै रुकमणि तणी सहचरी

कहिया मूं मै तेम कहे ॥ ३०२ ॥

तूं तणा अने तूं तणी तणा त्री

केसव कहि कुण सकै क्रम ।

भलौ ताइ परसाद भारती

भूंडूं ताइ माहरौ भ्रम ॥ ३०३ ॥

रूप लक्वण गुण तणा रुकमणी

कहिवा सामरथीक कुण ।

जाइ जाणिया तिसा मै जंपिया

गोविंद राणी तणा गुण ॥ ३०४ ॥

३०१ । J रस यस, U करि, BJ मूं, M सु KN पंडितां B वेनती, K अन्ही-  
णाथ, M ंणा का, U ंणाहं BP तन्हीणे, JU तुन्हीणइ J आवीया,  
B खमण, JNP वयण, M आवणि. KU अवणे, K तीरय, M वैण, JU  
वचन (for वयण) .

३०२ । KU जगदीस B तणा, N रहसि B रसि, J रेण, B तस, J तस, K  
तास महि, B सरसति, BM वचम ण, JP वचणिणि, U वचनिण, BJNPU  
मइ, B तिण, J तिम, K कहि .

३०३ । B तू, M तुच, J केसवि KMN कुण कहि, BJ तिकी (for 1st ताइ),  
K प्रसाद, BKM भूंडूं, JNP भूंडूं, B places this stanza between  
st. २९९ and st. ३००, and MN place it between st. ३०१ and  
st. ३०२ .

३०४ । JNPU लषण, K लक्षण, M लषिण B रुमने लषिण ची तणा वचमणी,  
M वचिणी, PU वचिणी. M कहिवाइ कारत तास कुण B जंपि  
(for जाइ), KMNJ जाणिया जिस (for जाइ जाणिया), M inverts  
the order of stanzas ३०३ and ३०४ .

राठौड़ राज प्रिथीराज री कह्यो ।

८३

वरसि अचल गुण अङ्ग ससो संवति

तवियौ जस करि खो भरतार ।

करि खवणे दिन राति कण्ठ करि

पामै खो फल भगति अपार ॥ ३०५ ॥



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३०५ । J वरस, M अङ्गि, JNU ससि, M हु (for ससो), J संवत, M ससंत, P  
.....न रस अगि व[क]रि (for ...अङ्ग ससो संवति), J असि, M  
प्रिय (for 1st करि), JMINU ओ M करै (for 2nd करि), JNU खवणे,  
M अवधि, JU कंठ M करै कंठि पामै फल ओ, J फल ओ, U भगत,  
BK omit this verse.



## NOTES.

1. चार . . . . . मङ्गलचार, "These four (auspicious names) form my *maṅgalācāra*." The Sanskrit commentary of *U* identifies the four names with the four subjects which according to the rhetoricians are to be mentioned in the beginning of a work, and quotes the *śloka* following :—

मङ्गलं चाभिधेयं च सम्बन्धश्च प्रयोजनं ।

चत्वारि कथनीयानि शास्त्रस्य धुरि घीमता ॥ १ ॥

2. किरि निखइ (*P*) चीचरै चीतारा प्रतई (*N*).

4. ताइ is in origin a plural neuter form of the correlative pronoun (Ap. ताई < Skt. तानि), which like the analogous form काँइ, काँई of the interrogative, has come to do function for the singular as well. Cfr. st. 13, 303 below. In st. 11, 12 the form is doing function for the genitive-oblique. Analogous to ताइ is the form जाइ of the relative pronoun (Ap. जाई < Skt. यानि), which is used in a plural sense in st. 104, 304, and in a singular sense in st. 169.

5. Of the two readings पाथौ (*BKNS*) and चाथौ (*JMPU*) in the third line, the former is preferable on account of the alliteration of the पा° with the पा° of पार, which precedes. Alliteration is a very important factor in bardic poetry.

7. Notice the reading संपोखण of *BNPSU* for जु पोखण. The latter is the correct reading, not only because पोखण is a much better form than संपोखण, but also because the relative जु is required in the sentence.

8. In explaining the sense of this stanza, the comments of *NPU* agree together, and differ from the Dhūdhārī comment of *BKS*. For the comparison of the two interpretations, I quote below the comments of *B* and *U*: कवि कहै है सुकदेव आसदेव जइदेव आदिदे अनेक सुकवि ऊआ है पणि रीति सबही की बेकही

कै श्रीकृष्णदेव तें पहिलौ जु रुकमणीजी कौ वर्णन कीयौ सु या वासतें  
जु शृङ्गारग्रन्थ कोजै तौ पहिलै श्री कौ वर्णन कीयौ चाहिजै (B)

शुकदेवो व्यासमुतो व्यासो ऽप्यथ च गीतगोविन्दकर्ता जयदेव  
इत्यादयो ऽन्ये ऽपि विष्णुभक्तिपरायणाः सुकवयो ऽनेके वाल्मीकिप्रश्नक-  
शृङ्गारादयः सर्वे ऽप्येकसंज्ञा इत्येकः केवलः पुरुषप्रधानः श्रीगोविन्दस्तस्यैव  
स्तुतिं कृतवन्त आदौ भगवद्रूपवर्णने कृतोद्यमाः परं मया तावत्स्त्री-  
वर्णनमतः कियते यतः शृङ्गारग्रन्थो ग्रथ्यते यदुक्तं शृङ्गारे स्त्रीप्रधानत्वमतो  
मह्यं दूषणं न देयम् (U).

9. U reads जोइ हाँ for जोइहाँ in the 2nd line, and explains  
it : हाँ इत्यकछादास्यार्थमन्त्रणे जे सुजन लं पश्येत्यन्वाहारः ।

10. सिरहर, for सिरर ( < Skt. शिखर), with insertion of र,  
analogous to सरजल for सजल, सरधीर for सधीर, and सरजीत for  
सजीत, for the last of which examples see *Vācanikā Ratana*  
*Singhājī rī Māhcsadāsōta rī*. 244.

11. ताइ. See note to st. 4, above. B renders the form  
with तोधै राजा है.

12. नाम ताइ तस्या नाम (U). Here and elsewhere I have  
used a vertical dash over the line to indicate a long vowel which  
for prosodical reasons is to be pronounced as short. It is the  
same sign which is used by native copyists to convert an आ  
into अ, whenever by mistake they happen to write आ instead  
of अ. Ex. : प्रकार, for प्रकार. In Old Western Rājasthānī poetry  
in general, and Dīngāḷa poetry in particular, a long vowel  
immediately followed by a short vowel is liable to be pro-  
nounced as short.

13. ताइ तावन्मात्रम् (U), तितरौ (B).

ता as a feminine singular form of the demonstrative pro-  
noun, is an Old Dīngāḷa form which is no longer found in  
Modern Dīngāḷa nor in Modern Māravārī, where it has been  
substituted with ता. It is, of course, identical with the general  
form ते of Old Western Rājasthānī and Gujarātī. In our *Veli*  
both ता and ते are used for the feminine singular.

14. बीरज for बीज, another instance of the insertion of र in the middle of a word. Cfr. note to st 10, above.

चम्बहरि for चम्बरि, with insertion of ह analogously to समहर for समर. Cfr. *Vacanikā Ratana Singhajī rī*, 54, and also my *Notes on the Grammar of the Old Western Rājasthānī. etc.*, § 38.

15. The meaning of the two first lines is clearly explained by U : शैशवं बाल्यं तत्प्ररोरे तनौ सुप्तं गतप्रायमिति तथा यौवनं न जाग्रतं न तादृशं प्रकटितमतो वयःसंधिः समुत्पन्नः कियद्वारंस्थायी सुहिणा सु वरोति स्वप्रायो यथा वरिशब्द उपम्ये ... (U), but in the interpretation of the fourth line most of the commentators seem to have been led astray by understanding प्रथम (प्रथम) as an adjective or an adverb ("first, at first"), instead of an abbreviation of प्रिथीराज, the author of the *Feli*.

20. दल फूल विमल वन is clearly and correctly rendered by B as : द्विवै वसन्त ऋथौ ज्यां वन फूलिजै बै त्यां सरौर पूखौ. This is no doubt the original reading, which the other commentators have failed to understand and have consequently been tempted to alter the text into दल फूल विमल वने .

22. सु जु. Cfr. st. 19, 32, 46, 94.

कमोदणि for कुमोदणि . For the weakening of u into a, due to the influence of the o in the syllable following, see my note to st. 16 of the *Vacanikā Ratana Singhajī rī*. Cfr. also कुमकमौ, st. 189, 205.

मेन केस मेनकेशा इति रात्रिरूपा इत्यपि मेनशब्देन चारणभाषया सुजङ्गसदृशाः (U). Notice here the use of the term चारणभाषा "the language of the Cāraṇas" to indicate the Dīṅgaḷa.

23. वरुण तणा किरि डोर. वरुणस्य प्रचेतसः पाशा इव वरु-  
णस्य शस्त्रं पाश एव तं दूरीकर्तुं जगतो ऽपि न शक्नोते तद्विवेदमपि  
बन्धनं कृष्णस्य दृढं भावीति रहस्यं यदुक्तं कुमारसंभवे :—

शिरोषपुष्पाधिकसौकुमार्यौ बाह्व यदीयाविति मे वितर्कः ।

पराजितेनापि कृतौ हरस्य यौ कण्ठपाशौ मकरध्वजेन ॥ १ ॥

25. सधर. सधरौ माहात्म्यवन्तौ (U).

षण्, a survival of the old neuter singular of the Old Western Rājasthānī, used exactly in the same adverbial function as the षण् in *Vacanikā Ratana Singhājī rī*, 92, q. v. For other instances of the neuter in the *Veli* cfr. st. 36, 64, 66, 211.

26. जुअलि नालि इति नाम्ना लोकप्रसिद्धं कीदृशं तस्याः कदल्या गर्भसदृशं विशेषसौकुमार्येण नोरोमत्वमपि प्रकाशितम् (U).

27. हरिहंस सावक हरिहंससावकाः सूर्यस्य लज्जपत्यानीवाण-सूर्याः (U).

28. हिव रुकमणी नी विद्या कहइ । आठ व्याकरण भणी अडा-रह पुराण जाणइ अठारह स्मृति जाणइ धर्मअर्थनीतिमोक्ष प्रकाश कह शास्त्र जाणइ चारि वेद ४ भले १ आचार्यअ २ व्याकरण ३ इन्द ४ जोतिष ५ पदमञ्जन ६ अे षडङ्ग जाणइ षडङ्ग ६ चारि वेद ४ मीमांसा १ तर्कविद्या १ धर्मशास्त्र १ पुराण १८ सर्व मिल्या चउद विद्या नी जाण चउसठि सकला नी जाण जाणी अेकोकी विद्या माहि अनेक घणा घणा अधिकार आपणइ मति सूं जे माहिला अर्थ विचारियइ कह (P)

29. हरि निधि. Here perhaps I was authorized to read हर with the majority of the MSS., thereby making the correspondence with the हर at the end of the line more complete, but I have preferred to retain the regular form, not only on account of the हर immediately preceding, but also because it is difficult to know how far one would be justified in altering, however slightly, the endings of words or syllables to produce internal rhymes or alliterations. Thus, if I had chosen to read हर for हरि, why should I have not read also गवर for गवरि to produce one more internal rhyme ?

वन्दे गवरि हर, अद्यापि होलिकानन्तरं कन्याभिगौरिपूजेतिव्रतं वितन्यत ईप्सितवरप्राप्तिनिमित्तम् (U).

32. पाँतरिया, बुझा विहीनौ जातौ (U).

माना ६. Here the pleonastic particle ६ has been added by myself to complete the number of prosodical instants required for the verse (14). I might have added ४ as well. If one more syllable is not thus introduced, the verse will fall short of one *mātrā*, but one might still read it correctly by pronouncing the second syllable of माना as equivalent in duration of time to three prosodical instants instead of two. For an analogous case see st. 183.

35. The MSS. *J(K) SU* read नाम नन्द दमघोष नर in the second line, but the explanation which the commentary of *U* gives of नन्द is hardly acceptable: पुरीहितो दमघोषनामा नृषामानन्दकरः (*U*). In the *Bhāgavata Purāṇa* Damaghoṣa is the name of the father of Siṣupāla

36. चन्देवरी is my emendation of the original reading which is given as चन्देरी by the consensus of all the MSS. The reason for the emendation is the same as has been adduced above for the reading of माना ६ instead of माना (st. 32), namely, the necessity of introducing one more prosodical instant to make the line complete. In the present case too, the deficiency might be made good by pronouncing the *e* of °न्द° as equivalent to three prosodical instants instead of two.

37 संगि ऊषा ... देसपति . Cfr. प्रिथी राज लख्खा केई देसपती (*Ṭa-canikā Ratana Singhārī* ri. 20).

38. बाभे, from Ap. वञ्जहि < Skt. वञ्चन्, is the regular passive form of बाँचणे, which in the modern language has gone out of use, it being substituted with the new form बञ्चोई. For the use of वञ्जह in Prakrit, see Pischel's *Prakr. Gramm.*, § 548.

39. सुभी, for कुभी, a technical term used in Indian architecture to indicate the base of a pillar (see *Archaeol. Surv. of West. India*, Vol. ix, Northern Gujarat, p. 24). The change of कु° into सु° was evidently made by the Poet only in homage to the rule of the *veṇasagāi*.

40. जोड़ is a word whereof the exact meaning is not clear. The Dhūdhārī commentary seems to take it in the sense of



“tent”: रङ्ग रङ्ग रा समिधाना जभा किश बै सोइ मानू वादल डषा, whereas the commentaries of *PU* explain it as a synonym of स्त्री “woman”: जोइ इतिस्त्रीपर्यायः स्त्रीणां श्यामोज्ज्वलरक्तपीतनीलरङ्गानि वस्त्राण्येवोत्प्रेक्ष्यते जलदपटलानीव पृथग्ग्वर्णान्यभटन्दानीव (*U*); जोइ कहतां स्त्री ना टन्द पञ्चरङ्ग वस्त्र पहिरा तेहिज जलदपटल मेघघटा किहाँ सामल किहाँइ उज्ज्वल इसउ पञ्चवर्ण मेघटन्द (*P*). To understand the comparison, one should think of the way the Indian women, dressed in gorgeous colours, crowd the roofs of the houses on all festive occasions when there is a procession or any other similar *tamasha* to be seen.

41. कोरण, नवीनमेघवर्षणसमयात्प्राक्मग्जोवायुशुभाभदर्शन-मिति (*I'*)

42. गावै करि मङ्गल. Cfr. गावै मुखि मङ्गल करि गीत, st. 55, below. From a comparison of the two passages it is obvious that करि is in both cases connected with मङ्गल. The commentaries do not all agree in the interpretation of the phrase, for instance *B* renders the present passage simply with मङ्गल गावै बै, and *P* in the latter passage connects करि with मुखि and renders: मुखइ करी मङ्गलरूप गीत गावई. The correct meaning of the phrase मङ्गल करि is evidently that which is given by *U* under st. 155, namely: मङ्गलानि दत्त्वा ... गीतानि गायन्ति. In other words, here मङ्गल is not used to give the meaning of “auspicious song,” but only “auspicious ceremony.”

मनै, for मने, the shortening of the initial syllable being required by the metre.

44. बलिवागो इतिविप्रः (*U*). The literal meaning of the word evidently is “he who wears the brahminic thread round his neck.”

वीर वटाऊ ब्राह्मण, अहो भाई अहो पथिक अहो ब्राह्मण अव्यन्त उतावली थकी वाग वाग वचन कहइ (*P*)

45. म म करिषि, a sigmatic future form used in the function of a prohibitive imperative. For the use of similar prohibitive

futures in Old Western Rājasthānī and Prakrit, see *Notes on the Gramm. of the Old West. Rāj.*, § 121.

जच, a Sanskritism well permissible in bardic poetry. Cfr. तच, st. 174, 244.

46. रहरह केह बह रही रह. From the commentaries, it appears that the meaning of this phrase is that all the few travellers who were out, having reached their destination, halted for the night, but the grammatical connection of the three words बह रही रह is not clear to me. I quote below the renderings of the three commentaries of *BPI*:—मारग मारग थे पथी आय विश्राम कियउ पथ चलता रह्या (B); वटाऊ सर्व वासउ रहिवा भणी “रहउ रहउ” इम कछना पथ वही रह्या (P); रहरह इति यो यत्रोषितुमनाः स तत्र गन्तुकामो भूत्वा चिन्तितं स्थानमाश्रयदतो मार्गवहनं लोकैर्निरस्तम् (U).

47. भौ इति सभयाश्चर्ये (U).

49. The commentary of U gives two explanations of करि कमल, the second of which is evidently wrong: करे कमलानि कृत्वा मन्दं मन्दं चलन्तीति विशेषस्तथान्यार्थे कराः सौकुमार्येण कमलसदृशा इत्यपि (U).

जङ्गम तीरथ इति योगध्यानलीना योगीश्वराः (U); जोगीसर (P); अनेक तपसी (B).

51. सम्प्रति प्रत्यक्षम् (U).

52. अन्तहपुरि दरबारि (B); श्रीअन्तेउर माहि गयउ माहिली सभा माहि (P); पुरान्तः पृथं पृथं श्रीकृष्णस्यान्तःसभासंमुखं गतवान् (U).

53. पचिली, an adverbial adjective, i.e. an adjective doing function for an adverb (पचिलै, or पचिलूँ, cfr. the reading of N). For the use of adverbial adjectives in Old Western Rājasthānī see *Notes . . . etc.*, § 78.

55. The verse is in corrupt Sanskrit. The reading of the first line is unsatisfactory in all the MSS. I have adopted the reading of *NPU*, in which the order of the questions कस्मात् कस्मिन् etc. is confirmed by the order of the replies contained in st. 56, but I have had to complete the line with the insertion of किञ्च, which is found in *BJM* only, as the line was falling short of two *mātrās*. The commentary of *U* to this stanza runs as follows : हे मित्र त्वं कस्मात् पुरात् समागतः कस्मिन् पुरे वससि किमर्थमिहागमः केन सह द्रव्यं तव कार्यमग्रे कुत्र परियासि तत्त्वं ब्रूहि ममाग्रे निवेदय एतत्तव करस्यं पत्रं केन जनेन कस्मै प्रेषितमिति देवभाषा संस्कृतमेव प्रश्नम् (*U*).

57. वाचत ... न वणौ, वाचयितुं न वण्ड इति न प्रकृत्यं संभवति (*U*), वचायइ नही (*P*).

कागल is rendered by the Sanskrit commentator with कङ्कलम्, a neologism not without interest.

58. असरणसरण is understood as a compound by the commentaries of *BU* (असरणसरण तुम्हारी विरद है *B*; हे असरणसरण *U*), but *P* more ingeniously reads the two words as separate and understands : बीजउ सरण कोई नथी, i.e. to translate the text literally, "every other protection is without protection." Notice that *P* also reads नूँ जि instead of तूभा.

60. सालिगराम सूद्र ग्रहि सङ्गुहि, सालियाम श्रीपरमेस्वर नी मूर्ति श्रूद्र ने घरे कोई उत्तम जनम द्रइ (*P*): सालियामं गल्लकीनद्युत्यन्नं श्रूद्रग्रहे (*sic*) संग्राह्यन्ति ददते इव (*U*).

62. It will be noticed that the first line in this stanza does not conform to the general rule of the *venasagāri*, which requires that the first and the last word in the line should begin with the same letter. But the Poet is not to be found at fault here. By studying all the lines in the *Veli*, which apparently do not conform to the rule of the *venasagāri*, I have discovered that these, far from having no *venasagāri* at all, have two *venasagāris*. In other words, the line is split in two, and each of the two parts has a *venasagāri* of its own. Thus in the present case

आण forms *venasagāi* with **बधुर**, and **बाग** with **बहि**. The other examples of double *venasagāi* which I have found in the *Veli* are :

खीपति कुण सु मति दूभ गुण जु तवति (6).

सैसव तनि सुखपति जीवण न जाग्रति (15).

कोकिल कण्ठ सुहाइ सर (20),

पणिहारि पटल दल वरण चंपक दल (49).

कुमकमै मंजण करि धौत वसत धरि (81),

इभ कुंभ अन्धारी कुच सु कञ्चुकी (90).

गजरा नवग्रही प्रौंचिया प्रौंचे (93),

चोर चक्रव विप्र तीरथ वेल (186).

मूं लोष. Strictly grammatically speaking, the reading **हं** लोष of *BJKSU* would be more regular, as **मूं** is not a direct, but an oblique form. But the reading **मूं** is supported by the rule of the alliteration, which carries much weight in bardic poetry, and also by the large use which both Old Western *Rājasthāni* and *Māravāri*, especially colloquial, make of the impersonal passive construction of the past participle (*bhāvi prayoga*, see *Notes . . . etc.*, § 127) Thus in modern *Māravāri* one would not say to-day **हं लोधी**, but **म नै लोधी**. *P* renders accordingly : **मुभ नइ लोषनीरुप (P)**.

63. **हूं, अहं** सीतारूपा (*U*); **हूं** सीतारूप (*P*).

वेलोहरण कहताँ समुद्र (*B*).

64. बाहरि करि "Rescue me!", an imperative. The Sanskrit commentator renders : **मम ... बाहरिं यत्प्रनाशवस्तुः पक्षादालनोपायं कुरु**.

बालोज for बालोष, the °**व** being probably changed into °**ज** only for the sake of the rhyme.

65. Apparently, the second and third line in this stanza do not conform to the rule of the *venasagāi*, because the first and the last word in each of the two lines do not begin with the same letter. It is however to be observed that the bards are often satisfied with making the initial syllable of the first

word in the line correspond to the second, third, or even fourth syllable of the last word, instead than to the initial syllable of it, as the general rule requires. Thus, in the present case, the त् of विशा has its correspondence in the त् of आतुरी, and the र of राजि has its correspondence in the र् of विराजौ. This is not considered to be a breach of the rule of the *venasagāi*. For other examples of this case see stanzas 39, 40, 67, 107, 108, 109, 118, 119, 144, 161, 171, 174, 176, 178, 179, 188, 192, 194, 198, 208, 209, 216, 222, 247, 252, 264, 265, 288, 305.

दुरी इति दुःखोत्पादकः (U) : दुखदाई (P) : दूसमन (B).

66. ते is understood by P in the sense of a causal conjunction (नी भई काराई) and connected with कहिजौ, but it is evidently connected with लगन वेला. U renders : तस्य लगनस्य वेलाया अन्तरे जीणि दिनानि वर्तन्त इत्यवधेदर्शने (U).

आरात, a Sanskritism which is hardly justified in bardic poetry. U renders it with निकटम्, B with बाहरि, and P with समीप.

68. इसै, an instrumental used adverbially "in such (a way), with such (speed)." The position of the qualitative demonstrative adjective इसी in this construction is similar to that of the correlative adverb "so" in English, in phrases like : "I like it *so* much ! They go *so* fast !" etc. Cfr. वचनी इसी (*Vacanikā Ratana Singhajī rī*, 21), and चलन्ता इसा (*Ditto.*, 23). In the present case, N renders the word with भलइ प्रकारई, and P with भली परद. The reading ईसु of NPU is not clear to me, unless it is an incorrect reading for ईसै, the neuter form of इसी used adverbially.

The commentary of U to this stanza is of particular interest inasmuch as it represents an attempt by its author, Sāranga, to throw aside the authority of his guide, Āraṇa Lākhō, and give an interpretation of his own. But in this he fails, and his new interpretation is grossly absurd and altogether unacceptable : चारणनैवमुक्तमस्ति सुयोवसेनो १ मेघपुष्पो २ वेगवान् ३ बलाहक एते कृष्णस्य रथे चत्वारो ऽद्याः परं मम मनसि नैवं स्फुरति यतो ज्ञायते सर्वमप्येन्द्रियस्य चपलातिवर्जनं तेन रथः कीदृशो बहति यादृशं वानरसमं समुत्थकमथ च नइ मेघ पुष्प इति नदीजलपूर-

समये यादृग् वद्व्यथवा बलाहकानां वर्षाभ्याणां यादृशं यादृशं वेगवत्त्व-  
मिति रथगतेराधिक्यं तत्र सारथिं दूरं कृत्वा खेच्छया त्रिभुवनपतिः  
स्वयं रथं खेटयितुं लभ्यो ऽतो ज्ञायते घरा पृथ्वी गिरयः पर्वताः पुराणि  
मार्गनगराणि श्रीकृष्णसंमुखं समागच्छन्तीव महति जन अभ्यागतवति  
संमुखमागमनं महत्वप्रदानमनयोक्त्या वेगवत्तया रथस्य निर्गमो ऽवगन्तव्यः  
(U).

69. जिस "So that, in order to." For the employment of  
जिस as a final conjunction in Old Western Rājasthānī. see  
Notes...etc., § 111.

71. मुख धारणा, मुख नी धारणा नूर (P); मुखस्य धारणां  
कान्तिं तर्कयति सविशेषं पश्यति दूतस्य मुखे निर्मलता कार्यसिद्धिलक्षणं  
प्रतीतम् (U).

72. महन्नि is evidently a feminine substantive, the object of  
कही, and I identify it with Gujarātī माहिनी, f. "Information,  
particular knowledge." The commentators, however, prefer  
to connect the word with मुखजण and to explain it as महत्तराः  
ल्लियः "respectable women" (U), or महत्तर लोक "respectable  
people" (P). One need only look at the place महन्नि occupies  
in the sentence, to understand that the commentators' inter-  
pretation is a grammatical impossibility. But the lack of  
common sense is often one of the most conspicuous qualities  
of Indian commentators, especially of those who wish to  
make a display of their undigested erudition.

73. अचरिज को लाधै अरथ. Here लाधै is my emendation.  
BKMNS read लाधो which is untenable and has probably origi-  
nated from a misreading of लाधै, whereas JPU read लाधा.  
Also, most of the MSS. read कइ in the place of को. I do not  
think there can be any doubt that the construction of the  
phrase here is identical with the को अचरिज मनुहारि तथौ in st. 78,  
and therefore लाधै अरथ is a genitive. But it might be understood  
as a locative as well, the terminal *i* of अरथ being dropped to  
form a rhyme with कथ. If the phrase लाधै अरथ is understood as

a genitive, the reading लाधा of *JPU* would be equally correct, the oblique in °è and the oblique in °ā being equally permissible in the form of *Ḍiṅgāla* in which the *Veli* is written. *U* renders the phrase with: अर्थेलके किमाअर्थम् (*U*).

74. अके उजाथर कल्हि अवाहा, जिके उजाथर संग्रामधीर ते साथइ बली जे कल्हि अवाहा अग्रेसरी आगइ चालिइ खामिभक्त ते साथइ लीधा (*P*): अके अद्वितीय उजाध[र]इ (*sic*) क° ओज संग्रामइ धीर ते साथइ लीधा बली जिके कल्हि संग्रामइ अवाहा अग्रेसरी इइ अथवा दुवाहा क° कल्हि बली (*N*); एके ये ओजाथरइ (*sic*) इति संग्रामेधीरा: पुनर् अवाहा इत्यग्रेसरणयोग्या: खामिभक्ता: (*U*).

आखाडसिध कहताँ जिअे बि तीन वार संग्राम कीधा इइ किहाँ हारइ नही अहवा [सु]भट (*P*).

75. Notice the reading नाम रिख of *BM*. It is obviously to be explained as a misreading of नागरिख, unless it is, indeed, an alteration introduced by some presumptuous copyist.

76. केवी दुर्जना: (*U*).

77. आपपर इति परस्परम् (*U*).

78. राजा रै, a colloquial phrase which is to be completed with a substantive in the locative like बरै "in the house." It is, ultimately, the same idiom which is used in English and other European languages.

79. सोखावि सखी राखी आखे सजि, श्रीकृष्णजी आया जाणी रुकमणियइ सखियाँ सोखावि राखी इइ ते सखी राणी प्रति इम कहइ इइ ...(*P*).

The last line in this stanza does not violate the rule of the *vēṇasagāṇī*, because the bards in particular, and Marwari writers in general, always consider postpositions as forming one word with the substantive to which they are appended,

and therefore, according to their theory, the last word in the line with which we are concerned, is not नयी but अम्बिकातयी. Cfr. the similar case of मदन ची in st. 82, दाया लबि in st. 108. क्रिसन ची in st. 148, हरि सँ in st. 166, and नयी पारे in st. 192.

80. श्यामा चारंभिया सिणगार. Here श्यामा ("the dark-complexioned one") is used by the Poet as a mere synonym or epithet of Rukmini, obviously without any particular intention, much as it is used throughout the poem, but the Sanskrit commentator apparently thinks that the word is here used intentionally and takes the opportunity to explain the meaning of it, by quoting two *ślokas* which enumerate the characteristics of a *śyāmā* woman :—

यदुक्तं श्यामालक्षणम् :

श्यामा च श्यामवर्णा स्यात् श्यामा मधुरभाषिणी ।

अप्रसूता भवेत् श्यामा श्यामा षोडशवर्षिकी ॥ १ ॥

या शीते चोष्णशरीरा उष्णे शीतशरीरिणी ।

मध्यकाले भवेन्मध्या सा श्यामा इत्युदाहृता ॥ २ ॥

81. The commentators do not seem to be sure about the exact meaning of झकाझा, a word which some render with जतावला "quick" and others with ढीला "loose." The commentary of N gives both the meanings. I quote below the different comments to the last two lines in the stanza: सु किसी देखिजै है जैसे मखतूल कौ डोरौ तूटै है अर गुण मोती ककोहा कहताँ ऊतावला छिटकि छिटकि पड़ै है इसी सोभा देखिजै है (B); जाणे करि झीना कहताँ निबला मकतूल पाट नइ गुण दोरइ ककोहा ढीला प्रोत प्रोया ते हाथ थकी कूटा तूटा पड़िवा लागी (P); अच्छेमें जाने गुणमुक्ताः क्षीणैर्निर्बलैर्मकतूलगुणैः श्यामपट्टद्वरके ककोहा इति शिथिलं प्रोताश्रुटिता इव पतितुं लघ्ना इव सादृश्य उत्प्रेक्षा (U); जाणे करि झीना क° निबला क्षीण मखतूल ना गुण दोरा थकी गुणरूप मोती ककोहा क° ढीला प्रोया थका अथवा ककोहा ऊतावला कूटा पड़ता जिसा दीसइ तिसा जलकण दीसइ कइ (N).



84. कण्ठ कहताँ गलई पोत कहताँ वोड़ियउ बाँध्यउ जाणे कपोत पारेवउ अथवा नीलकण्ठ महादेव नौ गलौ जिस्यौ अथवा जाणे करि हिमाचल पर्वत पाखइ यमुना वहइ छइ अथवा जाणे निश्वई श्रीशङ्खधर श्रीकृष्णइ समइ भागि विचालइ अकइ आँगुली भाल्यउ प्रह्ल होइ (P).

85. जमुण फेण पावन्न जग, उत्प्रेक्षते जगत्पावन्या गङ्गायाः फेन-युक्ता यमुना इव (U).

कुमारमग पिटदण्डउ आसू कातो री रातइ श्वेतदण्ड सरीखउ (P); कुमारमार्गः स्वर्गदण्डक इवाम्बिने कार्तिके मासि नीरजस्त्रे गगने श्वेतदण्डको दृश्यते (U).

86. अणियाला तीखा (BNP), literally "pointed."

सिली सिली बरि, literally "on the hone of the collyrium-pencil," the former सिली being used in the meaning of शल्लोक "the pencil used for applying collyrium to the eyelids," and the latter in the meaning of ग्रीवा "a hone." N reads सिरि सिली बरि and explains: अङ्गनरूप सिली ऊपरि वसी सिरि क' ओ तेज चढाया (N).

जल वालियौ पाणी दीधउ (P); जलं दत्तम् (U).

87. वली रुकमणियइ आँपणइ निलाडरूप चन्द्रमायइ रोली नउ तिलक कोधउ वली कलङ्क धूम बेउँ काट कहताँ रातपणइ करी महादेव नउ चीजउ लोचन अग्नि सरीखउ तेह नेउ धूम काण्डउ तीजउ लोचन निर्धूम कीधउ आँपणा मुखइ ललाटरूप अर्धचन्द्र तेह नु श्यामता-रूप कलङ्क काण्डउ चन्द्रमा निकलङ्क कीधउ अे भावार्थ अेतलइ तिलक भलउ वखाण्डउ (P).

काट, काटशब्देन दोषम् (U).

89. वाँकिया. I am not sure about the exact meaning of this word. The commentators simply say that it is a term for a part of a ratha, and P adds that the *vāṅkiyās* are found at the two sides of the vehicle.

ताड़ङ्ग ताड़ङ्गयुगलं कर्णकुण्डले चक्राविव पेटकाविवेति (U). Notice here the use of the word पेटक- as a Sanskritisation of the vernacular word पड़ड़ "a wheel." The latter word is, of course, not derived from पेटक- but from Apabhramṣa पड़ड़ड (Cfr. Prakrit पड़ explained as रथचक्रम् in Hemacandra's *Deśināmamālā*).

90. कवच सम्भू काम कि कलह, जाणे महादेवजी कवच पहिरौ कै काम सौं जुध करिवा कै ताँई (B); शम्भुना हरेण कामेन सह कलिं कर्तुमानसा कवचः संनाहो दृत इव प्राकृतकविसमये कुचस्य शम्भूपमा प्रसिद्धा (U).

Notice the reading मन हरि आगै मण्डप मण्डे of B, which is explained: श्रीकृष्णजी का मन कै ताँई मण्डप कायौ कै जु मन आया बैसिसी (B).

बारिगह, बारिगह सब्दई तम्बू वल्ल ना दीधा इइ तिहाँ तम्बू-यई रजुआदि बन्धण ऊइ अनइ इहाँ कसादि बन्धण जाणिवड पट-कुटीति बारिगहशब्देन चारणभाषयां तम्बूनाम (N); वारगहशब्देन पटकुटीयुगलं रचितमिव (U).

91. कल क° मनोहर (N). The other commentators omit to explain the word.

93. वले वलै विधि विधि वलित, वली वलय श्यामपाटकउ विधइ विधइ आपापणा स्थानक बाँध्या (P); तथा च वलयः श्यामपट्ट-सूत्रग्रथितो विधि विधि यथास्थानं निवेशिताः (sic) (U).

95. किमत्र, a Sanskritism bolder than अत्र and तत्र which are used by the Poet in other places. U renders: तेषां भूषणानां कविरच ग्रन्थे किं व्याख्यानं कुर्यात् (U).

96. मापित करल इति मुष्टियाह्या (U).

भावीसूचक... The Sanskrit commentator gives two different interpretations of the last two lines in this stanza, of which the latter interpretation rests on a reading भावीसूचक, which is not

evidenced by any MS. : उत्प्रेक्षते भावीसूचका अनागतभाग्याविर्भाव-  
कथकाः सिंहराशौ ग्रहगणः सकल इति सर्वे ग्रहा अवस्थिता इव कथाः  
सिंहकटोसाम्ये सिंहराशित्वमेवोक्तं यतो रुक्मिण्यास्तुलाराशस्तस्याः  
सिंहस्थाः सर्वे ग्रहा एकादशा ज्योतिःशास्त्रे फलदायिनो मनोवाञ्छितं  
ददत अतः श्रोत्रणास्योत्सङ्गे निवेष्टनं भावीति महद्भाग्योदयत्वं  
दर्शितमयमेकोर्थो द्वितीये ऽर्थे एकस्यां राशौ स्थिताः सर्वे ग्रहा जन्मसंज्ञका  
भावीशोचका इतिपाठे दुर्दशादर्शकास्तस्या राशेः क्षीणत्वप्रतिपादको  
ऽतः कटौ क्षीणा जातेतीदमपि वितर्कणं न्यायं ग्रहाणामपि विविधवर्णत्व-  
मवगन्तव्यम् (U).

98. वली रुक्मणोयइ नाकइ लटकतउ मोती दीधउ ते वखा-  
णइ दधि वीण समुद्र माहि थो वणतउ रूडउ जाणी लीधउ साख्यात  
गुणमय मोती नउ दाणउ ससत आघउ पाळउ हालतउ नाक नइ  
आगइ मुक्ताफल मोती निहसत लटकतउ शोभइ जाणे सुकदेव व्यास-  
पुत्र तेह नइ मुखि भागवत पुराण शोभइ सुक सरोखी नासा मोती  
सरोखौ भागवत (P).

The Dhūdhārī commentary reads सु सन (for ससन) in the  
second line, and explains : समुद्र सोधि अर जु मोती लियौ थौ जु  
वणतौ देख्यौ साख्यात गुणमै सु सत्य या वात सही (B).

99. करि इक बीड़ौ.....The Sanskrit commentator gives  
two different interpretations of the sense of the last two lines,  
but the second interpretation could hardly be taken seriously :  
उत्प्रेक्षते वीटकरूपः कीरः शुक्लस्य मुखकमलस्य मध्ये खजात्या नाशा-  
रूपया शुक्रा सह बीड़ां कर्तुमुद्यतोस्ति करकमलस्यः शुक्रो मुखस्थितना-  
शाशुक्रा खेच्छया रन्तुं प्रवृत्त इवेति चिन्त्यं तथा द्वितीये ऽर्थे वामायाः  
करे वीटकं शुक्लरूपं तस्य मुखकमलस्य जात्या करकमलरूपया बीड़ते  
इत्यपि (U).

102. पान तम्बोल (P); बीड़ा रा डबा (N); पत्रभाजनम्, (U).

103. चकडोल सुखासन (P); प्रसिद्ध सुखासणादि (N); नरवा-  
हयानम् (U).

तै, the oblique singular form of the correlative pronoun (< तद्, cfr. st. 66), used in the same construction as in st. 95, above. The form is peculiar of the Vikānerī; standard Māra-vārī uses तिण, तिणि instead.

104. तुरी लाग ले ताकि तिम, आँप आँप जोग्य तुरी घोड़ा ताकी नइ लीधा (P); स्वययोग्यान् तुरगान् वेगवतो ऽश्वान् प्रथमं वितर्क्य ततो गृहीत्वा (U). Apparently, लाग is here used in the sense of “fit, suitable.” (Cfr. Gujarāṭī लाग, “near to, close to; applicable; suitable, agreeable,” Belsare’s *Etym. Dict.*, p. 1002).

105. हिलवलिया कहताँ घणा ऊतावला है (B); गुणविसतरा (P); बऊसघनं विस्तृताः (U); हिलवलिया कं रुकमिणीजी रा चकडोल आगलि पाक्लि इतस्तत परिभ्रमणशील यया घणुं विस्तरा हइ (N).

मद गुड़ित मद भरता (P). Notice the reading गलिन of BKMN. The reading गुड़िता is of course preferable, not only because more difficult, but also because of the alliteration it makes with the first two syllables of गुड़न्ता.

106. चाहि is here used in the function of a postposition of the accusative-dative to give the meaning of “towards, in the direction of.” The form is, of course, a conjunctive participle from चाहणौ in origin, and carries the meaning of “desiring.” The Sanskrit commentator literally enough renders with अनुलक्षोदित्य, but the commentaries of NP mistake the real meaning of the word and explain it as चहुँ “four,” namely “the four directions of the compass” (!).

The third line in this verse does not conform to the rule of the *veṇasagāi*, and it would seem that the correct reading must be वैकुण्ठ किरि चकोआवासी, but as the reading is evidenced by the consensus of all the MSS., I have not ventured to alter it. Cfr. the similar case of किरि नोपायो तदि जिकुटीये in st. 110, तिबि चाप ही करायौ चादर in st. 168, जिम सिपगारि चकोधै सोहति in st. 228; and किरि परिवार सकल पहिरायौ in st. 237. From the combined evidence of all these cases it would seem that when a line begins with an adverbial, pronominal, or conjunctive

form, or in general with a word having more or less the character of a proclitical, the *venasagāi* may optionally be formed with the second word in the line instead than with the first, thereby leaving out of consideration the proclitical word with which the line begins. Cfr. the analogous case of lines ending with a postposition, for which see my note to st. 79, above. Cfr also the case of गौ चाबे in *Vacanikā Ratana Singhajī rī*. 170. 183. 187. 205. 206, an anomaly which probably finds its explanation in some reason analogous to that given above.

107. पारस is understood differently by the different commentators: चउ पखेर (N); बिजँ पासइ (P); परितः (U); पारस पाखाण [कौ देऊरौ] (B).

108. हाथा लगि. For the apparent violation of the rule of the *venasagāi*, see note to st. 79. above.

109. In the third line the MSS. NP read मन in the place of गति, and explain: आपणे स्वरूप मन सँ जोइवउ तिगँ चउथउ बाण थाप्यउ (N); आपणइ आपणउ स्वरूप जोइवउ (P), both explanations concurring with U's: स्वतः सुदर्शनेन .

लसणि अङ्ग मोड़णइ (P).

सच्च प्रपञ्चः कृतः (U); उद्यम कियौ (B).

110. तह इति शक्तिः (U).

निकुटीअे सूत्रधारिभिः (U).

113. साऊलि पुकार (B); कूकरव वुँब सबद (N); कूकड़उ (P); कूकरवम् (U).

आलूदा सनद्धबद्ध थया (P), सञ्जीभृताः (U).

बऊरूप योगीन्द्ररूपाः (U).

114. लारोवरि लारोलारि (P), अणिजन्धेन (U).

नह खरता नर वरै नर. Here the exact meaning of खरना is not quite clear, though the word could hardly be anything

but an abstract substantive derivative of **खर** "hard." Following the clue given by the commentaries, I should feel inclined to understand something like: "With the hardness of the (horse's) hoofs each man vies with the others (in speed)." But the use of an abstract like **खरना** in a similar connection is at least uncommon. I quote below the paraphrases of *PU*: तीखइ नखइ करी घोड़ा घोड़ा नई नर नर नई प्रेरइ कइ (*P*); नखै: खरतरैत्यत्यमनैरश्वैर्नरानरं दृन्वते प्रेरयन्ति स्मेति खखवेगाध्रिक्खदर्शनम् (*U*)

115. The third line in this stanza apparently does not conform to the rule of the *venasagatā*, but probably the Poet is not at fault, as he considered न सुणिजै as a single word.

116. नैड़ी. It is strange that here and in all other passages where the adjective **नैड़ी** occurs, almost all the MSS. should read नै instead of नै, नई. The word is from Sanskrit \*निकटकः, through Apabhraṃśa निचडउ > णडडउ, and its correct form in Rājasthānī is नडडउ > नैड़ी.

117. कालाहृणि कृष्णवर्ण (*A*): कृष्णवर्णमेघाभ्युदय- (*U*).

आड़ंग जाणे अन्यकार जाणी (*N*); लोही वरिसवउ जाणी (*P*): आडङ्गमिति वर्षणसमयं रुधिरमयमिव विज्ञाय (*U*).

बेपुड़ी वहै. Here **बेपुड़ी** evidently is only a feminine singular adjective, identical with the modern **बेवड़ी** "double," and some substantive must be understood with it to complete the meaning. The commentaries of *NP* understand **नदी**, namely "a double river is flowing, the one of water and the other of blood," but such a meaning can hardly be considered as satisfactory. The Sanskrit commentary is not very clear, but apparently understands **वर्षा**, namely "a double shower is pouring", but this explanation is also far from satisfactory. The correct explanation is probably that given by the *Dhūdhārī* commentary, which understands the word **फौज** and explains: बेपुड़ी कहतौ वादल की बेपुड़ी कहै जो दो वडा वादल आन्हो साम्हौ हौइ तब कहै जु मेघ वरससो तैसे फौज पिण बेपुड़ी वहै सो जाणिजै रगत वरससी (*B*).

118 कुहकबाण दाख नी उखली बाँसे बाँधी (N).

गैगहण, गय हस्ती त्याँ की गहणि ऊई गहण कहताँ भीड़ ऊई (B).

The Sanskrit commentary thus renders the meaning of the peculiar Dīngāla terms occurring in the first two verses :  
हथनालिहवाईकुहकबाणाः सर्वाण्यप्यातसबाजोलक्षणाणि तेषां ऊविरि-  
त्युच्छलनं जातं वीराणां सुभटानां हक्ताः स्वस्वबलवत्ताया वाढस्वरेण  
प्रकाशनमभूद्यहणमिति रणभूमिः सूरैर्गृहीता (U).

120. असुभकारियो, कायर इम कहिवा लागे जे असुभकारियो  
क° अकालइ असुभकारी उतपात उपनउ (N); तैर्जातमयं समयो ऽका-  
लिकसमेतमेघवटशुभकार्युत्पातिकः (U).

121. चोटियाली is evidently a feminine adjective connected with चौमडि "the sixty-four (*yoginis*)," but the Dhūḍhārī com-  
mentator ignores the real meaning of the word and most fan-  
tastically ascribes to it the meaning of "drops of blood": रुधिर  
खेत माँहे अकटौ ऊँचौ कै अर उपरा जु रुधिर की बूँद पड़ै कै त्वाँह  
की जु ऊँची बूँद ऊँचलै कै सु चोटियाली कहावै (B). The correct  
explanation of the word is that given by UP: कुटितवेणीका  
विरलकेशः (U); कुटे केसे (P).

चाचरि [रण]भूम्यङ्गणे (U); रणभूमिकायइ (P).

औमडै शस्त्रमोक्षविवादे (U); माहोमाहे हथियार बाहइ (P);  
सस्त्र रा अउभइइ (N).

122. ततः प्रवृद्धे संग्रामे रणाङ्गणे रुधिराणि रत्नतलिया इति  
बहुतरं चलितान्यतो योगिनीनां हस्तेभ्यो बहुशः पतितानि पत्राणि  
पानभाजनानि प्रवाहे वेगवत्तथाधोमुखानि जातान्यतस्तरीत्वा तरीत्वा  
गच्छन्ति कीदृशानि दृश्यन्ते स्मोत्प्रेक्ष्यते जलप्रवाहे बुद्बुदाकाराः पद्मोट-  
करूपा इव ते ऽपि सम्भूता बहुदृष्टिं सूचयन्ति वर्णतो ऽपि श्वेताः पत्रा-  
ण्यपि नृकपलानीवेति साम्यम् (U).

The commentaries of NP, and so also the commentary of U which I have quoted above, understand the second घषा in the second line in the sense of "vessel," apparently identifying

the word with घड़ा. Though the interchange of ड़ with ष is not unprecedented in Māravārī (cfr. for instance the double form रिणमल and रिड़मल), I do not think the above interpretation is acceptable. In my opinion, the second घषा cannot be anything but a direct plural masculine from the adjective घषौ, connected with some word to be understood like "blows" or "men." The latter interpretation is the one preferred by the Dhūdhārī commentator who paraphrases : घषा हायाँ ये घषा जीध पड़्या है (B).

123. हल in the fourth line is explained by NP (and apparently also by U, though this substitutes for it हव in the commentary) as an adverb meaning "quickly, immediately." I wonder if the meaning of "plough" would not be preferable, especially in view of the fact that बाहवियै in the third line has no object, and the only object which can be understood with it is हल "plough."

124. विसरियाँ विसर is a puzzle to me, and that it was also a puzzle to the commentators is clearly indicated by the different interpretations they have given of the phrase and by their attempts to obviate the difficulty by altering the original reading. From the commentaries, as well as from the general sense of the stanza, it would seem that the meaning of the phrase must be something like : "after doing the ploughing," but what the exact meaning of the two words विसरियाँ विसर is, I am unable to guess. Another difficulty is in the खारी in the second line, an adjective which, if it refers to बीज as it seems, ought to be in the masculine, and not in the feminine gender.

125. सिरा हंस नीसरै सति, जिहाँ खेती पाकै तहाँ सरा नीसरै सो बे जोधा काँ सिर हंस नीसरै सोई मातुँ सरा नीसरै (B). ततो हंसा जीवा निःसरन्ति किमिति तत्र सिरोनामानि पलानीव तत्रापि धान्याविर्भावे शिरा निःसरन्ति कथं सत्त्वेन सारवत्तया (U).

127. In all the MSS., the first line in this stanza falls short of two mātrās, but from the commentaries of NP as well as from a comparison with st. 128, where the phrase खलै खलै occurs, we may conclude almost with absolute certainty that



the word which has been omitted is खलि. I quote below the commentary of *U* to the entire stanza: रामे सुजाभ्यां रणं डोहमाने खलानां स्थाने रणे सपरिवारचरणाः स्थिराः कृतास्ते एव मेढीभूता यतः क्षेपगाहटनस्थाने मर्यादार्यं स्तम्भो रोपितस्य (*sic*!) नाम मेढीति प्रसिद्धं पुनः पुनस्तत्र चटनेन संहारं श्रेयति मति वृषस्थानीयवाजिपदैः सुशुगाहटं कृतम् (*U*).

128. खेतो नीपजै तिहों कण आवै सो वडा वडा जोधा मारया सो ओही माजुं कण लिया भाजि गया सो जाणे कणकण किया फौज का समूह भागा सो ओहीज नाज का गाडा खाँचा भार खाँचौ जहाँ खलौ होइ तहाँ चुणिया नइ चिड़ी आय बैठै बलभद्र रै खलै खल कहतौ दुरजनौ ऊपरि गृभणी आइ बैठी मांस चुणै गृभणी चिड़ी ऊँइ अरु मांस ही नाज ऊँयै (*B*).

129. वडफरि ऊँजतै विरुधि. Here all the commentators understand विरुधि in the sense of जमराणउ “the god Yama.” *U*, for instance, renders: हृदयाग्रन्यस्तखेटके गृहीतेषु परमुक्तलोहेषु ससु विरुद्धो यमो भूत्वा लभः ।

भलाभली सति. From the commentaries it appears that there is here an allusion to a proverb (*òkhāṇò*), whereof the entire form is भलाभली प्रियवी. The meaning is clearly explained by *U*: एकस्मादेको ज्यो ऽधिको भवति, namely “there is no good thing on earth than which there is not another still better.” सति is, of course, सत्य “true.” The proverb is still used in Gujarātī under the form भलाभली प्रियवी है, but in a somewhat different sense. (See Belsare’s *Etym. Dict.*, p. 872).

130. अेकाअेक अकस्मात् (*NPI*).

131. विलकुलियौ रक्तत्वमाश्रितवान् (*L*); रातड़उ ह्रउ (*P*): रातउ ह्रयउ (*N*).

वेलखि वेलकं पुङ्खस्थानम् (*L*); जिह्वां शर थापी खाँचीयइ ते वेलख (*P*).

अरणी शराग्रभागं पुष्टिं च (*L*)

133. सनसि लज्जया (U).

अखियात आश्चर्यकारी वात (NP); ख्यातिराश्चर्य ... स्तुतियोग्या  
वार्त्ता चेति (U).

134. सोनानामी रक्ताभिधः (U), literally "he whose name  
is gold (रक्ता)."

क्षिण्यै जीवि, an absolute locative. क्षणिके जीविते स्वाधीने  
तज्जीविते (U); क्षणस्थायी स्वाधीन जीवतव्य जाणी नइ (N); थोड़ी  
वेला जीवतव्य जाणी (P).

135. All the commentaries, except the Dhūdhārī com-  
mentary, which has altered the original reading, agree in saying  
that the meaning of this stanza is ironical (बक्रोक्ति).

137. The word हालिया in the third line seems to have  
puzzled the commentators, for they all give different and absurd  
interpretations of it. PU read हा लिया. N seems to understand  
हालिया in the sense of अलग कीया हूँना, and [इ]लगाया in the sense  
of पावा फिरी लगाया. If हालिया could be understood in the sense  
of "were restored," the difficulty would be eliminated, but a  
verb हालौ "to restore" is unknown to me. I quote below the  
comment of U, which contains two different interpretations of  
the passage: हा इति खेदमाकलय ये केशा अलगाया ऊँता दूरीकृता  
आसन् ते तु श्यालकशिरसि हस्तं फेरयित्वा खहस्तेन शिरः प्रस्पर्श (sic)  
आलीया इति घस्त्रिजीभाषया पञ्चाहताः पुनर्नवीकृता इतिभावार्थो ऽथवा  
हाथी लीया इति देशभाषया प्रकटिता इत्यपि (U)

139. चाहै वाट जोइवा लागा (N); विलोकितु लघाः (U).

ओटे उच्चैःस्थाने (U); नगर बाहिर ऊँचे स्थानके (N); ऊटले  
ऊँचे ठामे (P).

The second and the fourth line in this stanza are irregular,  
in that they number thirteen syllabic instants, instead of four-  
teen. In the *veliyò gīta* as used by Prithī Rāja, the second and  
the fourth line always contain thirteen syllabic instants when  
ending in a periambus (◡◡), fourteen when ending in a iambus

(ॐ—), and fifteen when ending in a trochee (ॐ—). In the present case, we have a iambus, and therefore the second and the fourth line ought to have fourteen syllabic instants each.

140. नील डाल करि देखि, “seeing green twigs in the hands (of the messengers).” In this connection, the Dhūdhārī commentator remarks that it is a custom for the messengers to carry a green twig in their hands when bringing good news, so that people who see them approaching from a distance may prepare themselves for joy, before the messengers are near enough to speak.

The Sanskrit commentator gives an absurd interpretation of the fourth line, to wit : कुशस्थली द्वारिकापुरी कुसुमैर्वासिता कमलोत्करैः सुगन्धीकृता. namely : “they perfumed Kuśasthali with lotus-flowers (!).” a blunder which is all the more extraordinary as the sense of the stanza is quite clear.

141. लहरिउं लहरी आनन्दलीलाः (U); सुखतरङ्ग कल्लोलरूप लहरि (N).

लहरीरव समुद्र (All).

143. तिकरि. This same word occurs again in st. 279, where it is explained by U as उत्करे “in thy hand.” and by P as करि हाथइ “in the hand.” I doubt if “hand” is the real meaning of the word, though it cannot be said that such a meaning is altogether inconsistent with the sense of the two passages in which तिकरि occurs. I cannot avoid the suspicion that तिकरि is in both cases a pronominal or an adverbial form. Could it not be a curtailment from अतिकरि (< अति करि) “exceedingly, very much”?

147. पै वारि. Here पै is probably the contracted form of परि < ऊपरि “over, above,” but the commentary of N understands it as पय “water”: पयवारि कहतौ घृषपाणी उवारइ तथा कोईक लूँपाणी उवारइ इम पिण कहइ कइ (N). As the meaning of “water” is given by वारि, which immediately follows, it would seem that here पै must have another meaning, i.e. the meaning suggested above.

151. साहौ लग्नम् (U); लगनदिन (V).
152. सेस संसकार, सेस थाकता बीजा संसकार सर्व आरिम-कारिमादि (P).
153. अरजुनमै वेह, वेहीति मङ्गलकलशा अर्जुनं स्वर्णं तन्मयाः (U).
155. चाहै जोवइ (P); पश्यन्ति (U). Cfr. st. 139.  
मङ्गल करि. Cfr. करि मङ्गल in st. 42.
158. आगलै त्रिया प्री चौथै आरंभि, चीन् वारान् चवरिकापान्श्वे स्त्रीमयेसरीं कृत्वा ऊतं ऊताशं प्रदक्षिणीकृत्य चतुर्थे आरम्भे ऽग्रे पतिः पृष्ठे स्त्रीति विधिवद्विधाय विवाहः प्रारब्धः (U).
159. करेण, a Sanskrit instrumental, which is of course quite an anomaly in Dīṅgaḷa. Cfr. the similar case of वानरेण in st. 234.
160. सूध मणि is explained by the Sanskrit commentary in the sense of शुद्धमानसा सुभक्त्या and connected with सहस्रफणि. Obviously the explanation is wrong, for मणि here is not an instrumental from मन "thought," but from मणि "gem."
161. मँदिरन्तरि, खिणन्तरि. From the point of view of Sanskrit grammar, the correct spelling of these two words would be मँदिरान्तरि. खिणान्तरि, but in Dīṅgaḷa an ā resulting from the contraction of two as in the middle of a word, is commonly shortened into a when followed by a double or compound consonant. The explanation of this fact is that the ā in such circumstances, even if changed into a, remains always prosodically long, thanks to the lengthening effect of the consonants following.
- विचित्रे चतुर (NP).
162. किरणि, a feminine form for ordinary किरण "a ray of light." The Dhūdhārī commentator in rendering the pass-

age uses किरण, but as a feminine gender : स्वरज री किरण पसरौ थो  
सु सङ्गुडो (B).

163. द्रवङ्गित. All the commentaries, except the Dhūḍhārī commentary which does not explain the word, understand द्रवङ्गित in the sense of द्रविङ्ग "a thief, robber." To make the text better suit such an interpretation, some commentators have even altered the original reading: thus *U* has changed द्रवङ्गित into द्रविङ्ग कि . I have no doubt that द्रवङ्गित has nothing to do with द्रविङ्ग "a robber," but is a verbal form, i.e. a past participle perfect from द्रवङ्गणौ, a secondary form of द्रोङ्गणौ, द्रोङ्गणौ "to run, go forth." My interpretation is supported by the analogy of st. 162, where there is a past participle perfect सङ्गुङ्गित corresponding to our द्रवङ्गित, and where there are also four subjects exactly as in our stanza, whereas if द्रवङ्गित were understood as a substantive, our stanza would have five subjects as against four in st. 162. It is evident that the two stanzas were formed one after the analogy of the other, and hence the above argument carries great weight.

164. अन्येषां पक्षिणां पक्षौ बद्धावुडुतुमशक्यौ चक्रवाक्युगलम-  
संधे इत्यमिलितं रात्रौ वियोगित्वादहोनिशमपि प्रदोषे दम्पतीव मिलितौ  
कालद्वयसंधित्वात् कामिकामिनीनां मनसा कामाभ्रयोऽन्तर्भूता बहिः  
प्रकटिता इव केन दीपकोद्योतमिषेणायं न दीपोद्योतः परं दम्पतीमनोभिः  
(U).

166. कहे, a past participial perfect form equivalent to कहिथौ. The existence of past participial perfects in °e in Diṅgaḷa, had been ignored by me till I came across the present passage which is so explicit that the nature of कहे could not possibly be mistaken. In all the other cases of perfects in °e which I had come across before, I had felt inclined to consider them as incorrect readings for °è, and interpret them as historical presents. I regret that I have made two or three such mistakes in my edition of the *Vacanikā Ratana Singhajī rī*. For instance in *kavitta* 243 in the last-mentioned work, I have repeatedly read पड़े, whereas I ought to have read पड़े, throughout.

168. जेहड़ि इति चरणामरणविशेषम् (U). Cfr. Hindi जेहर /.

For the third line in this stanza, which apparently does not conform to the rule of the *venasagāī*, see note to st. 106.

169. विहि, a feminine singular form of the remote demonstrative वो (Hindi वह). The modern Māravāṇī form, for the feminine, would be वा.

171. घुङ्घटपटान्तरे कटाक्षरूपा दूत्यायाति च पुनर्याति गतागतं कुर्वती मनसोरमिलितयोर्मेलनार्थमेकीभूतकरणार्थमथवा द्वयोर्मनसि सूत्रिते ताणवाणकरूपे कटाक्षमोक्षो नलिकाक्षेपणमिति वस्त्रगुञ्जनविधिः (U).

174. पति पवनि प्रारथित, वायरइ करी नइ कीधउ कइ सुख नउ उपाय जेणो (sic) अहेवी कीधी अतलइ ओल्लणजी वायु करिवा लागी (N); पत्न्या पवनेन वातकरणेन प्रार्थिता दत्तसुखोपाया (U).

In the last line in this stanza the *venasagāī* is obtained by making the initial letter of the first word correspond to the last letter of the last word, but the irregularity is explainable in that the नी is a suffix. Cfr. the similar case of बाकुलना in st. 176, चण्डिका in st. 178, चक्ररिन in st. 198, कुंजुमे in st. 199, गुडलपण in st. 208, and सकतिबँत in st. 221.

176. ऊह, a poetical license for ऊई, introduced only to effect a rhyme with the कुह of the fourth line.

घरि चखु लाज ..... चक्षुषोर्लज्जा धृता अतो घुङ्घटादिकरण-मिति चरणयोर्नूपुरध्वनिनिवारणं कण्ठे कुहुरवस्य निवृत्तिरिति निःसरत्वं सर्वाण्यपि लक्षणाणि समुत्पन्नानि (U); ..... कुह कुह अहेवउ कूजित सबद सुरत माँहि हँतउ ते निवारण करे कं निवारणउ (N).

177. घणा घाति वल, प्रचुराण्यङ्गुलीवलकानि निविडं कण्ठे निक्षिप्य (U); अङ्गुलीइ घणा वलका आँकुड़ा घाति आँगुली माँहि आँगुली भराइ निवड़ काठी सखी नइ गलइ लागी (P).

178. सा, साउ इति खादुपर्यायः खादुना संयुक्ता ... प्रीति-  
खादुना (U).

कस कञ्चुकबन्धनानि (U); कुच नी कस (P).

179. मनरखिअ मनोरक्षकाभिष्कन्दोवर्तिनीभिः (U); मनमानी  
(P); मन की राखणहार (B).

संघट is understood by the commentaries of *NPU* in the sense of "spying or observing secretly," but I am unable to see how the word संघट could be capable of such a meaning. More reasonable is the explanation of the *Dhūdhārī* commentator: त्याँद कौ (i.e. सखियाँ कौ) घेरो जुड़ रद्दो बै (B), but probably the right explanation is "crowd" or "crowded" according to the Sanskrit meaning of the word.

180. बिन्है गण, बे सरोखा जाणवा (P); बिन्है गिण क° अहे  
वेउँ नैं यथायोग्य वसति गणवी (N); द्वयमपि गणयित्वा यथायोग्यं  
विचार्यम् (U). From the above renderings of the commentaries it is clear that they consider गण as an imperative form second singular, the correct form of which would be गणि or गणिषि. Cfr. गणिषि in st. 202.

जामी यामिका यमनियमव्रतादिकतत्परा योगीश्वराः (U).

181. हरखि निगरभर, अत्यन्त हर्ष भरि करी (NP); आणन्द का  
समूह माँहि मगन (B); हर्षनिर्भरेण (U).

182. सै इति सत्याः स्त्रियः (U).

नासफरिम अदाटत्वेन (U); अदाटत्वपण गुणइँ करी (N); सफरिम  
पाखै (B).

183. तस्मिन् समये विरहावध्यन्ते कोकस्य मनसि साध्वि इति  
वाञ्छा मिलिता प्रादुर्भूता कामिकानां मनसि रममाणानां चित्ते कोकेन  
चतुरशीत्यासनसूचकेन शास्त्रेण क्रीडया इच्छा निवृत्ता दूरीभूता यतो  
दिवसोदयो ऽधुना भावीति कथं निःशङ्कं रन्तुं शक्यत अथ फलैः कुसुमै-

वासा सुगन्धत्वं त्यक्तं ग्लानित्वाद् ग्रहणैराभरणैर्मुक्तामयादिकैः शीतलता  
शैत्यं गृहीतेति (U).

184. प्राणायामे, an agentive-instrumental plural, प्राणायामैः  
वासप्रवासरोधनैः (U).

187. With this stanza begins the description of the different seasons of the year. In some MSS. the new argument is introduced by the remark: अथ चतुर्वर्णनम्.

गाढ घरा, पृथ्वी कठिना जाता (U); प्रिथी गाढ पकड़ौ कठोर  
ऊई (B).

सूर राऊ किय जगत सिरि. Here some commentaries read राऊ and understand "road, track," and some maintain राऊ "the demon Rāhu, calamity." The Sanskrit commentator gives both the explanations: जगतो लोकानां शिरसि सूर्यो राऊरिवोत्पात इव हतो महादुःखावहो लगत्यन्यार्थे सूर्येण जगत्शिरसि राहो मार्गः हतः सर्वाङ्गान् मल्लके तपनं बज्रं भवतीत्यवगन्तव्यम् (U).

188. केवि ऊव्य अचरिज, केइक लोकाँ नई आसचर्य थयउ हा  
हा कुण आकरउ तपइ इइ अथ[वा] अजुँ किंसोइक तपइ इइ (N).

त्रिच, in the fourth line, is used in the double meaning of  
वृषरात्रि "the zodiacal sign Taurus," and वृच "a tree."

189. दलि मुगता आहरण दुति, युतेः कान्था आहरणे आनय-  
नार्थं पीठिकामध्ये मौक्तिकानि दलयित्वा संचूर्ण्य पिण्डीकृतानि तत्पीठिका-  
मर्दनेनाङ्गस्य तेजस्विता शैत्यमपि (U); शरीरदुतइ शरीरकान्तइ करिवा  
पीठी ऊतारिवा भणी मुगता मोती दल करि आटउ करी दुति कान्ति  
आहरण आणवा (P).

190. माह तणी माहटइ गर्भइ हिमगर्भ हउ तेह सँ मिलि करि  
आकाश मिसवण हउ वरिसवा निमित्त काला वादल थयाँ मेह वरसतइ  
होइ ..... [अ]न्यारो पत्त होइ जिम आसाठ नउ सूर्य घणुँ तपी करी  
जे मध्याह्न कीघउ ते लोके मध्याह्न मध्यरात्रि करी जाणी जाणूँ



ह्रिवर्णां मध्यरात्रिं ह्रइ किण कारणाइ न्रीजनपणि कहतौं निव्यञ्जन (sic!) यकी (P).

माघमासे यन्माऊठि हिमगर्भो जातः षण्मासावधित्तस्य संभूते-  
स्तेन गगनं मघीवर्णं श्यामं भावि वर्षालक्ष्णं मिलितमाषाढस्य सूर्यो  
वज्रतरं परितप्य यन्मध्याह्नं कृतं तज्जनैर्निरन्तरं मध्यरात्रिरर्धनिशैव वर्तते  
इति ज्ञातं कस्मान् न्रीजनपणा इति निर्जनत्वात्तस्यां वेलायां सर्वे लोका गृहं  
प्रविश्य स्थिता अतः कोपि बहिर्नयाति तत्रैवंविधं प्रति मध्याह्नं महा-  
निशातोप्यधिकं जातमिति भावः (U).

191. नैरन्ति प्रसरि निरघण गिरि नीभर, तत्र मासि निर्धना  
गिरिनिर्भरप्रसरे वहति पानीये नैरन्तीति सुखमनुभवन्ति (U).

कि. in the fourth line, apparently stays for किञ्च or किय  
(कियौ), the past participle perfect of करणौ, and is connected  
with दहन. Cfr. दहनं कृतम् (U).

193. Notice the readings ययौ वैरो (BM), and ऋजु बहरी (NP),  
for किया किङ्कर in the third line. Seeing that the last is the  
most difficult of the three readings, it is very probable that  
it is also the original one. The Sanskrit commentator accepts  
it and explains: मृगशिरनाम्ना सूर्यभुक्तनक्षत्रेण वायुं मुक्त्वा मृगाः  
किङ्कराः कृता दुर्बलीकृता विह्वलतया इतस्ततो भ्रमणशीलाः (U).

194. हरि कं इन्द्र तथा हरि मेघ इन्द्रधनुखादिकइं करी तथा  
भिन्नभिन्नवर्णइं करी अम्बहर कं आकास नइं सिणगारइ (N).

195. घरहरिया इति भूमिसिञ्चनकरो ऽभूत् (U); घरती सींची  
(NP).

196. वरसतै दड़ड़ नड़ अनड़ वाजिया, प्रचुरधाराभिर्वर्षति मेघे  
अनडानां नडा पर्वतानां निर्भरप्रवाहशब्दा बाढं प्रादुर्भूताः (U).

197. विणु नीलाणी, a curious construction of the preposi-  
tion विणु, in which it is doing function for a negative prefix or  
particle, the phrase having somehow the value of an adjective

or past participle passive compounded with a negative prefix, as if it were ~~अनीलाणी~~.

200. घरायाः स्त्रियो घराघररूपे खामिने मिलिते सति नदीनां तटा उत्पटिताः पानीयैर्बहिर्निर्गतं तत्केशा विरलीभूता इतिस्वरूपं दर्शयति केशा लटिप्राया यमुनैव कुसुमैर्मिश्रत्वं गङ्गैवाग्रे वेणीसमुदाय उत्प्रेक्षते त्रिवेणीसंगम इव प्रतिभासते (U).

दोनों तटाँ जो नदी ऊलटि वही है सो जाणे चोटी विस्तरी है विथुरी कहताँ एथवी जो स्त्री तिण नुँ धाराघर मेह जब भरतार मिलियौ तब चोटी विथुर जाइ यमुना रौ जल खाम सो तो केस ऊया गङ्गाजी रौ जल सो फूल ऊया जहाँ त्रिवेणी होइ तिहाँ जाणे चोटी गुथी इही एथिवी की चोटी ऊई (B).

201. घेधूँचे. Notice that some MSS. read घेधूँने. The word being not used elsewhere, so far as I know, it is difficult to determine which of the two readings is preferable. घेधूँचे is at any rate confirmed by the Sanskrit commentary which renders : घेधुञ्जितौ एकीभूतौ (U).

203. पहल, in the second line, seems to be used in the sense of "other," or "that." I am uncertain as to whether the word could possibly be accepted as a modification of परल (परलड, see *Notes on the Grammar of the Old Western Rājasthānī*, etc., § 144), introduced just to make a rhyme with महल. The commentaries do not help to understand the nature of the word. *N* renders it with अनरद, and *P* with अनरद अनरद कूज्या .

महाराज परमेश्वरख (U). For another instance of the employment of the honorific term महाराज to designate the Supreme Lord, i.e. Viṣṇu, see *Vacanikā Ratana Singhāñ rī*, 244.

204. पाचि पाचिरत्नमय (NU) ; पञ्चरत्नमय (P).

The MSS. *BK* read मिखरि in the place of पिखर and understand "peacock" : घराँ जपरि मोर खत्य करै है (B). The reading is evidently wrong and so is the interpretation.

205. प्रखोलित. I have adopted the reading of *NP*, but the fact that almost every MS. has a different reading of its own, leaves some doubt as to whether the reading I have adopted is the original one. *N* renders the term with : उज्ज्वल धवला बोधा .

206. वयणा वयणि नवा नवा वचने करी (*P*) ; वचनेभूयो भूयो ऽहं व्याख्यास्यामि (*U*) ; वार वार वचनई करी वखाणीसि (*N*).

207. सुरति, in the last line, is not from सुरत, but from सुरति, hence the °i.

209. The Sanskrit commentator thus renders the sense of the last two lines : पितृणामपि मर्त्यलोकाः प्रियो वल्लभो लग्नस्तत्समये दत्तपिण्डग्रहणाय पितरः समागच्छन्तीति लोकोक्तिः (*U*).

212. तरणिः सूर्यस्तुलायां तुलराश्रावर्थात्तुलाद्वते स्थितः काभ्यां तुलितस्तेजस्तमोभ्यामतस्तत्र दिनरात्री समसमे भवतो यथा कश्चिद्भ्राजा कनकेन तुलति भू पृथ्वी तस्यामिति रीत्येदमपि तुलनं तेन कारणेन सदृशं तुलामारोपितौ द्वावपि कीदृशौ जातावित्याह दिनं सर्वकार्यकरणे क्षमं ततो दिने दिने ऽमर्षतया लघुत्वं यातीव रात्रिः स्त्रीरूपालक्षणेस्तुच्छा ततो गर्विता सती रात्रौ रात्रौ गौरवभावं प्रोत्फुल्लभावेन वृद्धत्वं यातीवेति यदुक्तं संपूर्णकुम्भो न करोति शब्दम् (*U*).

215. नवा जना अर्थान्नरूपेण देवा इव जगतां त्रिभुवनानां नवान्यभुक्तान्यपि सर्वाणि सुखानि सेवन्ते स्मेति जगद्वासमिधेयं वयं द्वास्त्रिकावासिन इतिव्याजेन यदुक्तम् ।

ताम्बूलमग्नं युवतीकटाक्षं गवां रसो बालकचेष्टितानि ।

इक्षौर्विकारा मतयः कवीनां सप्तप्रकारा न भवन्ति स्वर्गे ॥ १ ॥

सेवां दर्शयितुं रुक्मिणीरमणस्य शरदृतौ दीपमालिकानन्तरं मुक्त-  
राश्रिभिर्नवैर्नवैः यक्षाभिः सुगन्धद्रव्यादिभिर्वस्त्रैश्च निश्चिदिनं दिवारात्रौ  
भक्तिं कुर्वते स्मेत्यर्थः (*U*).

216. श्रीकृष्णस्यैव रीतिर्जाता यदा सुयोधनं दुर्योधनमुद्दिश्य युद्धार्थं धनञ्जयस्यार्जुनस्य सहायत्वे समागतास्तदापि सुप्त एव जाग्रतो ऋनिद्रो ऽभूत्तद्विधिना मासेषु मार्गशीर्षे भयं समागतो मिलितो यत्र जनार्दनो निद्रां विहायोत्थितवांस्तत्र देवऊठिणी इति लोकोक्तिः (U).

• भीरि सखाई (P).

मोँटि आँखि ऊचाड़ो जाग्या (N).

217. सऊँये is an instrumental-locative plural form from सऊँ "all, everybody," apparently used in the agentive meaning in connection with a verb like जाणियो, which is to be understood. The commentaries of NU take the form in the sense of a genitive or dative, and explain: सऊँये क° सर्व पुरुषे सूह[व] क° सर्व सधव आपणी स्त्री ना उर क° हृदयस्थल सरग क° खर्ग देवलोक तुल्य थया (N); सर्वेषां नराणां सधवस्त्रियामुरांसि हृदयानि खर्गतुल्यानि जातानीति कृत्वा पीड्यमालिङ्ग्य स्त्रीनराः सुखं शेरते (U).

219. जण . The commentaries of NPU read जिणि in the place of जण and explain: जेणि कारणि, तेन कारणेन. But the causal is absolutely out of place here.

221. अलुभाया तन मन आप आप मै . . . etc. रुक्मिण्या वरेण [च] खदेहं मनः परस्परम् अलुभाया इत्येवं ग्रन्थरीत्या निविडं बद्धे यथा शीतं विहितं दूरीकृतम् (U); छिवइ रुखमणी अनइ कृष्णइ आँपो आँप मइ माहोमाहि तनु शरीर मन स्युं अलुभाया काठी गाँठि बाँधी इणि घरइ विहित शीत गमायउ तन मन एकठा करी नइ (P).

222. अउर, बीजउ (P). Notice the reading अउर of BJKM. If the reading अउर is the original one, as I believe it is, we have here a proof that at the time when the Veli was composed, the vocal compounds अइ, अउ were still capable of retaining the hiatus in poetry, if not in the spoken language. It is obvious to everybody that if in the present passage अउर were pronounced as अर, the line would become faulty and the rhyme would be destroyed.

223. पारयिथा क्रिपण वयण दिसि पवणै, प्रार्थितद्वपणस्य किं वाक्यमुत्तरमेव नास्तिकथनं ततः शब्दद्वलेन तन्नाम्ना दिगुत्तरदिक् तस्याः पवनेन (U). For the peculiar sense of उत्तर ("refusal") in the passage, see st. 249.

224. The general meaning of the stanza, according to the commentators, is that in Dvārikā the cold of winter is hardly felt : द्वारिकामध्य शीतः श्लोक इति लोके प्रसिद्धमेव (U).

225. उद्गच्छन्नेवाको ऽग्निरूपं कृत्वा दिवारात्रौ संध्याद्वये दम्पत्योः श्रीकृष्णरुक्मिण्योरुपरि प्रथमं धूपं विधायारात्रिकामिषेण निजं शरीर-मुवारयति करद्वयेन आभयित्वा तदधीनं करोतीव कथं दशसु दिद्वारा-त्रिकाभ्रामणं किं कृत्वा स्वं प्रतापं प्रतिहारीकृत्य श्रीतागमं निवार्य पञ्चात्स्वयं सेवितुमना एवं विदधातोवेत्येको ऽर्थो द्वितीयार्थे लोकाः सूर्याय प्रत्युपकारकृत आरात्रिकामिषेण निजतनूंस्तदधीनान् कुर्वन्तीवेत्यपि (U).

226. कलसि कुम्भे (U).

ठरे जु द्रह कियौ हेम ठरु, हिमं ठरितमिति किञ्चिदूनीभूतं द्रहा ऋदाः ठरुहीकृता अकम्पनपराः कृता यतः कुम्भे शीतं च जर्जरम् (U); हेम पिण ठरुउ पाणी का द्रह निवाण ठरु कहतौ जामी नइ पालुउ थयउ (P).

227. रोरी इति बाढसरेण (U); ननन (P). Notice the reading रोरी of BJKM.

228. थोड़. Notice the reading थुड़ (for थोड़), which is found in the MSS. BK, and is also supported by the commentaries of NP where the word is explained as an equivalent of श्लाघा or प्रतिश्लाघा. Of all the commentaries, only U accepts the reading थोड़ and explains it as थोड़ "a little."

For the anomalous *vēṇasagāṇ* in the third line, cfr. note to st. 106.

229. The first line in this stanza does not conform to the rule of the *vēṇasagārī*. रति is for रिति, the *i* in the first syllable being dropped to produce an alliteration with पति.

230. कसटि भँगि कष्टनिवर्तनसमयादनु (U).

231. Notice the reading मधूक, for मधुप, in the third line. U adopts the former, but at the end of the commentary gives also the latter reading. I quote below the commentaries of UB: अथ च मधूकश्चक्षुमिषेण गलत्पुष्पतया वसन्तपुत्रः शिशुरूपो रोदतीव कथं यतो दलेषु मलयानिले लघ्ने सति कल इति रोगविशेषः समुत्पन्नः कीदृशे मलयानिले त्रिगुणे प्रसरति पानीयद्वेषे लघ्ना यथा दृषितो बालः कलितो भूत्वाश्रूणि मुञ्चति तथायमपि ततो मातेव वनस्पती दुग्धमिव मकरन्दं मधु श्रवति सप्रसवं क्षरति रुदनरक्षणार्थं स्तनदान-मिवान्यार्थं पाठान्तरे मधुपो भ्रमरो रिषरिषाटरवमङ्गीकृत्य रोदतीवेति शेषा व्याख्या सैव (U); दल कहताँ सरीर थी जे बालक जब ऊपजै तब कलि रौ जु वाड लागै तबही उहि बालक नूँ भूख त्रिस लागै है हैसै त्रिगुण कहताँ सीत मन्द सुगन्ध मलयानिल लागौ सोई त्यौँही वसन्त जनमतही भूख त्रिसा लागी है ओ जु भमर बोले है सु ज्यों बालक रोवै है त्यौँ वसन्त रोवै है अर वनस्पती जु रस चूवै है सु जाणे माता दूध खवै है (B).

233. अजु, as I explain it, is only a poetical amplification of the relative pronominal form जु. The commentary of N renders it with ओह जे .

वन्दरवाल् (< Skt. वानरमाला ?) seems to be a term designating some floral ornamentation with which the house in which a male child was born, was decorated.

236. पीला वसन. Up to this day, in Rajputana, the woman who has given birth to a male child and whose child is living, wears a yellow scarf (पीलो चोदणो).

237. कणवीरपुष्पाणि रक्तानि करणिपुष्पाणि श्वेतानि सेवन्ती-पुष्पाणि हृतवर्णानि कूजा इति पुष्पजातिविशेषः सुवर्णनाम्नी जाती पीत-

पुष्पा गुलाली इधत्पाटलवर्णा यत्र वसन्त आसन्नुत्प्रेक्षते सर्वोपि परिकरो  
विविधवर्णैर्वस्त्रैर्यथायोग्यं परिधापित इव (U).

किरि परिवार .. See note to st. 106.

238. अनेन विधिना विधिवद्वर्धापनैः कृत्वा वसन्तो वर्धापितः सन्  
भालिम इति भाषया भव्यतया दिने दिने भरणेन बलेन चटितो वर्धित-  
स्तत्र गह्वरिया इति गर्वितैः पुष्पादिसन्तुष्टिमद्भिस्तुष्टिभिरुत्प्रेक्षितैरिव फागं  
दत्तोल्लापितो यथा बालहारा (sic) गानादि कृत्वा बालं रञ्जयति (U).

241. ल्हामि, घोड़ा नी ल्हामि घोटकशाला पायगह (N); लासि-  
रिति मन्दरा (U).

242. तड़ि तरला. Here the commentaries understand तड़ि  
as a locative (तड़े बूलादारभ्य U), meaning "the stem or trunk (of  
the palm-tree)," and तरला as an adjective meaning "broad  
(बूला)." The sense deriving from such an explanation is, no  
doubt, satisfactory. but an adjective तरलो "broad" is unknown  
to me.

बन्धिया जगहथ किरि, वसन्ते पट्टे स्थिते राञ्जि जगत उपरि  
जगहथ इति जगद्धस्ताः पत्रावलम्बनानीव बद्धा इवास्माकं यो जयतु  
तेनागन्तव्यमिति स्वगर्वपूर्वकं रिपूणां भयोत्पादनम् (U).

243. अवसर नाटारम्भः (PU).

नाइक रङ्गाचार्यः (PU).

मेलगर नाटिक ना जोवणहार लोक (NP); मेलगराः कौतुकप्रेक्षको  
जनसमुदाय इव (U).

244. कलहंसा ज्ञातारो भव्यभवेति भाषका अथवा यानं गति  
तत्करा नानागतिकारिण इत्यपि मयूरा नृत्यकरा इव पवनो वायुस्तालघर  
इव पत्राणि ताडयन्त्यादिपणान्येव तालाः कांस्यमया इवाथारिभ्रष्टेन  
काचिच्छटिकाजातिविशेषस्तस्या जल्पनं तन्नीखर इव वीणैव भ्रमरा  
उपाङ्गि शरीरचालनचेष्टाकारिण इव तत्र चकोराः पक्षिणस् तीवटउघट  
इति भ्रष्टेन तालविशेषस्तस्योद्घाटकाः कर्तारः (U).

245. तत्र विधिपाठक ईदृशं नृत्यनृत्येति शास्ता शुक् एवाय  
रसवञ्ककः सारस इव कोविदो विचक्षणो लीलया [गतिकारको]  
गानपरः खञ्जरीटः खञ्जनपद्मीवेति पारापतस्य दाटिर्गुटककथनं प्रगल्भ-  
लागिर्भमरीस्फुरणवृत्त्या मूर्खनाविकरणं चक्रवाकस्य विहारो गतागतं  
विदुरश्चित्तस्य वेषपरावर्तनमिव (U).

प्रगल्भ लागि दाटि पारेवा, प्रगल्भ कहताँ विस्तीर्ण लागदाट  
पारेवा ल्यै है भाँति भाँति की जैसेँ नटवा संगीत की लागदाट ल्यै  
तिहिँ तिहिँ भाँति की मानों पारेवा ल्यै है लाग दाट ऊँरमई दीँ की  
अड़वाई तिरप उरप सुलप वाली मुरु उलथा पलथा ओ संगीत का भव  
है (B).

246. The first line in this verse does not conform with the rule of the *venasagāṃ*.

This is one of the most difficult verses in the *Veli*, on account of the musical terms used in it, which are not generally known and some of which are quite unheard of. In the second line, it is doubtful whether the reading is लिखति मरु or लिख तिमरु.

The commentaries of *NPU* adopt the latter reading, whereas the *Dhūdhārī* commentary adopts the former. I have followed the *Dhūdhārī* commentary, which seems to be right, not only on account of the *venasagāṃ*, but also because लिखति is a more satisfactory reading than लिख anyhow. Besides, the word मरु (मुरु) is found amongst the technical terms of the *saṅgītaśāstra* enumerated in the *Dhūdhārī* comment to st. 245, which has been quoted above. I give below both the explanation of the Sanskrit commentary—which mainly agrees with the commentaries of *NP*—and that of the *Dhūdhārī* commentary: अङ्गणे  
कृगटनं जलं स्थितं तत्र भ्रमराः पिबन्ति ते कीदृशास् तिरप उरप  
तालस्वरभेदकारका इव चक्राकारो मरुदर्धादातुलकस् तिपरु मूर्खनावि-  
शेषो ऽथवा तालभेदस्तं गृह्णन्तीति संभावना रामशरी खुमरी हे ऽपि  
चटिकाविशेषस्ते रटितुं जल्पितुं लभे उत्प्रेक्षते घूयामाठा चन्द्रास्ताल-  
हस्तकभेदास्तान् धरत इवाङ्गीकुर्वात (?) इवेति (U); आँगण माहे जल  
है सु पवन कौ प्रेरौ चालै है इहै तिरप उरप ऊँर मरुत चक्र कहताँ  
वाउ कौ चक्र वँतूलियौ इहै मरु ऊँरौ रामसरा (sic) बोलै इहै मानौ  
घूया माठा ऊँरौ खुमरी बोलै है इहै मानौ चन्दधुरु (sic) संगीत का  
सबद ऊँरौ (B).



248. पात्र, पात्रेण नर्तकेव (U). The Sanskrit commentary, which reads रति in the place of रितु, understands the above as referring to *Rati*, the personification of the pleasure of love, instead than to the Spring-season. The commentary of P adds the following remark which helps to understand the simile contained in the last two lines : अत्यवसरइ मन्त्र पडि देवता रइ विरि पुफाँजलि नाँचीयइ (P).

249. उत्तर (< Skt. उत्तर) is understood by the commentaries of NPU in the double sense of "North," and "refusal." The latter meaning is obviously a development of the meaning of "reply, answer," of which the word उत्तर is capable in Sanskrit. In st. 223 above, we have seen that the Author of our *Feli* alludes to the word उत्तर as meaning both "North" and "refusal." Therefore the meaning of "refusal" is legitimate, but in the present case it hardly seems to be necessary. The Dhūdhārī commentary ignores such a meaning, and simply renders : उत्तर वाउ असन्त कहताँ दुष्ट सु तौ उथापियौ दूरि कियौ (B). I give below the renderings of the other commentaries : उत्तरेणानङ्गीकारेणासदुर्जन इवोत्थापितो दूरीकृतः (U); उत्तरदिशि वायुरूप उत्तर नाकारइ करी असन्त दुर्जन नी परइ उथापियउ दूरइ कीयउ (P); उत्तरदिसिइँ वायुरूपइ नइ कर्ताइँ अङ्गीकार न कीधउ तिण वास्तिइँ उत्तर नाकारउ करी असन्त कं दुर्जन नी परिइँ उथापियौ कं दूरि कीधउ (N).

न्याउ, न्यायो ढग़ेरकः (U); न्याय नौ ढग़ेरउ (N).

250. The sense of the last two lines is very explicitly rendered by the commentary of N : चम्पक कं चम्पा नईँ वृत्तईँ फूल मिसईँ लाखे कं लाखधरसूचक लखेखरी गृह जाणी दीपक कीध कं दीवा कीध प्राइ लखेखरी ने घरे लाखे द्रव्य उपरि छत नउ दीपक करइ वइ इति लोकोक्ति वली केईक केलिवृत्ते केलियत्र मिसईँ कोड़िद्रव्यसूचक कोड़िधजा कं कोड़िद्रव्य उपरि धजा फहराणी कं ऊँची लहलहती बाँधी अतलइ कोड़ि द्रव्य ना धणी घर उपरि धजाबाँधइ वइ अतअव कोड़िधज (N).

253. तत्र राज्ये तरुसमूहे मञ्जर्यादिषु ग्रहणे लङ्घनं स्तोकं खादु-  
मात्रं दीयते दण्डः सर्वथालुण्टनरूपो न दीयते कैरित्याह गानगौरैः कलूष-

चित्तैर्लिपिलेखिकैरिति भ्रमरैरिव पुनस्त एव भ्रमरा गगनामाकलय्य कर-  
ग्राहिणः सन्तः परिभृता यत्र तत्रागता राजदेयभागग्राहिण इव समा-  
गतास्तेषां तरवः क्षिप्तव इव कुसुमानां गन्धो मकरन्दास्तद्वय(?)रूपः  
करं स्वामिदेयं भागं ददते (U); इहि वनस्पती नैँ कोइ डङ्कन देयै है  
जैसैँ प्रजा नैँ सुराज माहे डण्ड नही है मवरित रूख है ओही तौ  
लेखागर ऊँचा भ्रमर हैँ ओही उगाहा ऊँचा अर भला भला फूलाँ कौ  
वास ल्यै हैँ सु ओही हाँसिल कर लीजै हैँ (B).

254. वहे वहिला (U); वही (NP).

वेसन्नर, a poetical form for वेसनर < Skt. वैशानर "fire." The  
commentary of P gives the following amusing etymological  
explanation of the word: द्वेषनर सरोखच चगनि (P).

भुरडीतौ रहै निवार्यमाण इव... तिष्ठति (U); निवारीतौ रहै (N).

255. P contains no comment to this stanza.

पक्षि, खग are synonyms, but the commentaries distinguish  
between the one and the other by attributing to the former the  
meaning of "big birds" and to the latter the meaning of "small  
birds." I think the distinction is merely artificial.

बन्दि वन्दिभिर्भट्टचारणादिभिरिव (U); बन्दीजन भाटचारणादि (N),

256. Notice the reading उदै, उदो (for ओडि) found in BK,  
which the Dhūdhārī commentator explains: कुसुमाद्युध कचताँ कामदेव  
तैँ कै उदै करि केखि विलास खेल (B). The wording of the first two  
lines does not seem to have met with the approval of all the  
commentators. The Sanskrit commentator at least has substi-  
tuted it with another reading, much simpler, to wit:—

पेखे अक रूख पँति परिफूलित

वदै नारि अनि अनि वचन ।

The same reading is found in J. There can be no doubt that  
the reading of the majority of the MSS. is the original one, and the  
reading of JU is merely a later manipulation intended to make  
the text more intelligible. I quote below the Sanskrit comment,  
which explains both the readings, and also the comment of P  
to the first two lines: नारीद्वयमेकां वृक्षपङ्क्तिं पुष्पितां समकालं वृद्धा-  
न्यदचनं नामग्राहं वक्ति स्म किं तदित्याह कान्तसंयोगिन्याः स्त्रिया नाम्ना

किंशुकः कथितः किमिति वितर्के दृष्टमात्रो ऽपि शु सुखं करोतीति किंशुकः  
 ... अथ च विरहिण्योक्तमिदं पलाशवनं पलं मांसमश्नातीति पलाशो  
 राक्षसरूपो दृष्टोप्यसुखं ददातीति द्वयोरपि भिन्नं भिन्नं वाक्यं कुसुमित  
 कुसुमायुध ... इत्यपि पाठस्तत्र कुसुमायुधस्य कामस्येयम् ओटिर्  
 आश्रयविशेषो यतः कुसुमितं दृष्ट्वा सविशेषं कामक्रीडा समुत्पद्यत अतोयं  
 किंशुकस्तथा तं दृष्ट्वा वियोगिनीतनुः क्षीणा सदुःखा जायत अतः पलाशः  
 (U); कुसुमायुध कामि नी ओटि कहतां आश्रयविशेष ठाँमइ अके  
 मूल्यउ वृक्ष देखी दोइ स्त्रीयइ अके स्त्री क्रीडा करइ बीजी स्त्री खील  
 प्ररीर थई ते कारण कहइ ... (P).

258. सभिन्न भिन्नः (U), भोनउ (NP) "wet. moist."

260. केतकिपुष्पाणि कुसुमानि विविधानि च कुन्दाः मचकुन्दाः  
 केतक्यो रङ्गेण किञ्चित्पीताः सर्वेषां गन्धभारं परिमलभारं गृहीत्वा स्कन्धो-  
 द्बहनेन आन्तः सन् श्रवतां वह्नश्रीलानां निर्भराणां शोकारान् स्वाङ्गैः  
 प्रस्पर्श्य पुनश्चलितस्तथापि बज्रभारभारितो गन्धवाहो वायुस्तेन कारणेन  
 मन्दगतिरासीत् ... (U).

261. रेवा जलिं कृत सोच रति, रेवाया जले रत्याः सुरतक्रीडायाः  
 शौचे कृत अतः प्रक्षालितकामलत एवेधन्मज्जनं कृत्वा (U).

262. In the first line I have adopted the reading of *BKM*  
 (न परस पन्के) which is undoubtedly the original and the only  
 correct one. The reading परसपर पन्के of *JNPU* is unsatisfactory  
 not only because it does not give a good sense, but also be-  
 cause it is not compatible with the rule of the *venasagāḥ* which  
 is almost unexceptionally observed throughout the poem. The  
 Sanskrit commentary, which adopts the latter reading, explains :  
 पुष्पवती लतानां परस्परमित्येकां मुक्तायां प्रत्यङ्गे ऽङ्ग आलिङ्गनं दत्ताः  
 प्रस्पर्श्य प्रस्पर्श्य ..... (U).

264. अख भक्षम् (U). For the insertion of euphonic *r*  
 after initial consonants, see *Notes on the Grammar of the Old*  
*Western Rājasthānī*, § 31.

265. The wording of the last two lines in this stanza is not very explicit. The Sanskrit commentator renders: वसन्तः पक्षद्वये ऽपि शुद्धः सदृशदिवसरात्रिभावेन द्वयोरपि पक्षयोः साम्यं मा-सद्वये ऽपि सरसवत्तया ऽहर्निशं सदृशो वहति दिवसे ऽपि सुखकारी राजावपि सुखकारीति यथा सुपक्षो नरो ऽपि सर्वकालं सुखदातेति भावः (U). The chief difficulty is in the two forms नि and न/इ, the exact meaning and function of which is not clear. The verse could perhaps be improved by reading in the last line वसन्ति न/इ सारिषा वहन्ति, namely: "in the spring both (day and night) pass away equally (pleasant)."

267. ग्रहणौ ग्रहणान्याभरणानि (U).

सरण, in the last line, is a word whereof the meaning is not quite clear. It is noteworthy that almost all the MSS. read सरणि. Possibly, we have here the same word as the Sanskrit सरणि "a road, path, a line, etc." But the commentators do not seem to understand it so: U for instance renders with सरणम्, and N with सासरति चलंठत है.

268. मैष (< Skt. मदन) is understood by the Dhūdhārī com-mentator as an apposition of रुक्मणि कन्य, i.e. of Kṛṣṇa: कामदेव की की दुरति इसी जु श्रीकृष्णजी, (B). I think the explanation is wrong. The other commentators omit to explain the word altogether. I would explain मैष as an objective genitive con-nected with साधन, and translate the phrase: "the enjoyer of the pleasures of love."

माणै माणयति भुनक्ति (U); भोगवइ (NP).

269. तस्मिन्नवसरे वसन्तसमये मनसोर्दयोरपि परस्परं प्रीतिप्रस-रेण खेहाधिक्येनावसरेण लोकोक्त्याश्चर्येण नाद्याद्युपायेन पुना रुक्मिण्या हावैर्मुखमोटनकटाक्षभ्रूमङ्गरूपैर्भावैराभरणरचनादिभिः सर्वैरपि कर्त-भुतैर्हरिः कृष्णो मोहितो वशीकृतो ऽतो ज्ञातं हरक्रोधज्वालावलीडानि निजान्यङ्गानि गतानि स्वयमङ्गेन योजितान्येकीकृतानि तानि सर्वाणि पूर्वोक्तानि मौहनिमित्तानि कामाङ्गान्यवगम्यानीति यतो मदनः प्रद्युम्नत्व-

मङ्गीकृत्य रुक्मिण्या उदर उषित इति निवासं कृतवान् ततः श्रीनन्दन इति स्थातः (U).

272. सहचरिष्ये सहचरीभिः स्वस्वपत्नीभिः (U).

274. The first line in this stanza does not conform with the rule of the *venasagāri*, but the defect is compensated by the repetition of the letter क् four times in the line.

276. महति महत्वम् (U).

The commentaries of *NPU* do not seem to have realized that the terms enumerated in this stanza are the names of the *sahacarīs* alluded to in st. 272 above. The Sanskrit commentator introduces the argument of the stanza with the explanation: एते सुहृदपदार्थाः, and closes his comment thereon with the remark: एते पदार्था द्वास्त्वायामवस्थिताः.

277. संसारमुपभुङ्गा परमेश्वरेण गृहसंगृहमर्यादद्वारकां कुर्वता रक्षितवता एताः पञ्चापि ज्ञानस्य विद्वत्तायास्त्वङ्गाल्य इवास्पृश्या इव कृत्वा मुक्ता दूरीकृता अतो यत्र ज्ञानं तत्रैतासां दूरीभाव एव वरं ता आह मदिरापानं १ रीस इत्यसूया २ हिंसा जीववधो ३ निन्दामतिः परापवादजल्पनम् ४ एताश्चतस्रः पञ्चमी गालिर्विरुद्धशंसनम् (U).

278. चात्रण खण्डनं निर्वापणम् (U); खण्ड करिवउ (P); हार मनावणी (N).

279. तिकरि. See note to st. 143, above.

उवरि अभ्यन्तरे (U); उदर हिया नइ विखइ (N); हीयई (P).

282. साहणि साहणैर्गजाश्वरथरूपैः (U).

283. The commentators give different explanations of this stanza, amongst which the most probable, I think, is that of B: कवि कहै है केईयेक दोइ मनुख आप माहे वातां करै है कज्जं कै प्ररि

अनेक मङ्गलचार अनेक सुख अकेठा देखि अर कहै कै अ इतरा सुख अकेठा लाधा कै सु कुण पुण्य कियौ थौ दूसरौ कहै कै जाणिजै जु वेलि पढै कै तिहिँ पुण्य ऊँता इतरा पदारथ पावै कै (B).

285. आधिभूतिकं स्यादाधिर्मानसीयथा श्लोकादितो जातम् १  
आधिदेवं भूतोन्मादादिकम् २ अध्यात्मकं पूर्वकर्माजितं तापत्रयं तथा  
पिण्डे शरीरे दोषत्रयं प्रभवति जायते किं तत्रयं कफवातपित्तलक्षणं सर्वे  
रोगा न भवन्ति चे पुण्या नित्यं वल्लौ स्मरन्ति तेषां अश्वन्नीरोगतेति  
भाष्यं श्रीभगवत्कृपातः (U).

286. रुक्मणि मङ्गल रुक्मिणीमङ्गलमर्यादस्त्रीसंज्ञिकां स्तुतिम् (U).

दुरदिन दुःखदिवसम् (U).

287. The second line in this stanza does not conform with the rule of the *veṇasagā*.

288. Of the two थिया in the last line, the former one is understood by the commentary of *N* in the sense of an ablative postposition, like थी, and connected with भवसागरः—भवसागर थिया क° संसारसमुद्र थी ऊतरइ पार थिया क° पइलइ पार थया (*N*).

289. कौइ रे मन कलपसि क्लिपणा, रे मम मनस्वं क्लपणान्  
वाञ्छितवस्तुदालुमसमर्थान् किं कलपसि किं याचसे (U).

290. The general sense of this stanza is satisfactorily explained by the commentary of *P*: गङ्गा वेऊ छणा ईस्वर नइ सेवइ वेलि अके छणा नइ सेवइ गङ्गा अतारू नइ बोलइ वेलि भगत नइ सुगध नइ पिण तारइ गङ्गा भगत नइ पिण बोलइ ते भागीरथी गङ्गा रउ जल सर्व संसार मत् मानइ कइ तउ पण गङ्गा अके पूर्वादिस [वहइ] वेलि सर्व चिऊँ दिस विसतरइ तिण कारणि गङ्गा वेलि बराबरि कदे न थाइ गङ्गा थी वेलि अधिकी (*P*), but the interpretation here given of the second line is hardly acceptable. I have adopted the reading of *BKM*, and accordingly I would explain the line: हे भागी-

रथी हे गङ्गा ते ग्रब कहताँ तिसौ गर्व तूँ म करि . The Dhūḍhārī commentator scrupulously refrains from commenting on this stanza and amusingly remarks : गङ्गाजी की निन्दा करो है ता के लियाँ या दुवाला कौ अर्थ मैं नही लिख्यौ है (B).

291. अथ अस्य ग्रन्थस्य वल्लीस्वरूपमुद्दिश्य वर्णयति इयं नाम्नीति वल्लीति तत्र भागवतोक्तलक्षणं सुबीजं वापितं मद्द्यां पृथिव्यामालवालः पृथ्वीराजमुखं गानसमये तालो मूलरूपो ऽर्थाञ्जटाः पृथग्भूताः सुस्थिरे कर्णरूपे मण्डपे चटिता ह्यायारूपं अतिसुखम् (U).

292. पत्र and दल are, of course, synonyms, but the commentaries distinguish between them, and attribute to the former the meaning of "small or fresh leaves," and to the latter the meaning of "large or old leaves." Cfr. the analogous case of पङ्क्ति and सङ्ग in st. 225.

293. चत्र चत्वारः पदार्थाः (U).

294. The sense of the first two lines is thus rendered by the commentary of N : अहे किस्त्युँ वेलि कहइ किना पञ्चविध कं पाँच प्रकार ना आगम शास्त्र नउ रस निरगम कं नीकलवा वद्धिवा भणी प्रसिद्ध कं प्रगट अखिल कं अखण्ड परनाली कं प्रणालि कहइ जेह कारणइ रसादि परनालियइ वही चालइ (N).

Notice that the fourth line does not conform with the rule of the *veṇasagāṇī*.

295. मोती तणउ विसाहणउ व्यापार करताँ अक अक थकी अनूपम भला ग्रही लेई करी कुण मूकइ किल निखइ तिसा माहरा मुख रा वयण वचन रूपीया कण शोघिवा माहरउ मुखज भलउ परँ भला बुरा पण्डित चालिनी काज सरीखा भला नही जे भणी माहरा वचन कण माँहि अवगुण नही (P).

297. अ मरम . The same phrase occurs again in st. 300.

सेज अन्तरिख, श्रय्यान्तरे मुखश्रयोपरि (U); सेज ऊपरि (NP).

298. पूरे इते . . . . इअ ओके . The real meaning of the passage has been misunderstood by some commentators, but it is evident that the pronominals इते, इअ refer to the persons enumerated in the stanza following. I should translate: "if all these (persons, whom I am going to mention) are in complete number, you shall obtain (a sense) complete, (but) if these are in deficient number (you shall obtain) a sense deficient."

299. भाखा चित्र भाषाचतुर (NPU).

300. ममाक्षराणां गुणस्येति ममेदं रहस्यं यतो ऽयं गुणो मुखमु-  
खान्नवनवजनमुखाच्छ्रुतमात्रो गृहीतो गिलित्वा पुनर्ग्रन्थग्रथनरीत्योद्गालितः  
पञ्चान्नःक्वाश्रितो ऽतो महतो महतां पूज्यानां प्रसादो भुक्तशेषो भक्ति-  
परायणानां ग्राह्य एव परमात्मनो भुक्तशेषं समुच्छिष्टं सत्त्वा को ऽप्यधमो  
मूर्खो न ग्राह्यमिति कथयति तेनात्रविषये शृङ्गा न कार्येति बोद्धव्यम् (U).

301. मो पण्डिता वीनती मोख, हे पण्डिता ममैषा विज्ञाप्तिरेका  
तस्या मोख इति भाषया विधिरिति तथा मोक्षः कथनमवधार्यमित्यध्या-  
हारः (U): अे माहरी वीनती कथन मोख कं अवधारउ अङ्गीकार  
करउ (N).

305. अथ [अ]चल कं पर्वत ७ अनइ गुण कं सत्त्व १ रज २ तम  
३ अे त्रिणि गुण ३ अङ्ग कं षटङ्ग ई ससि कं चन्द्रमा १ इणि संवति  
वरसइ अेतलइ संवत १६३७ वर्षे ... (N).

खी फल, लक्ष्मीरूप अविचल फल (N).





## GLOSSARY.<sup>1</sup>

- अविशान, f., "A wonderful feat", अविशानार्थम्, अविशानकारी वात, 133.  
 अङ्गमाल (< Skt. अङ्गपालि, cfr. Hindi अङ्गवार), f., "An embrace",  
 अङ्गमाल, 143, 169.  
 अञ्ज, a poetical amplification of अञ्ज (? see *Notes*), 233.  
 अन्तरिक्ष (< Skt. अन्तरिक्ष), ind., "Behind, at a distance", 106:  
 "Upon", 297.  
 अन्धारी, f., "A blinder for elephants", गुह्यार्थद्वन्द्वविशेषाभरणम्,  
 अन्धारीकण्ठ, 90.  
 अन्धर, for अन्धर, m., "The sky", 14, 194.  
 अन्ध, 1st pers. pron., oblique plur., 60.  
 अन्धा, ditto., genitive-oblique plur., 31.  
 अन्धीणी, poss. adj., "Our", 69, 301.  
 अलल, adj., "Much, many", 113.  
 अवसर, m., "A theatrical performance", नाट्यारम्भ, 243.  
 असम्भ (< असम्भव), adj., "Marvellous, incomparable", 39.  
 आ, dem. pron., fem. sing., 51, 66, 123.  
 आखाड़सिद्ध, adj., "A veteran, a warrior who has fought in many  
 battles", जिसे बि लीन वार संप्राम कीधा बह किहाँ चारद नही सेहवा, 74.  
 आडोहडि, ind., "Crosswise, transversely", तिर्थक, तिरहड, 130.  
 आङ्ग, m., "Cloudiness and darkness foreboding rain (?)", अन्ध-  
 कार, वर्षणसमयं अंधिरमयम्, 117.  
 आपपर, ind., "One another, reciprocally", परस्पर, 77.  
 आरान (Skt. आरान्), ind., "Near, in the neighbourhood", 66.  
 आरि, f. (?), "N. of some kind of small bird", काचिचडिकाजातिविशेषः  
 कोइक जाति चड़ी, 244.  
 आलूदौ, adj., "Ready, armed", सज्जीभूत, सनदबद, 113.  
 आड्डणौ, v., "To turn back, shrink (from fear)", 165.  
 इ, ind., emphatic, 39, 182; pleonastic, 32, 183.

<sup>1</sup> This Glossary is only a small selection of words occurring in the *Velī*, compiled on about the same principle as the Glossary to my edition of the *Vacanikā Ratana Sīnghajī rī*. Like the latter, it contains a selection of the most difficult, peculiar, and interesting Dīngālā terms, with their meanings, and a complete register of all the pronominal, postpositional, adverbial, and conjunctive forms occurring in the poem. Dīngālā terms already explained in the Glossary to the *Vacanikā*, have been omitted in the present Glossary, and so also proper names, which, as they all belong to mythology, are of no interest in the present case.

- इचे, dem. pron., plur. instrum. (cfr. ईचे), 298.  
 इचि, dem. pron., sing. oblique, 56, 103, 156.  
 इतरौ, dem. quantitative adj.; इतरै, loc. sing., "Then, in the  
 meanwhile", 83.  
 इतौ, dem. quantitative adj., "So much, so many"; इता, direct  
 plur. m., 32; इवे, instr.-loc. plur., 298.  
 इन, dem. qualitative adv., "Thus", 31, 51, 69, 70, 76, 103, 135,  
 164, 181, 213, 282.  
 इवडौ, dem. qualitative adj., "Such"; इवडौ, 70; इवडा, 288.  
 इसौ, dem. qualitative adj., "Such"; इसी, 31; इचै, instrum. sing.,  
 68.  
 इचां, dem. locative adv., "Here", 9.  
 ई, ind., emphatic (cfr. इ), 149, 160, 267.  
 ईचे (cfr. इचे), dem. pron., plur. instrum. m., 237.  
 उजासर, m., "A gallant warrior", रुंगमेश्वर, 74.  
 उदास, m., "Splendour", प्रकाश, 22.  
 जकसणौ, v., "To fight, to struggle", 121.  
 जसधी, f., "Grain, corn", धान्यानि, 207.  
 जगसणौ, v., "To vomit", 264.  
 जपसणौ, v., "To vomit, to eject", 300.  
 जलजणौ, v., "To lift up", 129.  
 जजासड, for जजास, m., "Light, brilliancy", 211.  
 जझसणौ, v., "To run", 116.  
 जफणणौ, v., "To swell up (in anger)", 34.  
 जवडणौ, v., "To begin to rain, to rain", 120.  
 चे, dem. pron., m. sing., 264 (?), 297; f. sing., 13, 51 (?), 72, 133,  
 279; n. sing., 51, 135; m. plur., 144; चेहिज, obl. f., em-  
 phatic, 216; चेही, m. sing., emphatic, 1 (?); f., 189.  
 चिचि, dem. pron., obl. sing. m., 238, 268; obl. sing. f., 235;  
 instrum. sing. m., 283.  
 चेम, dem. qualitative adv., "Thus", 56, 144, 145, 152.  
 चेतलौ, dem. quantitative adj., "This much"; चेतलौ, gen. plur.,  
 m., 185, 186.  
 चेरिसौ, dem. qualitative adj., "Such"; चेरिसा, dir. plur. m., 30  
 चेवाही, m., "A leader", चणेश्वरी, 74.  
 चंच, dem. pron. adj., 18, 19.  
 चेहवौ, dem. qualitative adj., "Such"; चेहवौ f., 15, 205, 207.  
 चेऊ (see चेह), dem. pron. adj., dir. m., 180.

- जेठति, f., "The remnants or refuse of food. left after eating",  
उचट्टि, चइठउ, 60.
- षोट (or षोटो ?), m. (?). "A raised platform erected in front of  
a house (?); any raised spot", उच्चकस्थान, जटली, 139, 155.
- खोलाँडणौ (Skt. खोलण्डयति), v., "To reject. refuse". 32.
- जौ, dem. pron., m. sing., 69, 71, 77. [121.]
- जौभइँ, m., "An encounter. a clashing of swords". शस्त्रमौलविवाद,  
कई (cfr. तई), indef. pron. adv., "Ever, at some time", कदापि, 70.
- कटकबन्ध, m., "An arrayed army, an armed force". सेनासमुदाय, 74.
- कठठणौ, v., "To prepare oneself (for a fight). to get ready". सज्ज  
थावणौ, 117.
- कदि, interr. temporal adv., "When?", 149.
- करग, m., "The hand". 23, 102, 254.
- करल, m., "The hand. span", मुष्टि, 96.
- करि, ind., A pleonastic particle used after instrumentals, 30, 64.
- करि, ind., for किरि q.v., 233.
- कलकलणौ, v., "To glitter". 119.
- कवण, interr. pron. adj., m. sing., 283.
- कह (< Skt. कथा), f., "Voices of people. confused uproar of a  
multitude". 48.
- कहकहाहट, m., "A prolonged echo of laughter", 179.
- कऊँ, indef. adv., "Somewhere, in some part", 48, 84.
- काँइ, interr. pron. n., 288, 289.
- काँठसि, f., "A line or mass of clouds". मेघवटा, 195.
- कालासि, f., "A dark mass of assembled clouds", 117.
- कि, ind., interr. particle, 4; disjunctive "Or", 27, 41, 51, 84,  
107 (?); comparative "Like, as if", 16, 21, 27, 88, 89, 90,  
96, 98, 113, 114, 125, 294; temporal "When. before (?)",  
111.
- किशि, interr. pron., agentive sing., 61.
- किजै, ditto, 62.
- किन, ind., interr. disjunctive particle (cfr. कि), 41.
- किना, ditto, 51.
- किम, interr. adv., "How", 4, 150, 173.
- किरसि, f. (sic), "A ray of light", 162.
- किरि, ind., comparative particle "Like, as if", 2, 12, 16, 23, 24,  
40, 60, 84, 85, 86, 89, 92, 106, 110, 144, 156, 197, 200, 234,  
236, 237, 242, 246.

किरोटी, m.. "A cock". 181.

किसी, interr. qualitative pron. "Which?", 5; किसी, f.. 31. 47. 63;  
किसूँ, n.. "What?". 64. 211.

किहि, indef. pron.. obl. sing.. 102. 173. 265.

कुण, interr. pron., direct, 37. 295, 303. 304: oblique. 6.

कुचकबाण, m.. (?) "N. of some kind of fire-arm", दाह नी जखली बाँसे  
बाँधी, 118.

केद, indef. pron., m.. plur.. 219.

केतलो, interr. quantitative adj. "How much or many"; केतला,  
dir. plur. m.. 37.

केम, interr. adv. "How?". 7.

केवि, indef. pron., m. plur., 188.

केवी, m.. "An enemy", दुर्जन, 76.

को, interr. pron.. m. sing., 73. 78.

को, indef. pron., m. sing., 168; न को "Nobody". 34. 255.

काँद, indef. pron., 32. 46. 112, 219, 283, 287.

कोरण, m., "A cyclone of dust preceding rain", नवीनमेघवर्षसमयात्  
प्राक् सरजोवायुशुभाशदर्शनमिति, 41, 195.

को, adjectival genitive postpos.:—को, f. obl. sing.. 92; का, m  
dir. plur., 272; काँ, m. obl.-gen. plur., 124.

खलि, f., Impatience; खलि लागौ, adj. "Grown impatient". 68.

खम्भी, (for कुम्भी), f.. "The base of a pillar". 39.

गड़ड़णौ, v.. "To thunder". 120.

गरकाव, adj.. "Sunk, immersed in" मगन, 104.

गलिचागौ, (liter. "He who wears a string round his neck"), m.,  
"A brahmin". विप्र, 44.

गहमह, f., "Brilliancy, splendour (of lamps or stars)". गहमचाह,  
ज्योतिप्रकाश, ज्योति, 46.

गहवरणौ, v.. "To become bold, proud, elated", 238.

गादरणौ, v.. "To sprout, bud, germinate", 228.

गादठणौ, v.. "To thrash", 127.

गुडलपण, m.. "Turbidness (of water)", 208.

गुड़ित, adj. (?). used in मद गुड़ित, "Streaming ichor from the  
temples (said of an elephant in rut)", मद भरता, 105.

गैगहण, m. (?). "A battle of elephants". गय दखी त्याँ की गहणि, 118.

गोधोख, m.. "A cow-house or station", गोकुल, 185.

घान, f., "A stratagem, opportunity, the right time for acting",  
66.

- घुरणौ, v.. "To thunder". 40.
- घेघूँचणौ, v.. "To unite oneself with another. to become one", 201
- चकडोल, m. (?). "A vehicle with cushions for women", सुखासन.  
नरवाहयान, 103.
- चन्द्रवौ, m.. "An awning. canopy", उज्जोचः चन्द्रोदयः, चन्द्रयउ, 160.
- चाचर, m.. "A field. battle-field". भूम्यङ्गण, रणभूमिका. 121.
- चाचणौ, v.. "To destroy. defeat". खण्ड करिवउ. हार मनावणी. 278
- चाहि, a conj. participial form from चाहणौ "to wish", used in the function of a postpos. meaning "towards". 106.
- चुवणौ, v.. "To drop. fall in drops". छिटक छिटक पड़णौ, चोटितुम्.  
छरितुम्, 81.
- चोटियाली, f.. "Having dishevelled hair". कुटितवेणीका. विरलकेश.  
121.
- चौ, adjectival genitive postposition. m. sing.. 12. 37, 58, 67, 87.  
133, 148. 173, 215; चौ, f.. 82. 148; चौ, loc.-instrum. m.. 82.
- हलौहौ, adj.. "Loose (?)", डीलौ, शिथिल; or "Quick (?)", जनावलौ,  
81.
- ह्रिउह, f.. "A drop", हाँडा, विहणौ, 125.
- ह्रिणियौ, adj.. "Ephemeral" छणिक, 134.
- जई (cfr. नई), rel. pron. adv.. "When". यदा, 62. 151. 172.
- जब, rel. loc. adv.. "Where", 45. 237.
- जलवाला, (Skt. जलवाला), f.. "Lightning". 196.
- जहु, rel. pron.. gen. sing., 33. 272
- जह, for जाह rel. pron.. m. plur., 137
- जाँ, rel. locative adv.. "Where". 50.
- जाह, rel. pron., sing. f. 169; plur. m. (or n.). 104. 304.
- जाहु (cfr. जहु), rel. pron.. gen. sing.. 135.
- जि, ind. emphatic enclitic. 15 79. 133. 173
- जिका, compound rel. pron.. f. sing.. 29.
- जिणि, rel. pron., obl. sing. m., 5, 214; f., 269; agentive sing. m.. 7.
- जिम, rel. qualitative adv.. "As". 71. 104. 181. 208. 218. 221.  
228. 255. 261. 282. 296; final "So that. in order to . .". 69
- जिवड़ी, rel. qualitative adj.. "Such". जिवड़ी, f.. 9.
- ज, rel. pron., m. sing., 7. 88. 215 (?). 216 f. sing.. 277; n. sing..  
3; m. plur.. 41. 226 (?); explicative "That". 133. 134;  
final "That", 6; conditional "If". 123.
- जूसहरी (mod. भूसरी), f.. "A yoke". 89.
- जेहि, rel. pron., agentive sing.. 2, 8; obl. sing.. 36, 37

जेम, rel. qualitative adv. "In which way", 131, 207, 296.

जेहड़ि (cfr. Hindi जेहर), f., "A female ornament of the feet".

चरबाभरषविषे 168.

जेहवी, rel. qualitative adj ; जेहवी, f., 26.

जेहो, rel. comparative adv.. "Like . .", 166, 170, 220.

जो, for ज q.v.. f. sing. (?). 9.

जोद, f.. "A woman. female", 40.

जौ, ind.. conditional "If". 59, 298.

आङ्गर (Pkt. आङ्गरो शुष्कतण, Hem., *Deśi*) m.. "A dried-up tree. a tree without leaves", 191.

आल (for आल), f.. "A flame", 140.

आँखाणौ, p p.. "Withered". विलसीभूत, 140.

आलरो, f.. "A fringe" 144.

उकन, m.. "A small tribute payed to a sovereign (?)", खोंकं खाडु-  
माचस, 253.

डफ, f.. "A kind of large flat drum". चङ्ग, 227.

दलकावणौ, v "To shake", 241.

दलणौ, v.. "To break off and drop to the ground", 121.

दील, f.. "Delay". 45, 70

देरवणौ, v.. "To loosen. make loose". 116.

तई (cfr. कई जई), correl. temporal adv., "Then, at that time"  
तदा. तिवारद, 61, 62.

तण, for तणौ q.v.. 132.

तणौ, adjectival genitive postpos.. dir. sing. m., 7, 19, 21, 23, 52, 77, 78, 111, 142, 163, 166, 190, 202, 267, 300, 302; तणा, obl. sing. m., 97, 100; तणै, instrum. sing. m., 133, 160; loc. sing. m., 57, 59, 175, 224; तणी, dir. sing. f., 3, 25, 79, 164, 210, 277, 294, 302, 303; obl. sing. f., 190; dir. plur. f., 252; तणा, dir. plur. m., 23, 97, 122, 208, 215, 259, 260, 303, 304.

तत्र, ind.. tatsama, "There", 174, 244.

तदि, correl. temporal adv., "Then" 80, 110, 123, 134, 187.

तपन, m., "The sun", 190

तरलौ, adj.. "Broad, thick (?)", खूल, 242. [291.

तसु, correl. pron., gen. sing., 26, 28, 43, 99, 159, 257, 261, 285,

तह, f.. "Strength, firmness", शक्ति, 110.

तौ, correl. pron.. gen. plur., 279.

ताइ (cfr. जाइ), correl. pron., 11, 265 (?); n. sing., 13, 303; gen. sing., 12; n. plur., 4.

नाडङ्ग, m., "An ear-ring", कर्णकुण्डल, 89.

नाल, m., "Time (musical)"; तिणि नालि "At that time, that moment", तस्मिन् चले, 177.

नासु (cfr. तसु), correl. pron., gen. sing., 52. 126. 272, 302.

नाहरौ, possess. adj., "Thy". 45.

निकरि (for अतिकरि ?), ind., "Exceedingly, very much (?)", 143, 279.

निणि, correl. pron., obl. sing. m., 7, 57. 177. 192, 201, 267, 269 ; f., 19 (?), 29, 111, 161 (?); agent.-instrum. sing. m., 5, 8, 51, 168 ; instrum. sing. n. used in the function of a causal. "Therefore". 94, 212. 224, 259, 260.

नितरौ, correl. quantitative adj.: नितरै, loc. sing. used adverbially, "At that time", 44.

निम, correl. qualitative adv., "So", 70, 71, 104, 170, 255.

निषौ, correl. qualitative adj.: निषी, f. sing., 210 ; निषा, m. plur., 304.

निहॉ, correl. loc. adv., "There", 239, 253.

निहि, correl. pron., accus. sing. (?), 256.

नीवढ उचढ, a musical technical term, 244.

तुम्, 2nd pers. pron., obl. plur., 60.

तुम्हां, ditto., 61 ; accus. plur., 62.

तुम्हीसौ, possess. adj., "Your". 301.

तू, 2nd pers. pron., dir. sing., 4, 290 ; obl.-gen. sing., 303.

तुम्, 2nd pers. pron., gen. sing., 6, 58.

ते, correl. pron., dir. sing. m., 173, 290 ; f., 210 (?) ; dir. plur. m., 8.

तेणि, correl. pron., instrum. sing., 54 ; obl. sing., 122 ; loc. sing., 160.

तेम, correl. qualitative adv., "Thus". 302.

तेही (cfr. जेही), correl. comparative adv., 177.

तै, correl. pron., obl. sing., 66. 95, 103.

नो (for तु or तौ, cfr. जू, जौ), correl. ind., 78, 79, 278, 299 ; नोजि, ind., "Nevertheless (?)", 129.

नौ, correl. ind., conditional. "Then", 298 ; "Certainly (?)", 95.

दड़ड़, ind. onomat. expressive of the noise of falling water, 196.

दुरौ, adj., "Hostile, harmful, painful", दुरीनि दुःखोपादकः, 65.

द्वौ, m., "Command. permission", 58, 80.

देगालौ, m., "Sight, the coming in sight", 116.



- धडकणौ, v., "To flash", 119.  
 धरहरणौ, v., "To pour (rain)", 195.  
 धसणौ, v., "To pass through", 168.  
 धारूजल, m., "A downpour of rain", 119.  
 धीर, f. (*sic*), "Firmness, courage, confidence", 70.  
 धुडीरव, m., "A dust-storm", वाउलि, वाउलि कोरण तेह नी रज, 193.  
 भ्रमभ्रमी, f., "Throbbing, pulsation, palpitation of the heart", 176.  
 भ्रू, m., "The head, skull", 121 : भ्रूमाळा, f., "A garland of skulls", 107.  
 नड, m., "A water-fall (?)", पर्वतानां निर्भरप्रवाहशब्द, 196.  
 नदणौ, v., "To place". द्यापणौ, 62.  
 नासवरिम, m., "Avarice, parsimony, sparingness", 182.  
 निकुडी, m., "A mason, a stone-cutter", खूबधार, 110.  
 निगूरभर, adj., "Full of . . .", 181 ; "Crowded, dense, crammed", 247.  
 निठ, for नोडि q.v., 163.  
 निहस, f., "Noise (of drums)", निर्घोष, 38.  
 निहसणौ, v., "To hang, swing", 98 : "To rage, to be strong or violent", 197.  
 नीखर, adj., "Limpid, clear", निर्मल, 206.  
 नोडि, ind., "With difficulty", कथमपि, कष्ट, 220  
 नीरोवर, m., "The sea, ocean", 145.  
 नेचौ, (for नेतरौ), m., "Churning-rope", 62.  
 नै, accus.-dat. postpos., "To", 69.  
 नैरणौ, v., "To enjoy find pleasure in", सुख अनुभवणौ, 191.  
 पकवान, m. (?), "Cooked food", 230.  
 पङ्कुरण, m., "A garment", पङ्कुरण वस्त्रम्, 220.  
 परदणौ, v., "To put, place", 40. 154 ; "To shoot (an arrow)", 109.  
 परवरणौ, v., "To spread about (intr.) to go everywhere", विस-  
 तरणौ, 253.  
 परि, instrum. used as a postpos., "Like, after the manner of",  
 14 25. 42. 174. 216, 221 : जेणि परि, 235 ; जेहवी परि, 15 : नवी  
 परि, 20. 126. 192.  
 पदल, dem. adj. (?), "That, yonder", 203.  
 पांतरणौ, v., "To aberrate, become imbecile", 32. 33.  
 पारम, adv., "All around, on all sides" परितः, चउ पखेर, 107.  
 पुणणौ, v., "To say, talk", 77.

पुणि, ind. copulative. 1

प्रक्षालित (cfr. Skt. प्रक्षालित), p.p., "Washed, whitened", 205.

प्रति, postpos. of the accus.-dat., "To", 223; "to, towards".  
(with verbs of speaking to, addressing, etc.), 31. 283; com-  
parative. "Than". 9. 190. 295; distributive, 39.

प्रारथित (Skt. प्रार्थित), p.p., "Revived", दक्षसुखोपाय, 174.

प्रासणौ, v.. "To eat up", 59.

प्रोक्षणौ, v.. "To tie, bind, clasp", 93.

फरहरणौ, v.. "To break loose, to get loose (said of the wind)",  
217.

फहरावणौ, v.. "To cause to fly or flutter", 250.

बाभणौ (Ap. बभणइ < Skt. बध्यते), v. pass "To be bound", 38.

बापकारणौ, v.. "To stimulate, rouse, excite to fight, praise",  
पचारणौ, उल्लार करणौ, 123.

बारिगह, f., "A tent, canopy", तम्बू, पटकुटी, 90.

बीरज, for बीज, "The second day of the moon", 14.

बेपुड़ी, for बेवड़ी, adj. f., "Double, twofold", 117.

बेलख, m. (?), "The shaft of an arrow", पुद्गलखानस, जिहॉ शर थापो  
खाँचीयइ ते बेलख, 131.

बेली, m.. "A companion, mate, helper", 123.

भालियख, m.. "The forehead", ललाट, 88.

भोरि, f.. "Help, succour", 216.

भुरङ्गणौ, v. "To subdue, restrain, curb, coerce", 254.

मखतूल, m. (?). "A black ribbon or string", मकतूलगुण खानपइद-  
वरक, 81

मज्जात, m. (?). "Marrow, pith, core (of a fruit)", मज्जा, मोँजी, 234.

मधि, loc. postpos.. "In, in the middle, inside", 28.

मनरखी, adj. f.. "Capricious, independent". मनमानी. मनोरत्नका.  
बन्दोवर्तिनी, 179.

मखण, m. "The sea, ocean", 118.

मखनि (cfr. Guj. माहिनी), f.. "Information, news", 72.

महर, m., "A milkman, herdsman", गूजर, 114.

महियारी, f. from the preceding. "Milkmaid", गूजरी, 114

महुवरि, f., "A kind of flute, a snake-charmer's flute". चोक तूँबी  
वाजिच, 227.

माणग, m., "Enjoyer", भोक्त, भोगवणहार. 268.

माणणौ, v.. "To enjoy", माणयति भुनक्ति. भोगवद, 268.

मारकू, m., "A robber", 116.

- मादोच, m. plur., "The parents. father and mother". 34.  
 मादरौ, possess. adj., "My", 45, 303.  
 मीं डणौ, v., "To open the eyes (on awaking)". 216. [62.  
 मूं, 1st pers. pron., gen. sing. 103, 296, 300, 302; accus. sing.,  
 मूक, 1st pers. pron., gen. sing., 295, 297, 298; accus. sing., 59.  
 मेदि, f., "A thrashing-stake, the stake round which the thrashing  
 is made with a couple of bullocks", 127.  
 मेलगर, m., "A spectator", कौतुकप्रेक्षक, 243.  
 मै, 1st pers. pron., agentive sing., 2, 302, 304.  
 मो, 1st pers. pron., gen. sing., 301.  
 रई, f., "A churning staff, bran", 62, 185.  
 रडणौ, v., "To weep. whine", रोदितुम्, 231.  
 रलतलणौ, v., "To flow in abundance". 122.  
 रहरह, ind. onomat., "?", 46.  
 रासि (Skt. रश्मि), f., "A rein". 89.  
 रिषाई, m., "A money-lender. creditor", लहबिषान, 220.  
 रीरी, ind. (?). "Loudly?", बाढलरह, 227.  
 रख, see रुखि, 42.  
 रखि, instrum., used in the function of a postpos., "Like. after  
 the manner of . . .", 22, 26, 205.  
 रसि, f. (?), "Wish, desire", वाञ्छा, इच्छा; often used as a post-  
 position, "In order to, with the object, or for the purpose  
 of . . .". 141.  
 रौ, adjectival genitive postpos.; रै, loc. sing. m., 78; रे loc. plur.,  
 20; रा, dir. plur. m., 23.  
 लगि, loc. postpos., "Up to. till". 108, 123, 296.  
 लगै, ditto, "To". 56; "As far as". 103.  
 लगि, ditto, 44.  
 लङ्गर, m., "A chain or shackle for elephants". 167.  
 लवली, f., "A creeper". 191.  
 लमस, m., "Flexuous gait, graceful movements of the body in  
 walking"; लङ्ग मोड़ल, 109.  
 लसणौ, v., "To shine. appear beautiful or conspicuous". 197.  
 लहरोरव, m., "The sea, ocean". 141.  
 लाग, adj., "Worthy, suitable". योग्य, 104.  
 लारोवरि, ind., "In a row", लारोवरिति अशिवगधेन, 114.  
 लहसि, f., "A stable (of horses)", लासिरिति मन्दुरा, छोटकभाला, पाइलह,  
 241.

- वहफरि, f., "A shield", खेडक, 129.
- वणतौ, adj., "Beautiful, comely", बड़ड, चार, 98.
- वन्दरवाल (Skt.\* वानरमाला), f., "Some kind of floral ornamentation. wherewith the house in which a male child was born, was decorated, 233.
- वरि, ind., "Like, as if", 15, 34, 182; "Over, upon", 86.
- वाउखौ, m., "A prattler", वाचाल, 4.
- वाउखौ, adj., "Mad, crazy", 4.
- वाकारणौ, v., "To stimulate, excite". सरोष प्रेरितुम्, 131.
- वांकिवा, plur., see Notes, 89.
- वागणौ, v., "To speak, talk", 130.
- वारणौ, for उवारणौ, v., "To wave something over somebody's head as a prevention against the evil eye", 147.
- वाराज, m., "A lotus", बारिज, 177.
- वावरणौ, v., "To handle, wave (a sword)", तरवार वाहणौ, 138.
- वाहरि, f., "Rescue (of property stolen by armed robbers or enemies)"; वाहरि करणौ, v., "To rescue, recover (stolen property)", वाहरि कतुम्, 64, 112.
- वाहर, m., "A rescuer (of stolen property)", 116.
- विलकुलणौ, v., "To become flushed in the face (from anger, etc.)", 131.
- विसाहब, m., "Commerce, trade", विसाहबड, व्यापार, व्यवसाय, 295.
- विहि, for बहि, remote dem. pron., fem. sing., 169.
- बीर, m., "A brother", 44, 75, 130.
- बीरहक, f., "A boast, a challenge", बीराणां सुभयानां हकाः खलबल-वताया वादस्त्रेण प्रकाशनम्, 118.
- वेहुणौ, v., "To mow, cut", 126.
- वेलाहरब, m., "The sea, ocean", 63.
- वेह, m. (?), "An auspicious vessel used on festive occasions", मङ्गलकलह, 153.
- सङ्गार, m., "Harrowing, destruction"; सङ्गार फेरणौ, v., "To carry destruction", 127.
- सङ्गोवणौ, v., "To place", 101.
- सधर, adj., "Firm, stout, compact", 25, 239.
- सनस, f., "Concern, anxiety, consideration", लज्जा, 133.
- समरवै, m., "Lightning", बीजली, विद्युता, 119.
- समा, postpos. (?), occurring in the phrase : दस मास समा "for quite ten months", 229.

समुद्धानौ, v., "To prepare one's self to fight, to go against the enemy", सञ्जीयावणौ, 117.

सम्प्रति, ind. used as a subst., "Reality (as opposed to सप्न "a dream")", प्रत्यक्ष, 51.

सरि, (for सरिस?), adj., or postpos. (?), "Like. equal to", 34.

सरिस, postpos., "With, together with", 32, 150, 201.

ससत, adj., "Unstable, oscillating (?)", ससत इतसतचलदृष्टम्, 98.

सा, (< साड < Skt. स्वाद्), m., "Taste, enjoyment", स्वाद, 178.

साजजम, adj., "Eager, full of zeal, passion, or excitement". सोसम, 141.

सात्रि, f., "Desire", 183.

सारङ्ग, m., "A bow", धनुष, 67.

सादण, m., "A vehicle, conveyance, draught-animal, horse, elephant, etc.", सादण गजाचरयक्ष्प, हाथी घोड़ा रथ आदि, 282.

साङ्गलि, f. (?), "A cry for help, invocation, call", कूकरव, पुकार, बूँव, 113.

साहौ, m., "An astrological moment", 151.

सिरहर (< सिहर < Skt. शिखर), m., "A diadem, crest (fig.)", 10.

सिरौ, m., "An ear of corn", सरदौ, 125, 126.

सिल्लाड, m. (?), "The flash of the lightning", विस्फुरणम्, 119.

सिल्लोसुख, m., "An arrow", बाण, 67.

सिहर, (cfr. Skt. सहिर, a mountain, L.), m., "A cloud", सहर, चन्न, 119.

सु, correl. pron., m. sing., 47, 73, 173, 194, 204; m. plur., 23, 41, 95, 104, 127, 173, 284, 292; f. sing., 6; f. plur., 26, 79, 233; सु आ, 51; सु अचौ, 1; सुजु, 19, 22, 32, 46, 94; pleonastic, 15, 39, 90, 99, 174.

सुगह, adj., "Thrashed, ground, pounded", 127.

सूँ, ablative postpos., 53, 61, 64, 103, 129, 152, 156, 166, 190, 290.

सुणहर, m., "A sleeping-room", शयनगृह, 158.

सूँधौ, m., "Scent, fragrance". सुगन्ध, 166.

सुहव, f., "A wife whose husband is living", सधवल्ली, 217.

सोद, emphatic form of सु, q.v., 40.

सोजि, ditto, 133.

दथनालि, f., "A match-lock", 118.

हरि, f., "Desire, wish", इच्छा, 29, 77.

हरिहस, m., "The sun", 27.

दल, ind., "Quickly, at once (?)", 123.

हवाई, f., "A kind of gun", 118.

हिलवलणौ, v., "To be scattered all around, to swarm", 105.

ऊबणौ, v., "To blow, go off, explode". ऊवरित्युहलनम्, 118.

ऊलरावणौ, v., "To rock (a baby) in the arms", 238.

हूँ, 1st pers. pron., dir. sing., 2, 51, 53, 61, 63, 65, 130.

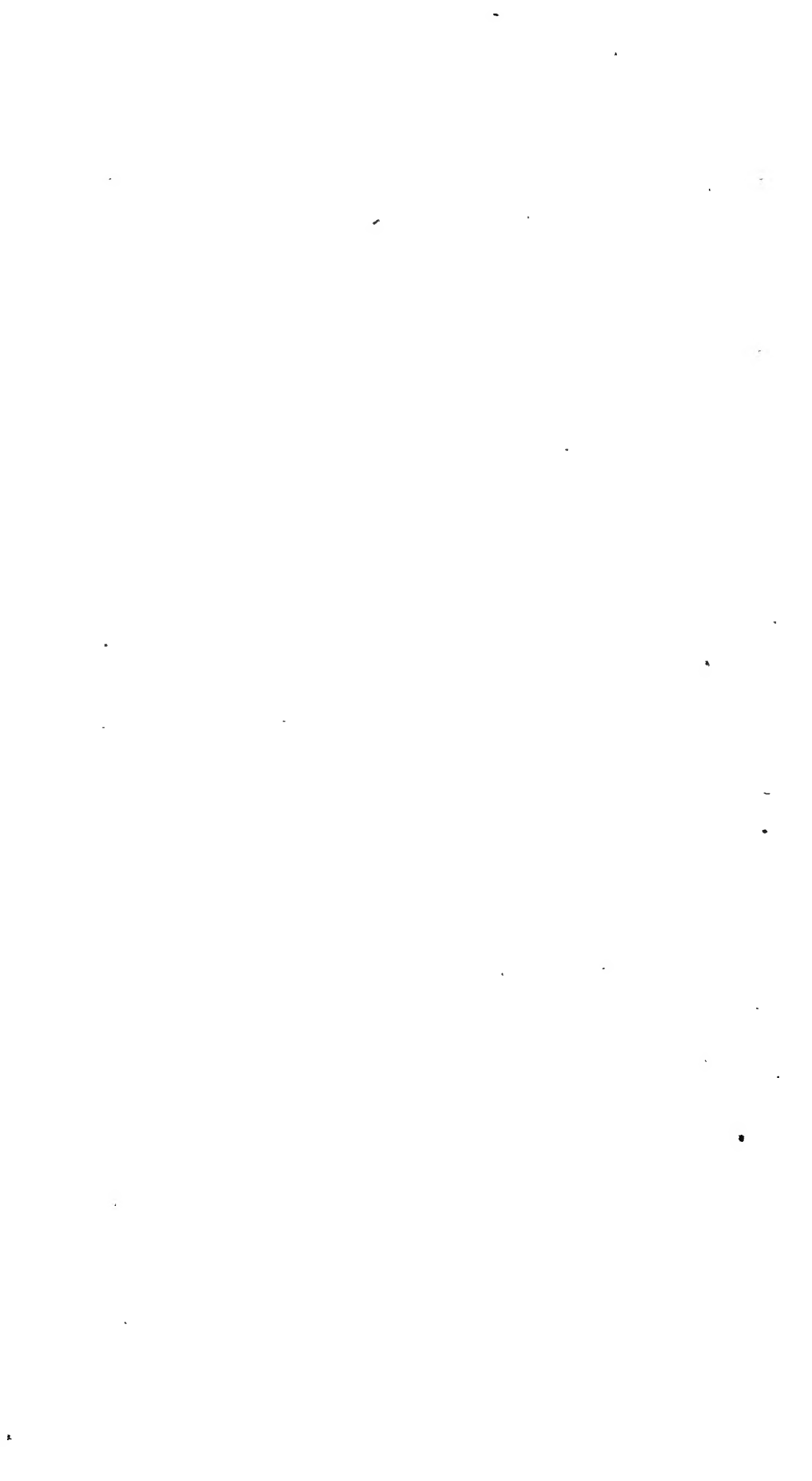
हूँ, ablative postpos. (cfr. सँ), "From", 61, 122.

हून, ablative postpos., "From", 259.

हूँनी, adjectival ablative postpos.; हूँनी, f. sing., 63, 91; हूँनी, m. plur., 45, 56, 72.

हेका ... हेका, adv., "On the one side . . . on the other side here . . . there", 48.





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